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Vol. XX.
No. VI.

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To the New
Monsieur Pa
Revelation—H
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THE VEDIC MAGAZINE

GURUKUL

Edited by Professor

MAGH 1979

1979, JANUARY 1923.

WHOLE No.
NEW SERIES
No. 31

CONTENTS.

Titan of Labour—By ... 384
P. Rrof. T. Sully ... 385
of the Tonsured—By ... 387
and Swami Dayanand ... 390
R. S. Vorshmeny ... 390
Trial of Mahatma ... 400
Bhagwan Das, M.A. ... 400
the twentieth Century ... 414
Nathanæl ... 414
ayananda 41
mell's Lecture on ...
n—A Critical Review ...

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THE TITAN OF LABOUR.*

(BY MONSIEUR PAUL RICHARD.)

the Rich, the Vaisya; and now here thou art, the fourth, the Labourer, the Sudra.

III

Before thee the others also have arisen out of the Shadow. And upon each successively the light from on high alighted. In thy turn, O Titan, thou shalt be crowned with its glory!

IV

Thou shalt reign but not for thyself. Thou shalt reign that an Ideal may reign along with thee—a new Ideal which none of the others can or will give to the world.

V

For it was an Ideal—a new Idol—which took the sceptre along with each

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०

"Of all gifts, that of Divine knowledge is the highest and noblest."

VOL. XX
No. VI.

MAGH 1979, JANUARY 1923.

WHOLE No.
NEW SERIES
No. 31

TO THE NEW TITAN OF LABOUR.*

(By Monsieur Paul Richard.)

"Everything calculated to the advancement of knowledge and righteousness is like poison to begin with but like nectar in the end."

Swami Dayananda Sarasvati.
(Satyarth Prakash, Introduction).

I

Hail to thee, O Titan, which arises from the sombre Depths, from the bosom of the abyss, in the sunlight, towards the throne of the Power. Thy hour has come. Thou shalt now reign.

II

The first who reigned before thee was the Priest, the Brahmin. Then came the Noble, the Kshtrya; then the Rich, the Vaisya; and now here thou art, the fourth, the Labourer, the Sudra.

III

Before thee the others also have arisen out of the Shadow. And upon each successively the light from on high alighted. In thy turn, O Titan, thou shalt be crowned with its glory!

IV

Thou shalt reign but not for thyself. Thou shalt reign that an Ideal may reign along with thee—a new Ideal which none of the others can or will give to the world.

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...rs of the Hour. With ... Faith; With the Warrior, ...n the Rich, Science.

VI

...each time one of them has ..., all human greatness seemed to ...sunk. For esch time the new ...r arose from more lowliness. But ...im was rising a higher ideal.

VII

...ow, the last of all, O Titan of ...os, thou art springing up from ...arkest and most frightful depth. ...ld before thee the whole world ...rembles with fear and curse!

VIII

Yet, it is thou who will give them ...hat they are searching. And because thou comest from the very lowest; it is thee who brings them the supreme standard: Justice, Harmony, Human-Unity!

IX

The higher the peak, the deeper the pit! . . . Mankind climbs now her Everest. And that does not go without falls. Some cry to her "Halt!" But it must need that she ascends higher!

X

Titan, it is towards that peak that thou goest. And the more obscure and humble thou art, the greater also it will make thee, and the higher—in the gladness of the day-break.

XI

Thou art a gloomy mountain, O Giant, which hides the rising sun. And almost all turn away from thee and look to the other horizon—to where all the suns have set.

XII

Thou art as a gloomy mountain. And that is why I turn towards thee. And it is why I salute thee, O Titan: I salute the Dawn—the Dawn which rises behind thee!

REVELATION.

(By Pr. T. D. Sully.)

One of the deepest convictions of the religious consciousness is that of revelation, the conviction that God has and does reveal himself to the human soul. Just as in science we are not dealing with a mere *construction* of the human reason and imagination, but with the understanding and interpretation of what is given to us in direct experience; so in religion there has almost always been implied, in one way or another, the gift of God's self-revealing as the condition of man's achievement, whether in knowledge or in character and life. If it were really true that man could perfect himself in knowledge and goodness by his own efforts and power, or if it were true that he is evolving towards perfection by some inevitable law or destiny, then religion need be nothing more than a set of rules for man's guidance in this

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process and would have no need for God. Our little system of life, like the scientist's system of the universe, could do without that hypothesis. But in reality, the consciousness of God and of ourselves as receiving from him the very greatest and truest things in life is the very root of real religion.

There are just two very simple thoughts which I should like to suggest in this connection for the consideration of those who are at this time thinking of the life and teachings of Swami Dayanand; they are thoughts which, as he recognised, are of fundamental importance for the religious life.

The first is this, that if revelation of Himself to man is one of the essential attributes of God, we must think of God as having revealed Himself to man from the beginning. It is this thought, I take it, which is expressed in the doctrine of the eternity of the Veda and of the revelation to the first four Rishis. A similar thought is expressed in the opening verses of the Gospel of St. John, "In the beginning was the Word, and the Word was with God." This "Word" or "Veda" is God's self-revelation and is eternal as God himself. It is "a Light which lighteth every man, coming into the world." And it is surely a mistake in interpretation when it is suggested sometimes that this revelation is restricted to the beginning and to those first sages, and after that it had to be transmitted by human teachers; for, as the Yajur Veda says, "The great Ruler of the Universe...has been eternally instructing His subjects the immortal souls in all kinds of knowledge for their good through the Veda." (Satyarth Prakash, ch. 7, p. 235) God is not changeable or partial, but must be at all times willing [illegible] to the sincere and honest [illegible] was the is no doubt that Swami Daya[illegible]he Arya eved that a man could st[illegible]uminaries, know God by direct cogniti[illegible]e tiresome as by testimony and infe[illegible]says the could realise the bliss of con[illegible] sun, (upasana). Thus we may accept[illegible]em revelation which has been given fo[illegible] a men and for all time, while ou[illegible] own realisation and understanding of that reveation itself depends upon the direct revelaling of God in our own hearts.

And the second thought is closely related to the first. It is the need of inward purity of life and soul as a condition of our receiving revelation. The "objector" in the Satyartha Prakash asks, "Why should He have revealed the Vedas to those four men alone and not to others as well? That imputes favouritism to God." And the Swami gives the answer. "Among all men those four alone were purest in heart, therefore God revealed the true knowledge to them only." That is still and must always be true. "Blessed are the pure in heart, for they shall see God." And the emphasis which Swami Dayanand laid upon true Brahmacharya is one practical application of this thought.

We differ, perhaps, in our belief as to where this perfect purity, which is the condition of perfect revelation, is to be found. The Arya Samaj holds that it must have been found at the beginning: the Christian finds it in the person of Jesus Christ But we may both agree that our great need and the great practical task of religion, is to find the way for ourselves and for others to the attainment of this purity of heart.

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THE GOSPEL OF THE TONSURED.

(By Chamupati).

II

quest after spiritual achieve- has proceeded along two nct lines in the whole realm of eligious endeavour. In Bharat Varsha this distinction has culminated in two philosophical schools, one the school of *Karma-Vada*, and the other that of *Jnana-Vada*. *Purva-mimamsa* and *Uttar-mimamsa*, are of these two schools respectively, the most pronounced crystallisations. The former school insists on the performance of rites and ceremonies. The latter, on the other hand, condemns these as futile forms; its emphasis is on realising the spirit that underlies them. Meditation and reflection are the two forms of activity that alone are admitted as useful in this latter school. Extremists of this school have gone the length of recommending idleness as the acme of spiritual excellence. Controversies about words have resulted in absurdities of dogma on both sides.

The original difference between the two schools, with which the controversy, to-day filling volumes, and dividing two sets of thinkers, as if there had been between them some deep religious feud as regards fundamentals of their faith, appears to have started, was in all probability a difference of point of view only. Every abstract thought, no matter however subtle and fine, assumes, inasmuch as it is humanly understood, a concrete comprehensible form. The spirit as it lives in body, works and thinks in terms of body. Even on the plane of intellect there is no escape from forms and images of matter, for mind, too, according to Arya philosophers, is a mode of matter. It is on this account that symbolism plays an important part in the domain of the practical in every religion. Creeds essentially iconoclastic have had to make concessions to image-worship in some form or other. God is no doubt imageless, and any attempt at meditation of His being and His workings must necessarily be a conscious attempt at seeking deliverance from images. Yet images by which we mean objects, or to put it more philosophically, forms and modes of matter, have to be called into requisition to crystallize and clarify subtleties of abstruse thought. Devotion is idolatorous. It revels in temples and sanctuaries which with its magic it sanctifies as it percieves and locates in them its favourite imagery and symbolism. Through the whole Budhistic and Brahmanic architecture there runs a worshipful feeling which a certain set of forms, with which buildings designed and built under its auspices are endowed, can alone embody and express. The dome of these temples, which later was given up, as an anti-Budhist and anti-Brahmanic faith had adopted it as the crest of its mosques, stands, say adepts in this line, for the Lotus of the Heart, which with the fringe surrounding it, of the shape of opening petals, represents the process of mental unfolding at work in the days of prayer. The arch, too, pressed upward, beneath which the

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votary passes into the temple, is a symbol of folded hands. These architectural forms cannot, no doubt, take the place of a really *opening* heart or really folded hands but the fact that they have a suggestive potency which deeply influences the prayerful mind cannot be denied even by a most inveterate skeptic.

The second section of the Mundak-Upanishad opens with an injunction to perform acts, the execution of which is enjoined by a commandment of the Vedas. Most typically embodying the practical aspect of the Arya religion there stood *yajnas*. The Upanishad extols these; it severely condemns a neglect of them as sinful. Besides the physical good that must according to physical laws accrue from these performances, the *yajnas* have a spiritual significance of their own. The fire that is burnt, and of which so many modes are enumerated in the Upanishad is not simply physical fire. It is the fire of the perfectly burnished soul. Physical fire has to be kept burning and oblations of *ghi* and other materials have to be poured into it at the times prescribed. At the new moon, at the full moon, after every two seasons, at the conclusion of every harvest before new corns are consumed—on every one of these occasions the fire of *yajna* has to be burnt and oblated to. Guests have to be entertained and animals and men without means have to be looked after, as an essential portion of *yajna* performances, any detail of which, if neglected, detracts from the merit of the performance. The life of the ancient Aryas was a daily, fortnightly, monthly, seasonal and annual round of sacrificial fires—fires entailing some sacrifice. *Fire* of *sacrifice* was the ancient symbol, which kept the Arya connected with the great luminaries, those untiring sacrificers of the tiresome universe. The oblations, says the *rshi*, mingle with the rays of the sun, and call to the *yajman* to follow them in their resplendent ascent to a Radiant Abode.

The Aryan religion is a religion of profuse symbolism. It was only when this symbolism ceased to embody the occult verities which at the outset had given it birth, when symbols in themselves became the be-all and the end-all of religious practices, that the spirit of the votary refused to move with his hands, and *yajnas* became a stagnant pool of manual manipulation of articles. Jnan-Vada or the knowledge-cult was a protest against this unwholesome state of things. The latter portion of the same section of the Upanishad is a condemnation of what a few lines above has been praised and so emphatically preached. The boat of *yajna*, says the *rshi*, is a frail one. The sacred eighteen, comprising the sixteen priests and two performers, *viz.* the *yajman* and his wife can ill propel it, as long as they have fixed on it as the final haven. They paddle on with their whole might but find themselves after a little push this side and another that side, nailed as it were to the spot where they started paddling. Their anchor does not move. Jnan-Vada is nothing but lifting the anchor. Act one must, for without paddling, the boat will not only not move but may go adrift and be tossed about by the waves to its ignominous destruction. In order, however, that paddling may tend to some

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use and be not so much labour lost, the boat ought to leave its former moorings. Symbolism can be kept alive only when the spirit underlying it remains incessantly awake. The crest of the temple becomes a dead idol when the heart that enters it does not blossom forthwith. We petrify a living god when we relinquish to the inert stone the duty of faithful devotion. In order that the symbolism of *yajna* may not become a lifeless manual exercise without in it a heart to vivify it, the *rishi* recommends secluded meditation and study.

The Sannyasi, no doubt, is the acme of Arya religious excellence. His is the highest composure of mind. He owns nothing and worries for nothing. His bread he begs. He is above symbols. But it was through symbols that he won his way above them.

Not without preparation is this stage reached. A Brahmana after *grihastha*, or before it if it so suits him, repairs for *shiksha* to a *guru*. In his hand is a *samidha*, the symbol of the ancient pupil approaching an *acharya* for learning. In case he was composed internally, the way to *sannyas* was shown to him, the way *i. e.*, of living in symbols without dependence on them. It is the *sannyasi* that dispenses with the *yajnopavita and the shikha*, in other words the sacred signs of Aryas, and yet it is he that commands highest respect as religion-practiser.

Reading through this section of the Upanishad the attention of the reader is involuntary drawn towards the word त्रेता, trinity, which stands for the Vedas. This and other titles of a similar meaning have led to a misgiving among scholars as regards the right number of books called Veda. Some are of opinion that at the outset the Vedas were three, and that the Atharvaveda, which, they think, is the latest compilation, found recognition as a revealed book when the epithets, denoting three, had already become common. The Mundakopanishad, a part of which we have exposed in this article, is an Upanishad of the Atharvaveda. The author of this treatise being an adherant of the fourth Veda could not be unconscious of the heretic implication, from the point of view of his school, of the term he was employing to denote the Vedas. The word त्रेता, if it had stood for three Vedas at the outset, should naturally have been eschewed by a *rishi* of an Atharvavedic Upanishad. That he uses this term shows that the term has another meaning, a meaning that leaves room for the Atharva Veda in the category of Revealed Literature. त्रेता or त्रयी, as says Swami Dayananda stands for the three modes of human intellection, *viz.* the mode of feeling or उपासना, the mode of knowledge or ज्ञान, and the mode of will, कर्म. The Vedas, as covering these three modes, for in the present mental constitution of man there can be no fourth mode, are called त्रयी, though their own number, four, remains, inspite of that circumstance, intact.

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MARTIN LUTHER AND SWAMI DAYANAND SURSWATI.

(By R. S. Vorsmmeny)

The history of mankind is, at bottom, the history of the great men, who have worked in this world. Great men alone are the true benefactors of humanity. In every age, in every country, great men come down to this earth at due intervals, dispel the darkness prevailing all round with their angelic radiance, permeate the whole atmosphere with their celestial glory, bewitch the world with their beatific vision for a time, and then suddenly disappear leaving all humanity spell-bound, gazing at vacancy and lost in gaping wonder.

At rare epochs of history they shoot into this world like a bolt from the blue, electrify all objects, animate and inanimate, set ablaze the smouldering souls with their sacred fire, rouse the slumbering masses from lethargy, whirl all people into breathless activity and then vanish almost in the twinkling of an eye. On this mortal stage these great men come from God on momentous occasions only. Some are given time enough to play their full master-part; but to some only a short career is granted, and before they have played their full part, down falls the cruel curtain on the grand scene, and the gifted actor is snatched away beyond the reach of human sight.

How many a hero is not thus forcibly taken away by the pitiless hand of time? How many a noble career is not thus nipped in the bud? How many a message has not been left undelivered? How many a reform is not left uncarried? How many a thought is not left unuttered?

But naturally gifted as these great men are, in the short space of time they are allowed, they work so intensively that by the sheer amount of their work and still more by its value they leave a treasure behind that is sufficient to move the wonder of many a generation to come and evoke applause and admiration from many a progeny yet unborn.

But how these great men come, that is a mystery. But, no, our Gita clearly points out :—

यदा यदाहि धर्मस्य ग्लानि र्भवति भारत।
अभ्युत्थानम धर्मस्य तदाऽऽत्मानं सृजाम्यहम्।
परित्राणाय साधूनां, विनाशाय च दुष्कृताम्।
धर्म संस्थापनार्थाय सम्भवामि युगे युगे॥

Whenever the world suffers from los of religion, time and again, I send som man to protect the good and to destro the wicked and to establish religio afresh.

We deal here with the lives of tw such men who have come as reformer into this world at two different time in two different countries to serve th cause of religion. The one is Marti Luther, who saw the light of day o 10th November 1483 at Eisleben i Germany, and the other is Swam Dayanand who was born in the ye 1824 in an obscure village of Tanka in Kathiawar, India.

Both these reformers were bor when their countrymen were sufferin terribly at the hands of those self-im portant, irreligious eccelesiasts, w avowed to have taken a perpetual co

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tract of religion from God; who declared themselves above the authority of the sacred books; who received homage of king and beggar alike; whose word was law; whose curse was eternal damnation; whose blessing was a passport to heaven: at whose feet grovelled the rich lords and the erudite scholars; at whose beck and call was always ready an array of livery-servants befitting a monarch; and for whose personal enjoyments was duly present an assemblage of all the choicest luxuries of life, that money could buy; and last but not least, who led the most dissolute and lascivious lives wallowing in the pleasures of the cup and the woman.

PARENTAGE AND HOME LIFE.

Both Luther and Dayanand were nourished IN A SIMILAR ATMOSPHERE and resembled each other in every respect, in their boy-hood, save in so far that Dayanand or to call him by his baptismal name, Mool Shankar was fortunate in having more prosperous parents than Luther's. Both were taught to offer blind allegiance to the sacerdotal heads—Luther to respect the cardinal at Rome and his legates and Dayanand to idolise the temple priest, whom he in his after life termed 'Popes'. Both were fed on superstitions. But while superstition never left Luther till his end, Dayanand grew up to be the archenemy of superstition and all, that did not conform to reason.

Dayanand took his early lessons in Yajurveda Samhita and Rudri from his father who was well read in Vedic lore. But Luther owing to his parents' illiteracy and narrow pecuniary means had to join a hospice, where he lived rent-free, attended school without paying fees and begged his bread from door to door. Luther from his very cradle had to experience all the horrible calamities that can befall a poor boy. By singing ballads in the streets and at the doors, he recieved his alms. Many a night he had to sleep without having a single meal throughout the day, and many a wintry day he had to pass without any warm clothing. As if all this misery was not enough, Nature always subjected him to one disease or another.

REVOLUTION IN LUTHER'S SPIRIT.

Soon comes a great change over Luther. When nineteen years of age and studying law at Erfurt college, he lost his dearest friend and boon companion Alexis, who died of a lightning shock, falling prostrate at Luther's feet. This catastrophe revolutionised the mind of Luther, who was naturally intelligent and sensitive. Such were the emotions that spontaneously shot through his heart.' Man's life is transitory like a bubble in water. He disappears almost in the twinkling of an eye. When the span of our life is so short, to hanker after and pride on riches, rank, honour, fame, or sovereignty is man's greatest folly. Mortals as we are, it is nothing short of foolhardiness to run after applause and worldly prosperity. When it is certain that all the material possessions of the world are a nine day's wonder and destined to decay, and vanish like moonlight, is it not madness to lose the priceless jewel of the service of God, the service of religion?" The effect of this on Luther was magical. He took a vow to serve God, by reforming the Christian religion, which had grown so corrupt. When 22, he plunged into

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the Erfurt convent of the Augustinian Eremites and after due novitiate became a monk.

REVOLT IN DAYANAND'S SPIRIT

It was Dayanand's fourteenth year when on the 'Shivaratri' he was asked by his father to keep fast in the usual orthodox Hindu fashion. Dayanand without having his breakfast went with his father to the village temple which was one mile distant, and passed the whole day hearing recitations from religious texts. When night approached, the father enjoined his son to keep awake till morning. Dayanand's mother in vain protested against this injunction. At last the boy agreed to follow his father's example. Up to the midnight hour Dayanand devised to keep off sleep by sprinkling water over his eyes every time they winked; but his father and all the men in the temple fell asleep. All Nature was shrouded in utter darkness, only relieved by the solitary light flickering above the huge idol. But for the drowsy tinklings of the sheep in a distant fold, all was calm and quiet. This scene was dreary enough to excite the worst fears of an ordinary boy. But Dayanand was made of a tougher stuff; and obedience to his father's command was a most religious duty binding on him. Thus it was that he defied all the attacks of sleep and sat on his knee like a soldier on duty before the sacred idol.

But lo! the boy stands up all of a sudden, and then sits down, falls into a reverie, starts up, and is then again carried along a whirl of ideas till he loses himself in complete abstraction. Oh! what was it that wrought such a sudden change in the mind of Dayanand? A revelation? No. An inspiration? No. Certainly No. Dayanand was the last man to believe in anything of the sort. He was every inch a practical man. He never took in anything unless it corresponded to hard facts. What was it then? It was an ordinary thing, an occurrence of every day life, a thing out of the many that we daily see. The difference is of eyes and no eyes. Dayanand had the eye to see, and to see clearly and accurately.

A young mouse came running out of a hole, curled round the idol and snatched off the sweets—the sacred god's food. One may well wonder how this trivial thing could be the cause of such a big phenomenon—the turning of a boy into the mighty whole-hogging reformer. But it is to be noted that those who take lessons from the merest trifles of our daily life are truly great. What is there in picking morals from big and pregnant events, for even a fool can grow wiser thereby.

But this was not a revolution yet. It was the first of those steps that led to the revolt of Dayananda from the faith inculcated to him from his very infancy. And this shows the tenacious nature of Dayanand, who would not be convinced of a thing until after deep meditation over it. He took eight years more to come to a firm resolution. When 16 years of age Dayanand saw his sister's death, and when he suffered the shock of his affectionate uncle's death, he was full 19 years,—nineteen, the age of Luther's revolution.

Evolution follows revolution. Dayanand thought and thought wisely that in order to succeed in his mission he should not be bound by the fetters of

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marriage and should leave home. Owing to the parents' insistence on his marriage, Dayanand's idea took three years to mature. At the age of twenty-one Dayanand left home and became a Brahamachari. Next year he took Sannyas like Luther, who had entered the monastry in his 22nd year. Henceforward, Dayanand was known as Dayanand Sarswati.

FURTHER CAREER.

Both Luther and Dayanand were disgusted with the religious systems of the day. But while Luther's estrangement was graduaf Dayanand's revolt against the Puranic religion was instantaneous and final. Both Luther and Dayanand took at once to study and self-culture. Luther underwent a system of penance to fortify his mind and spirit and studied the Latin translation of the Bible ; Dayanand roamed from place to place in search of knowledge learning Vedic literature from many a Pandit on the Vindhya hills.

Both had a burning desire to see their religious places in the 30th year of their lives. Luther went to visit the holy city of Rome and Dayanand to visit the holy city of Hardwar. Both returned disgusted--Luther with the unmoral lives led by the Pope and the clergy in general and Dayanand with the immorality of the Sadhus and Pandas and the blind superstitions of the pilgrims who believed that a dip in the Ganges was enough to attain salvation.

Luther on his return becomes the professor of theology in the Wittenberg University. But Dayanand goes to breathe the refreshing air of the hills and see other holy Hindu places flesh-eating most severly, and thence proceeds to Badri Narayan and Kedar Nath, two of the most sacred places of the Hindus and then starts on a tour to all the important towns of Northern India.

Both of our heroes commence serious study and both take practically the same time over it. But while Luther studies as professor of Theology, Dayanand receives his education at the feet of the most learned man of the age, Swami Virjanand Sarswati, the sun of Vyakaran. Dayanand masters Mahabhashya and Ashtadhyayi under his "Guru".

It will not be out of place to give here an anecdote about Dayanand and his Guru. Swami Dayanand's teacher who was populary known as Dandiji had at the age of five lost both his eyes by smallpox. But with the loss of his external eyes his mental vision grew brighter. As the fates would have it, in his eleventh year the boy lost his parents too. Blind he already was, he became an orphan now. Owing to the bad behaviour of his brother he left the parental roof and earning his bread by begging reached Hardwar, where by his steady, diligence he acquired mastery over Vedic literature and Sanskrit Grammar. He then established a school at Muttra and began to teach students. But an irascible man as he was, most of his pupils fled away in the middle of their education. On 14 November 1860, Dayanand arrived at Muttra and proceeded direct to call at Dandiji's hovel.

Dandiji was at home then and hearing the knock said:—

"Who are you?" "sannyasi."

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"Dayanand Saraswati". Do you know anything of Vyakaran? "Yes sir I know Sarswat etc" responded Dayanand. The teacher thereupon opened the door, let him in, made a test of his knowledge and then said, "You ought to know the works of the sages (rishis) and not men".

"So teach me them, swami ji" was the ready response of Dayanand." "Yes, if you take a vow to leave the works of men". Dayanand took the necessary vow, which he most faithfully fulfilled in his life. Dayanand had to meet no pecuniary difficulty in his studies, as he was well provided for by some local charitably disposed men.

Dayanand most devoutly served his Guru. It was his daily routine to bring six big earthen pots full of water from the Jamuna which was not quite close by, for his teacher's bath. And he long cherished in his memory the rod of his Guru, who had an unerring belief in the saying, 'Spare the rod and spoil the child.'

When he had learnt all that his teacher could teach him, Dayanand prepared to leave Muttra. According to the custom of the day he came before his Guru with his present. Dayanand had nothing valuable with him to offer; so he had brought a pound of Dandiji's favourite cloves and with this present asked farewell saying, "Sire, what thing can I have to offer you?"

"I shall ask of you a thing that you have" spake Dandiji. "Whatever is in my power I am ready to sacrifice," was Dayanand's prompt reply.

Glad at this promptness, Virjanand Saraswati blessed his pupil saying "Dear son, go into the world, let your learning bear rich fruit. Do good to your country. Vindicate the true religious books. Wipe out the darkness of fals sects and religions and spread fort afresh the extinct Vedic religion With tears in their eyes the teach and the pupil parted. How Dayanan followed to the letter his teache advice is too well known to history."

The next five years Dayanand spe in touring Agra, where he spent abo two years preaching against Shrima Bhagwat and idolatry and Jodhpo and other states where he studied th Vedas and Gwalior where he condem ed once more Shri-mad-Bhagwat th time before the Raja of that place.

On 12th March 1867 he arrived Hardwar on the occasion of the Kum a big fair which is held every twelf year, and there he gave a public cha enge for discussion on religion planting a banner known as Pakha Khandini Pataka, Whoever came discuss with him returned crest-fall and impressed by the erudition a genius of Dayanand. Dayanand w 43, when he thus became an out a cut reformer, ready to break all t barriers of Pauranic Hinduism, a realising that asceticism was a nece ary precedent to becoming a success reformer bade सर्वं वैपूर्ण स्वाहा to all property. Taking with him only a l cloth for his dress, he entered upon duties.

The reformer's life of both Dayana and Luther has begun now. Now has gun also their chequered history- history trials and tribulations which b undergo with a rare courage and fo tude and meet calamity upon calam with a marvellous equanimity.

LUTHER'S CAREER.

It was an open secret for long t the church had grown a very corr

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and effete institution. Everybody knew that the laity led better lives than the clergy. People felt that the organisation provided for the salvation of souls was serving for their destruction.

It is not that attempts had not been made to reform the church. Many men had openly spoken of the abuses of the church, and had directly contravened the Pope's authority. But all attempts had so far failed.

It was Luther who was destined to successfully defy the universal power of Pope. In 1517 there came into the neighbourhood of Wittenberg a papal emissary, named Tetzel, to sell Indulgences. The theory of Indulgences is an extremely intricate one, and a defence for the practice can perhaps be made out; but for the action of Tetzel absolutely no defence is possible. He told the ignorant peasants who gathered round him that for the money they paid him they would receive assurance of the escape of friends and relations from the fires of purgatory. Clearly Tetzel was selling the power to commit sin with impunity. Luther's spirit seeing this burnt within him, and he soon came to a decision. In October 1517 he published by fastening upon the Cathedral door at Wittenberg 95 theses or contentions against Indulgences, which he declared himself ready to support by argument. Luther was a profound conservative and a reluctant innovator. He wanted mere reform in the church. He was not for the destruction of the Papacy but he defended it. But the Pope and his agents spoiled the whole thing. Cajetan by putting forward a decree of Pope Clement VI drove Luther to declare, that no Papal decree was a sufficient authority for him. So that having assailed authority in that which it tolerated or ignored, he assailed it now in that which it directly affirmed, and was no longer "a mere intruder, proffering unwelcome advice, but a barbarian thundering at the gates of Rome."

The Pope then sent another agent Mitetz by name who tried to win over Luther by amiable means. The specific evil of Indulgences Luther had denounced was now admitted by the authorized representative of the Holy See. But never did the Pope fulfil what he promised through his mouthpiece, and so the matter stood where it was.

In the summer of 1519 another person John Eck came upon the scene to discuss terms with Luther. At Leipzig he told Luther, because he defied the Pope it did not follow that he would defy the councils, specially a council held in Germany, under the protection of a German Emperor. But Luther could not possibly have any reverence for a council which had burnt Huss; nor had he any interest in reforms which he deemed external and not making for inward change. He now boldly declared that he was against both Pope and councils and that the authority by which he stood was the Bible only. Since this disputation of Liepzig Luther was the most conspicuously popular man in Germany. Already Emperor Charles was disliked as a Spaniard; the Pope as an Italian; and so now Luther gained a considerable following because he claimed that Germany should be for the Germans. His

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Scripture made the whole nation rally to his standard. In June 1520, after a year's deliberation, Luther was condemned as the teacher of 41 heresies. The Pope Leo X issued against his a 'BULL' of excommunication. Luther solemnly made a bonfire of the 'Bull' and the volumes of the canon Law.

In 1521 came the memorable Diet of Worms. It was the most important of all the Diets held. Luther was summoned to attend, and the Emperor gave him a safe conduct. There were many who advised him not to go, and warned him that the safe conduct would be violated, as it had been in the case of Huss; but Luther gave a most spirited reply, that he would go on even if every tile in the city were a devil. Luther faced the gathering of the potentates of Germany at Worms; confessed to the authorship of his works and refused to retract. "Here I stand" He said, "I can do no otherwise, so help me God." He was thereupon put to the Ban of the Empire and was taken in disguise by his friend and patron, the Elector of Saxony, under whose protection he lived a secluded life for some time in the Wartburg Castle. There he translated the New Testament into German.

In 1522 another Diet was called at Nuremberg. The Diet drew up a statement of German grievances against the Papacy. and the religious movement became almost a national one.

In 1524 broke out the Peasants' revolt. It has been the occasion of much criticism of Luther. The peasants had many long grievances against their lords, the princes. The liberty of which Luther spoke seemed to promise them some change, in their own social condition. They burst out into rebellion especially in the west and south-west of Germany and they put out their demands in twelve articles. They claimed, as Luther claimed for his religious movement, that their demands should be regarded in the light of Scripture. The result was a civil war, in which Luther, to be sure, sided against the peasants.

For this act Luther has been subjected to much criticism His critics often forget that Luther was a religious reformer, pure and simple. He did not stand to secure the redress of social grievances. It was the mistake of the peasants to drag Luther's name into their private revolt. Their revolt had no tinge of religion. It was based on mere economic grievances. But still, Luther cannot be exonerated from the guilt of asking the princes to adopt rigorous measures against the peasants. He did proceed to extremes and perhaps not unknowingly, for he wanted to secure the aid of the powerful princes in the propagation of his faith. But criticism is often pushed too far, and this I wish the reader to guard against. Luther brought much unpopularity on his movement by his such behaviour towards the peasants. Many of the regular clergy went over and many towns, and the princes and the common people were uncertain. Therefore the Catholic party gained ground at the Diet of Spires in 1529. They carried measures to prevent any further progress of the Lutherans; and it was against these measures, that certain princes and fourteen towns on

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the side of Luther, made the protest from which Protestantism has its name.

Luther's eyes were closed in death in 1546. After him, his movement, that was based upon a firm foundation, gathered more and more strength with the lapse of time. The more opposition it met with, the fiercer it grew. The more the Catholics tried to crush it by force, the more furiously it developed. The seed planted by Luther in German soil, soon germinated, struck root, and developed into the mighty tree, whose branches overspread all Europe. The Protestant religion is, upto this day, a living religion, claiming millions of adherents in all the Christian countries of the world.

SWAMI DAYANAND'S CAREER.

Dayanand won his first laurels at Karanwas, a village on the Ganges, in district Bulandshahar. He preached here in very forcible terms that the Ganges is not a diety, and has nothing sacred about it but it is a mere ordinary river. He spoke twice there and there on the close of his last speech, which was given in 1868, Karansing, rais of Barauli excited to such a fury, that sword in hand, he rushed at Dayanand to cut off his head. Dayanand seized the sword from the ruffian's hand, broke it, and hurled him to the ground.

Dayanand regarded the representation of Ram's or Krishna's life in Lilas by the Sanatanists as a desecration. He did not like the idea of a boy playing the part of a Sita, for it affected the boy's moral character. He preached against these lilas wherever he went. At Anoopshahar he stopped the Ramlila that had just begun.

In the same year his venerable teacher Swami Virjanand Saraswati passed away. Dayanand said, that with his death the sun of Vyakaran had set—surely a high but just compliment.

The same year 1868 saw his religious disputations at Farrukhabad. One was held with Shri Gopal Shastri and the other with Haldar Ojha, both on the subject of idolatry. The disputations resulted in a rout owing to the Pauranics creating disorder.

From Farrukhabad he arrived at Cawnpore. Just then the now well-known Prayag Narain Shivalaya was building. He condemned idolatry and had the idols of many temples thrown into the Ganges. Here a big disputation also was held with Haldar Ojha and Lakshman Shastri.

Over this disputation, Mr. W. Thane, distt. Majistrate presided. The result of the disputation may be better given in the president's own words :—

"Gentlmen, at the time in question I decided in favour of Swami Dayanand Saraswati, faquir, and I believe his arguments are in accordance with Vedas. I think he won the day."

On 16 Nov. 1869 Swami Dayanand won the most important victory over the Pauranics in the disputation held at Kashi against a host of pandits, among whom were such erudite scholars as Swami Vishudhanand, Pt. Madhavacharya and Pt. Bala Shastri. At Kashi Swamiji gave numberless speeches and vanquished the Sanatanists in many a combat.

In 1872 he went to Calcutta to preach against Brahma Samaj. In 1874

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he condemned Purdah system at Prayag, where he began preaching against Islam and Christianity.

In 1875 he arrived at Bombay, where he received an anonymous letter asking Swamiji to refute twenty-four arguments written therein against his teachings. Swamiji refuted all the points most cogently and convincingly. Here he also set up the first Arya Samaj and got 28 rules framed by a committee to guide and regulate his Arya Samaj institutions. Subsequently at Lahore he reduced these rules to ten.

In 1877 he proceeded to Amritsar, where he saved many students from conversion to christianity. When he had toured all the towns of Northern India, he made up his mind to push into the interior of Rajputana. And as he had a premonition of the danger there, he bequeathed in 1882 all his property to a committee known as the "Paropkarini Sabha" before proceeding to the Rajput States. He preached his mission in every state in the teeth of fierce opposition from the Rajas. During his last stay at Jodhpur he heard that the Maharaja of that state had a concubine with whom he was deeply in love. He soon seized an opportunity to reprove the Maharaja in his paramour's presence. The concubine chafing at this crushing insult, got one day the milk for Swami Dayanand mixed with powdered glass. Swamiji vomitted it out, but alas! the glass had done its fatal work all too soon. It cut his bowels through and through.

All medical aid, European and Indian, was requisitioned by Swamiji's friend, Colonel Sir Pratap Singh, who announced a reward of Rs. 2000 for any man who could cure Swamiji. Civil Surgeon Adams and Dr. Newman were in constant attendance. Swamiji was taken to Mount Abu in the hope that the bracing air of hills might do what the sandy air of the plains failed to do. But all proved in vain to check the cruel advance of death.

Swamiji then asked Sir Partap Singh to take him back to the plains. He was accordingly taken down to Ajmere. On 30 October 1883, on the Dewali festival, after duly saying his prayers and performing havana he spoke out thus "Oh! Almighty Lord, If such is your wish, Aha! let it be fulfilled." Swamiji changed his side on the bed, held breath for some time and then at once passed away.

This tragic scene impressed on the plastic mind of Gurudutta, who was an atheist by that time, belief in the existence of God and also convinced him of the marvellous power of Yoga which helped the Yogi in giving up the mortal frame so cheerfully.

THE TWO PERSONALITIES COMPARED.

Both Martin Luther and Swami Dayanand were well versed in their religious literature, although Dayanand spent much more time over and read much more of religious literature than Luther. But, none the less, Luther had a minute and critical knowledge of the Bible. So had Dayanand an unassailable mastery over the vast Vedic literature. He interpreted the Vedas and the Upanishads in a uniquely correct etymological style corresponding to the true spirit of th

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sages. Add to all this an expert's knowledge of Sanskrit Vyakarana, the intricate subtleties of which only the gifted few can master; and then we can appreciate the scholarship of Dayanand.

Both Martin Luther and Swami Dayanand stood against mighty old religious systems of their day—Luther against Roman Catholic religion and Dayanand against Pauranic Hinduism. Both evinced a superhuman boldness in revolting against tradition, and long-established customs and usages Both fought against heavy odds and both fought single-handed. Both encountered great risks and faced them with a rare equanimity. Both were strict moralists, abhorring plays, balls, dancing and everything savouring of luxury or high living. Both took simple food and wore simple clothing. Both were used to bear up against all the rigours of the weather. In scorching heat and freezing cold, it was the pastime of both to go into the country preaching and making converts to their faith. Both covered the most part of their journey walking. Both chose the rigorous life of a monk or sanyasi.

Both spoke the blunt truth, unrefined though it be. Both spoke the simple clear-cut language, free from all bombast, figure or metaphor. Both were keen and enthusiastic debators; and cogent and convincing reasoners. Both succeeded paractically in their aims. Neither Luther could convert the whole of Christendom to his faith; nor could Dayanand uproot Pauranic Hinduism completely. Both proved the hollowness of the systems they fought against.

Luther had a poor physique, weak body and a permanently diseased and frail constitution; but Dayanand was a strong, sturdy and vigorous man. Luther possessed ugly and repulsive features; Dayanand, although of a sallow complexion, had ruddy cheeks and a well-favoured appearance. Luther was of medium height; Dayanand's was a towering stature, full six feet high.

Luther was superstitious to the very last hour of his life; Dayanand was the arch-fighter against superstition. Luther could retract what he had once said; Dayanand was the last man to retract anything. Luther was a bit of a coward and hesitating and halting in his beliefs; Dayanand was fully sure of every word he uttered, and every belief he entertained. Luther was an intellectual tyrant; with his views you must agree, otherwise you were a heretic in his eyes. But Dayanand was just the opposite sort of man. He did not force his views on any man, but he could convince his opponents of their untruth and his truth before asking them to conform to his faith. Luther was not wholly conscious of what he was doing; Dayanand was fully sure and conscious of his great potential work. Luther stood against one evil system; Dayanand fought against a multitude of religions—Pauranic Hinduism, Buddhism, Jainism, Islam, Christianity, Brahmo Samaj, New Vedant and quite a host of others.

Luther had one patron, the Elector of Saxony to protect him in time of danger; Dayanand had none to fall back upon. Luther was a religious reformer and a religious reformer only, Dayanand was a reformer, religious as well as social.

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But the movements of both have borne very rich fruit. Luther's Reformation is the parent of the vast modern European civilisation, which has brought a marvellous change in literature, language, manners, and general outlook and mentality of the people ; so is Dayanand's "Arya Samaj" the progenitor of the unrestricted freedom prevailing in the society today. Just as the French Revolution, and war of American Independence are traceable to the Reformation movement, so the present calls of 'back to the Golden past 'back to the cottage' and 'back to the charkha' are ultimately treaceable to Dayanand's missisn which taught people to admire India's hoary-headed past, the Golden Vedic Age.

CONCLUDING REMARKS.

Both of these great men were sent into this world at the most opportune time, neither too early nor too late. Luther was born when the Christian religion was hurrying headlong into the abyss of rank superstition and blind belief ; and Dayanand was born, when the higher Hiudu castes had carried their barbarism towards the lower orders of society to a horrible extreme, yet unattained in history ; when gross materialism of the West was rapidly encroaching and Christianity had begun to swallow the rank and file of Hindu society ; when the descendants of Gautama and Kanada had clean forgotten what their sacred books were when the descendants of Bhishma and Shankara were scoffing at Brahmacharya ; when child marriage was the order of the day ; when the heart-rending cries of the cow and the child widow were ringing in the air ; when Polytheism and Atheism were driving away Monotheism ; when the progeny of Rama and Krishna were worshipping snakes, trees and graves—when in short dark ignorance stalked in Aryavarta, the land of Rishis.

Both Luther and Swami Dayanand were great men ; and both have achieved much. Although much remains to the coming generations to reform in Europe as well as in India, still the way has been shown clearly enough by these two great men, one the beacon light of the XVI century Europe, and the other the pole-star of the nineteenth-century India ; one the apostle of the Bible and the other, the champion of the Vedas ; one the herald of modern European civilisation and the other, the forerunner of the Indian National awakening of today. . . .

THE HISTORIC TRIAL OF MAHATMA GANDHI.

(By Babu Bhagwan Das, M.A.).

The Dynasty of Rare Souls.

From time to time rare souls take birth upon this earth, souls which are exceptionally sensitive to the spiritual and physical miseries, the material and moral degradation, of their fellow beings, and which therefore spend their lives here in the endeavour to lighten the lives of the others, to reduce their miseries, to uplift them, at the cost

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of much voluntary suffering to themselves.

Mohandas Karamchand Gandhi is obviously one of such rare souls. And the Indian People, recognising the greatness of the soul born amongst them, deeply grateful for his efforts to help them, even though not yet able to fully follow or even quite accept in mind all the advice given by him to them, have, by right instinct and common consent, surnamed him Mahatma, the 'great-souled'.

"He tried to save others, himself he could not save"—was said of Jesus the Christ. The saying records a single fact. But it indicates a general law also. He who would save others, cannot save himself; he who would save himself, cannot save others. The wood that is to warm others, must first lose its own life, must be severed from its roots, must become fuel and go into the fire. Thus has it always been with those who would help their fellow-men, be they called servants, be they called saviours. Thus it has been with Mahatma Gandhi. Thus it was been with Bal Gangadhar Tilak. the Loka-mansya, 'the honored of the People', his most noteworthy and immediate predecessor in self-sacrificing work for the political uplift of India, though along somewhat different lines, which won for him, from the People, his different but equally great title.

Mahatma Mohandas Karamchand Gandhi.

Many years Mahatma Gandhi labored in South Africa. Repeatedly he suffered imprisonment there at the hands of the 'false' public servants, the men in power, of the class to whom is assigned by Providence the part of setting off, by acts showing selfish littleness of mind, the greatness of soul of the true public servants, to whom has been given by that same Providence, an opposite and complementary part, in the world-drama. He labored and suffered for the inner and outer uplift of his countrymen, who had gone to that distant foreign soil for the sake of a livelihood made impossible for them in their own Mother-land, despite the bounty of nature, by the misgovernment of the men in power and in office here. He tried to bring into the hearts of those countrymen a sense of self-respect and thereby win for them from others the recognition of their common human rights. After many years of work there he came back home, to carry on the same work of moral and thence political and material regeneration here, in the much larger field of India.

The Plight of India, between the Devil and the Deep Sea.

The task was very difficult—to take a true and safe course between the devil and the deep sea. On the one side, the actuality of the octopus of the irresponsible Bureaucracy, serving England's capitalistic interest, swathing ever more and more closely and suffocatingly in the tentacles of lawless law the hapless people; on the other, the imminent possibility of arousing to disastrous activity the hundred-headed hydra of the elements of rowdyism in the Mob; for the evil forces of agelong moral degradation and internal strife and disruption, which had split up this vast and ancient people into endless castes and creeds and sects and subsects, and forced upon it social and

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religious degeneration and political and economic subjection and complete decay of the panchayat system of local self-government—these evil forces were yet at work, though a strong reaction had begun against them.

The Opportunity and the Inspiration.

Providence made the opportunity for Mahatma Gandhi in the events of the fateful year 1919. The written statement of Mahatma Gandhi handed by him to the official who sat in judgment over him at Ahmedabad, describes the circumstances. The statement, full of dignity, full of nobility, is also full of the crowning virtue of humility. It indicates how the Rowlatt Act, the Amritsar Massacre, the atrocities of the Martial Law in the Panjab, the investigations of the Congress Enquiry Committee, and the rejection, by the British-Indian Government, of its recommendations, in 1920, finally destroyed Mahatma-ji's faith in that Government, and brought to a head the conflict between the utterly irresponsible despotism of the Bureaucracy of the alien-government, on the one side, and, on the other, the urging in India's soul, voiced through the Congress, for self-government and responsible government.

Providence also gave to Mahatma Gandhi the inspiration of the Non-Violent Non-Co-Operation programme and of the revival of the Domestic Spinning Wheel. The negative and the positive sides of this programme, if worked intelligently, offer the possibility of re-training the people in the almost forgotten art of domestic, social, educational, judicial, economic, industrial 'local self-government', as a necessary preliminary to full political self-government. They also make possible the steering of the ship of political struggle between the Scylla and the Charybdis mentioned before, with a fair chance of safety.

Intellectual Light needed to supplement Moral Heat.

But the experience of the past two years seems to indicate that some thing more is wanted The intensive N.C.O. movement has developed the courage of conviction, the spirit of self-sacrifice, the practical patriotism, the self-respecting communal consciousness, in a far deeper degree and to a much wider extent in the country, in these two years, than was done by the more 'sober' methods of Congress work (indispensable preparation though they were, and therefore to be looked upon always with thankfulness) in the preceding thirty-five. Yet, it has been felt in many quarters, that it has not given to the country *intellectual light* in correspondence with the *moral heat* it has generated.

This lack would have been supplied before long. The last numbers of *Young India* that were issued by Mahatma Gandhi before his arrest, show that he was beginning to turn his attention to the subject. What was and is greatly, urgently, needed by the country is a clear short explanation of the true significance of the word Swaraj. The fire of that simple, single word, in the setting of the events of 1919 and the British-Indian Government's callous un-repentance, fanned by the wings of Mahatma Gandhi's great spirit, generated the moral heat

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horitative Explanation wanted of araj as Legislation and rule by the elected Higher Self.

n explanation, issued authoritaly by the All-India Congress Comtee, or by the Congress itself in special or general annual session, vhat are to be regarded as the damental principles of true Swaraj; v it is to be made the *raj* of the *swa*, (and not of the *false swa*) how *higher self* (and *not the lower self*) he Community will be secured and uced to take charge of the work of islation and of superintendence of executive administration; by what es and methods of election will it be de humanly probable that wise, lanthropic, experienced and selfless rsons shall become legislators (instead pushful self-seekers and promoters their own class-interests), so that e just interests of all sections of the mmunity may be protected and proted, (and not only the interest of me small class aggrandised at the pense of the others); how the epest depth of slave-mentality will t be fallen into by this country, in e frantic pursuit of the mere word elf-government,' by blind imitation of e or other current western forms of waraj; how the patent defects of ese latter, the western democracies, hich have resulted in such disasters the Great War and its after-consequences, will be avoided;—a clear, ort, authoritative, explanation of ese matters would serve as a veritae lamp in the darkness, would give st *the intellectual light* which is needd by the country, would regulate and ake more steady and strong *the moral* eat, keep it from straying into wrong channels, make the preservation of non-violence more certain, and give to the whole population the *Education of the Head* which is absolutely necessary to supplement *the Education of the Heart* that has been given—and *imperfectly* given, because of this lack—by the N. C. O. Movement.

Mahatma Gandhi prevented by disaffected and disloyal Bureaucracy from supplying the lack.

But Mahatma Gandhi is prevented from curing this defect. The Bureaucracy has, for its own self-preservation, locked him up.

False priests, theocrats, vampirise their following, after stunting and stupefying their minds with superstitions, *i.e.*, beliefs without reason; while true priests-teachers-legislators foster and strengthen their people by feeding and filling them with science, *i. e.*, beliefs with reason. False capitalists, plutocrats, keep their laborers in slavery (and therefore rebellious and hate-filled) by beggaring them and making them more and more helpless and dedendent upon the capitalists; while true capitalists-trustees-partiarchs make their workers willing and steadfast co-operators by satisfying all their just needs and keeping them happy. False governmental officials, bureaucrats, keep the people down, make them 'subjects' (the 'down-trodden') by the policy of divide and rule, by making them more and more mutually quarrelsome, other-respecting instead of self-respecting, terrorstricken at heart, more and more at the mercy of the officials, more and more bound by laws in every limb, more and more unable to exercise the most elementary

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human rights without the permission of these public-servants now become public-masters, more and more servile and morally and physically degraded; while true officials-elders-protectors do their utmost to make the people ever more and more self-dependent, doing as much of their own daily work as possible without interference from and without reference to the officials, but getting from them all the possible help that they may need and ask for in doing that work; their interest is the interest of the people, not different, much less antagonistic.

But the interests of an alien and irresponsible government can never be identical with the interests of the people. It is but natural therefore that the British-Indian Bureaucracy, disloyal and disaffected at heart towards the Indian People, clinging tooth and nail to its powers and privileges and blissful freedom from responsibility (and the consequent joys of wide-spread bribery and corruption, blackmail, abuse of power, and general oppression of the people by the public servants in all departments, which are acknowledged in governmental reports themselves), and wishful to continue to take from the People the much too heavy price of utter helplessness and dependence in return for some of the outer conveniences of western civilization (witness the very name of 'the Dependency' for India) should as an act of sheer self-preservation, have imprisoned Mahatma Gandhi, who was trying to revive the moribund soul of the Indian People, to reanimate its withered self-respect, and so was endangering the irresponsibility of that Bureaucracy, because self-respect is the beginning of self-government and responsible government.

"I plead Guilty"

To the fellow-creature who sat in judgment over him at Ahmedabad—verily a servant sitting in judgment over a master—Mahatma Gandhi said "I plead guilty".

He might have truly and justly denied the charge, that of "bringing or attempting to bring into hatred or contempt or exciting or attempting to excite disaffection towards His Majesty's Government established by law in British India". For he was trying only to change legally the nature of the government from irresponsible to responsible, by thoroughly peaceful and legitimate means, and was very far from exciting hatred or contempt or disaffection towards any person or body of persons in particular But he forbore to make any such reply, which would probably have been only misunderstood and have prolonged the trial without changing the result. He therefore simply said, "I plead guilty". He surely said this in that noble pity, over the tragic farce, which is only very subtly distinguishable from noble scorn. The same mood of sorrow over the soul-decay of the vicious object, with Christ-like yearning for his betterment—'Yes, I am guilty if that will satiate your present mood, my brother, and help to convert you from it to a virtuous one'—is noble pity. The same mood with a trace of anger—'Yes, I am guilty, for the fool hath decided from of old in his heart that there is no God, and it is no use arguing with you'—would be noble scorn. The judge was a paid instrument and part of the

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Bureaucracy. He could know no better. He decided according to his lights, the lights which he, like his confreres of the services, committed himself to, when he joined. He could not be blamed, except for being at all in a service which necessarily prevented him from seeing and knowing better. Therefore Mahatma Gandhi told him that he had no alternative but to either resign the service or imprison him. And the paid official duly imprisoned him.

The Nursing of the Seedling.

It is now for those leaders of the Congress who have the opportunity of doing so, to supply the lack above referred to, in the N. C. O. movement, which Mahatma-ji has been prevented from supplying.

The seed which this 'practical mystic' has sown throughout the length and breadth of the land, the seed of self-respect, of spirituality and morality in politics, of intense aspiration for Swaraj, will live, if wisely tended by the leaders. Mahatma-ji's imprisonment will very likely, even help and make stronger the sprouting of the seed. History shows that self-seeking men in power generally over-reach themselves, and the means they employ to repress their opponents, while they may and do harm the latter individually, help on their cause as a whole—for the plain reason that disaffection is not cured but created and increased, and affection is not created but destroyed, by terrorism, a simple psychological fact which official-made penal codes do not recognise though history does. That Mahatmaji is in Jail is only a perpetual reminder to the people of the quality of the existing system or form of Government and of urgent need of converting it from irresponsible to responsible.

But, as said before, the seed has to be wisely tended, and necessary modifications have to be made from time to time in the programme of work.

The Constructive Programme.

The constructive positive side of the programme, swadeshi panchayat, swadeshi vocational education, swadeshi industries especially of cloth, swadeshi healthy re-creations in place of the soul-and-body-ruining relaxations of drug and drink—these were, are, and always will be sound and good. They are the indispensable foundations of self respect and self-government in India. The revival of these constitutes the training of the People anew in the almost forgotten art of local self-government. It may be said to make the practical *Education of the Limbs*, side by side with the Education of the Head and of the Heart mentioned before. A responsible and honest body of public servants would help these on, as much as possible, instead of hindering them.

The Negative side.

But the negative side will require modification according to changing circumstances The views of Lokamanya Tilak—a very far-seeing and no less patriotic leader, though he looked at the problems concerned from a somewhat different standpoint, and did not weave into his views the same universal philanthropy and spiritual quality—may have to be incorporated into the Congress programme so far as may be possible, by making it a little more elastic without radically changing it.

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Synthesis with the Lokamanya's Policy of Responsive Co-operation.

Lokamanya Tilak's policy is, as he himself called it, the policy of Responsive Co-operation. A Samskrit verse which was a favourite with him is to the effect that in politics 'We should do unto others as they do unto us.' In a certain sense, the verse may apply even to the present policy of the Congress. Though it is called by the negative name of non-co-operation, yet the positive form, 'responsive co-operation' means much the same thing, *i. e.*, co-operating with the Government when it honestly co-operates with the People for their benefit, and obstructing it when it does otherwise. I remember distinctly, that in the course of a discussion in Bombay, in July, 1921, Mahatma Gandhi admitted to me clearly that the non-co-operators are not to non-co-operate with even the present system of government in everything, but only in some specified things. This is obvious also. The difference then between the Lokamanya's policy and the current policy of the Congress may well be regarded as one of details only, as to the matters in respect of which, and as to the form in which, non-co-operation should be practised, *e. g.*, by negative aloofness from and avoidance of Legislative Councils or positive obstruction inside them. When the current policy has yielded up its full results (certainly good and very good, in some respects, and, quite likely, somewhat ill also, in some other respects, for no course of human action ever was, is, or will be productive of only one kind), the Lokamanya's view may well be synthesized and incorporated with it—for the 'common adversary' *i. e.*, the *ir-responsible* form of government, should be attacked on all sides and in as many peaceful, non-violent ways as there is no risk of the attacking parties neutralizing each other.

Responsive Non-Co-operation.

In order to make the synthesis with the current policy of the Congress, easier, some of the leaders of the Lokamanya's school have very happily proposed to change the name of their policy wto "Responsive Non Co-operation." The right name is exceedingly important. Enormous tragedies have happend and are happening simply because people *do not understand each other, and they do not understand each other because the right words are not used.*

There would be no belittlment of Mahatmaji in this. He would himself, as he has done before, have modified and changed his policy, with change of circumstances, When a great idea comes into the mind of a great leader, it comes as a seed, fullfledged. Its growth and shaping, its pruning and training and lopping, depend on changing canditions of soil and season.

The Principle of Non-Violence in Politics.

But the principle of non-violence is absolutely indispensable in politics; though many people quite reasonably think that it does not hold in respect of the right of self-defence, especially of women and children, against private crime. Violent revolutions have been tried by mankind for thousands of years, all down the stream of history. But they have not succeeded substantially in improving the lot of mankind, so far as widespread happiness is concerned. They have only changed masters. The U. S. A. is perhaps the most successful example

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Yet the plutocrat reigns there to-day more ruthlessly than theocrat or autocrat or bureaucrat ever did or does elsewhere. Great Teachers of Religion, like Christ and Buddha, have succeeded much better in spreading happiness, at least for some time. Non-violent resistance has been tried in religion in Russia by the Doukhobors, and the Baha-ists in Persia. It is being tried in the field of economics in many western countries, in the shape of strikes by wage-workers; also now in India in imitation of the west. It was meet and fitting that a great soul should arise in the East to apply that principle on an immense scale in the field of politics. *Ex-oriente lux.* The idea of non-violent revolution deserves a full and fair trial at the least. That which is gained by violence can be kept also only by violence, and is generally lost also by violence. The spirit of violence once aroused against outsiders is apt to persist and *become internecine*. Witness Russia, witness Ireland, today.

Is Non-Violence Cowardice?

A European friend once said, "I have a feeling that this non-violence means only cowardice." He was much mistaken. Mahatma-ji has more than once and convincingly explained that, *if properly practised*, it means the very highest form of self-sacrificing courage. So far as the courage of violence is concerned, it has been well established that Indian soldiers are as good fighters as any in the world. Who would venture to say thet the Akali Sikhs—whose great struggle to obtain peacefully the possession of property belonging to their Gurudwaras, without any violence on their own part (though with very much violence on the part of the governmental police) has gone on heroically in the Punjab—who would venture to say that they, with their long and great martial record, are cowards?

But the world needs the courage of non-violence now. Mankind has had and still has too much of the courage of violence like the wild beasts. But if the friend meant by cowardice, the fear of future internecine straggles and of violent anarchy; if he meant by it the reckoning of such possible consequence of general confusion throughout the land, then, of course, he was right, and N. C. O.'s may readily plead guilty to the charge, and without shame.

The Principle of a new old conception of Essential Religion.

The next equally indispensable principle is that of abandonment of all racial and religious ill-will, hatred, bitterness. Without this, the principle of non-violence will never be effectively practised. These principles are good for the whole world; but confining ourselves to India, it should be diligently preached and clearly realized by all concerned that the Hindus and the Muslims of India are not two *qaum's* or races, as is often said, but religions, and only one *qaum*, one race, by intermixture of blood. The ancestors or ancestresses of all the Muslims of today were Hindus fourteen hundred years ago, (when the Muslim religion was not yet born), and of a great many, only twenty, thirty, or forty years ago.

As regards religious differences, *a new conception of religion* is absolutely indispensable. Let every one ask himself. "I, who am of such and such

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a religion today, Hindu or Muslim or Christian or any other—*can I, or can I not, change this my present religion for any other, just as I please?*"

It is obvious that I can. If so, does it not follow incontestably and conclusively that I am, that "I" is, that the soul of man is, the final judge between, and therefore greater than, all religions and all avataras, prophets, gospels, etc., that ever were, are, or will be?

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम्।

If so, the only Final and Supreme and Universal Religion is reverence and affection for the Soul of the human being, in myself and in all others, *i. e*, the Universal Spirit, with utter tolerance of the outer formalities of all religion, and the occasional adjustment and modification of them in accordance with the golden rule, 'Do as you would be done by', so as not to hurt each other's feelings. To say, "This is a matter of Dharma-Mazhab-Religion with me, and it cannot be changed", is obviously incorrect, after the above considerations have been assimilated, and in view of the further unquestionable fact that *every great living religion has undergone endless changes* since its origin and has scores or even hundreds of sects and sub-sects to-day in consequence.

The Principle of self-dependence in "Domestic Politics."

The third great principle for the country to follow, is that of self-dependence in respect of all necessaries, as already mentioned, in respect of cultural-technical education, of *panchayati* adjustment of private disputes, of the supply of food and clothing, of healthy relaxations and recreations. In this connection, Mahatma Gandhi's advice to the people to revive the domestic spinning-wheel is as great an inspiration as his insistence on non-violence. All this will no doubt mean a certain amount of recession from the excessive developments of western civilization. But Mahatma Gandhi expressly advises such recession to a simpler life. The community may not be able to go back quite as far as he suggests; but some retracing of steps is necessary. And this idea is supported by thoughtful western men also, *vide* the splendid appreciation of Mahatma Gandhi by the Rev. Holmes.

The Principle of Explication of Swa-raj

The fourth principle, also absolutely indispensabl, though so far lamentably neglected by N- C. O. leaders also, and of course by the leaders of the other political parties of India, is the avoidance of the disastrous slave-mentality of blindly accepting the western view of the nature of self-government and imitating any existing western system of self-government in India.

It is absolutely necessary, if immense misery is to be avoided, that it should be clearly realised throughout the length and breadth of the land that true self-government is government by the *higher self* of the community; that the higher self means persons who are wise and experienced, as well as self-denying and philanthropic, who are *ethically* as well as *intellectually* fit; and that the methods and rules of election should be thoroughly discussed and thought out now, beforehand, so that when the time comes, only such persons may be elected to the Legislature.

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Mahatma-ji's Views,

This matter is so important that it will bear a little more dwelling on. Between July 1921 and March 1922, I repeatedly invited the attention of Mahatma-ji (and also of the All-India Congress Committee and the Working Committee of the Congress) to it. Two of my letters were written to him while I was in jail in December-January, 1920-1921. And I received three or four letters from him from time to time saying he would attend to it as soon as he had any leisure from more immediately urgent business. The last letter was written an hour or so before he was arrested and says, "It is said my arrest is imminent...If I am not arrested, I promise you I propose to deal with your pamphlet. No week has passed but I have thought of it. Only...so many things are happening which require immediate attention, that I have been obliged to defer consideration of your scheme...If I get any well-deserved rest, I would like you then to open the discussion yourself in the columns of *Young India*, if it is allowed to survive my arrest." Subsequently, since 25th May 1922, brief articles have now and then appeared in *Young India*, under the editorship of Shri C. Rajagopalachar. A set of questions, tentatively putting forward some suggestions, simply as a basis for discussion, regarding the qualifications of legislators and electors and the conditions of election, was published in the issue of 25th May, 1922. But the suggestions have not elicited any specific criticism so far.

Other Views.

Shri Rajagopalachar is well-known to be one of the ablest and sincerest followers of Mahatma Gandhi, who has assimilated his views of life and of political work most thoroughly. He is naturally quite in accord with the idea of introducing "conscience and the religious spirit into politics", though his subsequent writings show that he does not quite see how to ensure the return of the right kind of persons to the Legislature—an obviously difficult question, but therefore requiring all the more to be diligently tackled with, instead of shirked and postponed; for it is indeed the very problem of problems in *practical* politics, *the most immediately urgent question* for the would-be political reformer.

Shri Rajagopalachar has an excellent article, headed "Ascetic and Saint" in *Young India* for 13th July, 1922. Some remarks therein may be quoted here, and their implications pointed out as germane to our subject. (Some persons speak) "as if selflessness and saintliness of character were a disqualification for politics. Religion and conscience have been grievously absent in politics. But the hope of the world lies in...introducing conscience and the religious spirit into politics. Seflessness, saintliness of character and deep communion with Nature ought to be qualifications, not disqualifications, therefore, for entry into politics. The object of politics is human progress, and if it is an axiom that progress is based on Truth and Good, not on Falsehood and Evil, only selfless and saintly men ought to lead struggles against tyranny...Diplomacy and circumvention may win in politics as understood hitherto, but the goal of India is a new kind of politics based on truth and love, where it has hitherto been founded on falsehood and hatred... The Indian struggle is a struggle that

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will establish non-violence as a pillar of Victory and World-Hope. We are told by Mr. Pearson that young men and women all the world over, with a great vision and high hope, are looking towards India for their inspiration ..In Mr. Pearson's words, 'More imperative than a political victory, is the question of whether India will be true to her *Dharm* and thus take her rightful position of leadership among the nations of the world'.. We may note incidentally that other western writers also, the well-known Mr. H. G. Wells, for instance, and Miss Howsin and others have expressed similar hopes that India will work out something new, something more effective and suitable than the west has done.

The Meaning of Religion,

Of course, by Religion the writer can only mean *Spirit* of Universal Religion, Humanism and Humanitarianism; not any particular sectarian religion or credo with an excessive insistence on this or that particular book as the only sacred scripture, or this or that particular person as the only avatara or prophet—of which bigotry and uncharitableness we have had far too much under the name of religion, just as we have had far too much of diplomacy and circumvention under the name of politics; but the reverent belief in the Unity, the Immanence, the Fatherhood of the Universal God, and in the Interdependence, the Solidarity, the Brotherhood of Man.

And of Communion with Nature.

We may also assume that by 'communion with Nature' he means that observation and experience of human as well as non-human Nature, in their action and reaction upon each other, which, in combination with a philanthropic temperament, produce ripe wisdom—such ripe wisdom as is possessed by an aged and even 'illiterate' agriculthrist occasionally, and is not always possessed by even brilliant or smart and shrewd speakers, writers, lawyers, doctors, journalists, business-men, officials, etc.

The Perpetual Struggle.

We may further believe that the writer would agree, if questioned, that 'only selfless and saintly men ought to lead' *not only* the occasional 'struggles against tyranny,' but should *perpetually* maintain the struggle of Good against Evil, of the Higher Self of the community against its Lower Self, by acting as the legislators of the community and the heads of its governmental departments.

The Indian Secret of Winning Therein.

Now, if this be so, we cannot help feeling that the expectations of those who are looking towards India for a new inspiration in politics would be justified, that India would prove true to her *Dharma*, her peculiar genius, her deepest individuality, her best and most ancient traditions, and that the 'new kind of politics' which is 'the goal of India' would be achieved, if and *only if* India could evolve, or re-evolve, a way, could discover, the secret, of making sure that her Legislature, her *Dharmaparishat* (—this is the name in *Manu*—) shall be permanently composed of such selfless, saintly, *spiritual-minded* and Nature-communing persons. *So only can Spiritual Swaraj and Political Swaraj merge together and become one.*

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Be it remembered that we look for no impossible perfections. No human being whatsoever has ever been, is, or ever will be, wholly free from defects, weakness, failures. But we may certainly and quite reasonably require and expect that our legislators should be *comparatively* and *predominantly* and *on the whole* selfless and philanthropic and wise, not mercenary-minded but missionary-hearted, even as the educator and the priest ought to be missionary-hearted and not mercenary-minded.

How the Congress can Help.

And we cannot help feeling that the attainment of this truly precious goal would be greatly facilitated if the Congress would make clear to all concerned, to its workers and sympathizers as well as its opponents, this nature of its goal and also the method by which it proposes to make sure of securing such legislators. In this work especially may the N. C. O. leaders invite the Moderate-Liberals to join with them and help in the discussion; for they have to bear in mind that one of the last pieces of advice that Mahatma Gandhi gave to the N. C. O. workers before his incarceration, was to induce the Moderate-Liberals to co-operate with them along all possible common lines. It would be very deplorable if, after 'the selfless and saintly men' have led the 'struggles against tyranny' to successful issue, the fruits of that success should for want of such timely and thorough education of public opinion, not be equitably distributed for the benefit of the whole community, but be all seized by a handful of very selfish, very un-saintly, scheming, cunning and pushful men, and only a new and perhaps worse bureaucracy established, as has happened in history so often, and the whole old trouble begin over again. The latest example is Japan, where the magic of the vast self-sacrifice of the nobles made that nation a first-class power in the course of a single generation; but being dominated by the *materialistic*, and not the *spiritual*, view of life, has rapidly carried the population into the grip of mammonism, capitalism, militarism, etc., as in Europe.

Right knowledge, with Right desire and Right Action, brings Freedom.

Such a result should be guarded against, most vigilantly in India. The N. C. O. has brought the poison circulating in the body politic of India to a head. The potentialities of despotism in the bureaucracy, as also the good and the bad qualities in the People, have come to surface, in the Violent Repressive Measures of the Bureaucracy in 1921-1922. The good qualities should be fostered, and the evil ones let out. The poison should not be allowed to be reabsorbed into the circulation. This will be achieved successfully, (without the use of the lancet of violence) if the poultice of non-violent moral heat is applied carefully in the intellectual light of a clear and widespread knowledge of the fundamental principles of true Swa-raj. It is the ancient teaching of the Buddha that *Right Knowledge*, together with *Right Desire* and *Right Action*, must achieve *Moksha*, Freedom, Independence, Self-government, Swa-raj, spiritual as well political. For our present purpose, Right Knowledge is the knowledge of the nature of true Swaraj; Right Desire or Feeling is the

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Religious Peace and Unity and Non-violence which are possible only by recognition of the Universal Spirit under the veil of all special religions; Right Action is the revival of swadeshi activity in all possible ways, before mentioned. The question of 'untouchability' will be duly adjusted and rightly solved, of itself, by Right Knowledge and Right Feeling.

The Right Conscience shall win.

Working along such lines, nursing carefully the sproutings of the seed sown by Mahatma Gandhi, bearing carefully in mind that freedom means freedom to do good only, means not licence but more self-discipline, there is reason to hope that the younger generation of N. C. O. workers may reap the harvest from that seed even in their lifetime, and taste the fruit of Mahatma Gandhi's lifelong self-sacrifice.

Set-backs there always have been and always will be in such movements. But even in the case of violent movements, history shows that set-backs have been always followed by forward advances, as that other true Mahatma, Terence Mac Swiney, has written of Ireland, in his posthumously published book on *The Principles of Freedom*. Much more, in the case of a non-violent movement, must the set-backs if any, be very temporary.

Indeed, even if the struggle were lost, through no proven fault of his own, the N. C. O. could conscientiously say,

'Tis better to have loved and lost
Than never to have loved at all.

It is better to have felt the generous emotions of standing up non-violently against the violent lawlessnes of a whole wrong system of government, even though the ultimate result be to be beaten down and carried into jails, than never to have felt those emotions at all.

But there is no final losing in such a struggle for those whose conscience is clear. The clouds may darken the sun for a little while, but it will shine forth again more strongly than ever.

Freedom's battle once begun,
Handed down from sire to son,
Though baffled oft is ever won

BHAGWAN DAS.

APPENDIX.

QUESTIONNAIRE.

THE ESSENTIALS OF SELF-GOVERNMENT.

The Crux of all Political Science and Art.

1. Are there not two 'selves' in every community, as in every individual, a higher and a lower, a better and a worse, a more virtuous and more vicious, a wiser and a more foolish?

2. Is it not essential that in self-government, the bigger self of the community, its better, wiser, and virtuous self and not its worse, more foolish, and more vicious lower self should govern?

3. Is not government, by any one class, exclusively, of any other class or all other classes, *f. i.*, of the laboring class by the capitalist, or of both by the militarist, or of all three by the sacerdotalist, or of the Protestant by the Roman Catholic, or the Hindu by the Muslim, or the Muslim by the

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indu, or the Shia by the Sunni, or e Shaiva by the Vaishnava, or the n-Brahmana by the Brahmana, or *vice versa*, etc. as much other-government, reign-government, alien-government, en when both the governing and the verned classes belong to the same race d nation, as when one race and nation verns another race and nation ?

4. Is not the essence of good government, the making of good laws and the forcing of them justly and efficiently?

5. Is not the essence of good laws, ch equitable division and balancing rights and duties, as will give a fair ance (*a*) of necessaries to all who e willing to do work suited to their ycho- (*b*) of ds to honor the , special power the man of more wealth to e man of desi e amusement to e unskilled, etc.

6. Are not such good laws possible to e made only by the higher self of the mmunity *i. e.*, by pure and wise and hilanthropic legislators ?

7. Is not the securing of such legistors the very crux of all political lience and art ?

8. Can such legislators be secured, hd have they been secured by any of he methods, of election, etc., in vogue the current western forms of self-overnment ? Are the masses of the eople happy in those western countries ?

9. Are any of these systems suitble for India ? If so, which ?

10. If not, what is the method, of lection or other, by which the better elf of the Indian (or any other) people, *i. e.*, philanthropic, unselfish, and at the same time experienced and wise men and women, may be brought into the legislature ?

11. Is it not desirable that such a legislature should have full supervising control over the executive, without itself exercising any executive power directly, in order that the laws may be enforced justly and efficiently ?

12. Would it be helpful towards securing such worthy persons for the legislature, to observe some such conditions as that,

(a) All legislators should be elected from among the permanent residents of the country, irrespective of creed, caste, class, colour, race or sex ;

(b) They should not offer, or, canvass for themselves ;

(c) Should be nominated by a given proportion of the electors, the nominators being possessed of certain qualifications of age and experience themselves ; the electors generally (with exceptions) being independent heads of families, *i. e.*, the master and mistress of each family home.

(d) Should be at least forty years of age (with exceptions) ; should ordinarily (with exceptions) have had experience of the responsibilities of the household life, with children of their own ; should have retired from competitive professional, business, or other life of bread-winning or money-making ; should have done distinguished work in some however 'humble' walk of life ; be able to support themselves on their own savings, or be assured of all necessaries and personal requirements by their families or friends ; should give all their time, practically, to the

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national work, and do so without any cash remuneration, all requisites for the discharge of their duties being provided to them out of State funds ;

(e) Should have rank, precedence, and honor above all salaried office-bearers ; and that

(f) The Legislature should have on it persons possessing, between th m, experience of all the main departments of the national life ?

THE RELIGION OF THE TWENTIETH CENTURY.

(By Brother Nathanæl.)*

"The Knowledge of the holy is understanding". (Prov : 9. X).

Owing to the all-prevailing disorder and discontent among the Members of the various Religious bodies, it seems good to us who acknowledge the Immanent Indwelling God, and thereby proclaim our Membership in the Free Church of the Universe (i.e. the House of God), to set before them the unveiled Truth. Whoever consciously realizes this and Truth is a member of this church, and is one with us-whether he be still living in the visible world of men, or abides in the invisible World of Spirits.

God is All. Just as surely as the cause remains after the effect has disappeared, so surely will God remain, even if the manifested universe should be dissipated into empty space.

God is Spirit. Spirit condenses itself into Soul, and Soul clothes itself in a garment of Matter. The pure, super-conscious formless *Idea* descends into consciousness as the super-sensuous *Thought*, which in its turn manifests in the physical world as sensuous *Form*.

Every "Creature" is a Spark of God, presenting itself in a form the perfection of which depends on the progress it has made towards freedom and self-consciousness. The Spark itself creates its form ; but no Spark can create a form beyond that degree of development to which it has already attained. This is "Karma" and "The just Judgment" which nobody can avoid.

Accordingly : *the Universe is a Work shop* in which the Sparks gradually struggle upwards on the great ladder of Evolution which reaches from Earth to Heaven. When a Spark has reached the top rung, realm of the Angels, then it descends again of its own free will to help those who have not yet attained that level. (Behold, the Angels of God are ever ascending and descending the ladder Genesis 28. 12.)

Therefore we often see how a higher nature begins to manifest itself in the form of a lower nature. The crystal shapes of certain minerals, for instance, are plant forms, and bear witness to

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* Extracts from the posthumous works of the great Danish Mystic Carl Michelsen. Bequeathed in 1922 to Princess Karadja, and edited under the auspices of The White (Cross Union.)

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the fact that the plant nature is indwelling in the mineral, as a germ. Many occurrences in the vegetable world (such as the faculty of the plant to sense, light and moisture ; the existence of carnivorous plants, &c) indicate the awakening of the animal nature. Numerous facts in the animal world such as instinct, love of offspring, &c show the evolving human nature. Countless are the signs of the dawning Angel nature in the soul of Man : self-denial, self-sacrifice, burning desire for truth, ideal endeavours &c.,

It is glorious that such should be the case ? For how could man *become an Angel after death unless he were one* here and now ? Death only demolishes the house, and has nothing whatever to do with its occupier.

That which is called "evil," is merely imperfect good—good in the making—just as "cold is a low degree of heat ; but this of course is no excuse for "evil' for why should we choose a "lower" in preference to a "higher" state of being ?

In a word man is a Spark of God manifesting and developing in a form midway between the animal and the Angel The aim of man's life—like that of the whole "creation," is to develop the Divine Spark. The Way is to remove the animal remnants which prevent the latent God-Nature from ruling. It is the way of Purification. In other words ; when the Divine in you has overcome the animal, then the Spark can create for itself an Angelic form of Existence ; then and not till then will you become an Angel.

In the work and struggle for development—which work and struggle continue life after life, until the aim is reached—man is not without help from the invisible universe. Divine help comes to him in many ways ; illuminating, warning, comforting. The victorious brothers and sisters help the child until it can walk alone.

At the event which is cal'ed *Death*, you lose your physical body Alas ! how often it occurs that the part which is left, when the material has been taken away is but a poor defective thing, longing and eager to return once more to the school-class, May you, when you pass out of this life have developed so far, that the *Spark of God in you has become your true Ego*. For then you will be able to live as a conscious personality, as a full grown "I" without a physical body—and you will have conquered "everlast'ng life."

This is the hidden meaning of all inspired religions, it is also the Great Secret of Christianity.

In John I, The Spark of God is called the *Logos*, this implies the *Idea*, the *Thought* and the *Word*, (and not only "the Word' as generally conceived.) The Spark was "in the beginning with God and was God". "All things were made by Him (John 1.3) The Spark was made flesh and must tabernacle in each one of us, and shine in the darkness (John. 1.4) Consciousness developed in freedom is the "innocent Lamb of God, which taketh away the sin of the world" (1.29) viz. the sin of the inner world, "the Kingdom of God". "Sin" cannot be taken away from the outer world until it ceases to be a workshop; "sin" pertains to animalism, and animalism is the raw stuff of the workshop !

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The developed Spark, or Logos, is called "the Son of Man" (John 3.14)–"Christos Jesus", (viz ; the anointed Salvation of God). Only by developing the Spark of God, can you be "saved" that is, reach the aim of this life.

In the Gospels the development of the Spark is described as a conception, a birth, a growth—perfection through suffering and final victory.

*The inner Christos is born of the Virgin, viz : the pure part of the Soul: When the animal has been overcome, then the Inner God is liberated. The name of the Virgin is "*Mary*" ("Sorrow") she is of the house of *David* ("Beloved") She is betrothed to the Architect *Joseph* ("God will add") : the hope of growth must be united to purity, but the Virgin must have conceived ere she be wedded to Joseph, else the hope has no foundation. The Christos is conceived in *Nazareth* ("the sprout") Luke 21,30, and born in *Bethlehem* ("House of bread") ; for he is the bread of Life, and the "fruit" of the sprout emanating from the old root. (Job 14-7.)

The Christos is born in the *Stable*, from which the "animals" have been driven out. He is laid in the *Manger*, so that the brute passions may be deprived of food. He is born at *Christmas*—the time of regeneration to the northern hemisphere where the doctrine of the Christos was first enunciated. As a Child, the Inner Christ is worshipped by the Wise, but persecuted by the representatives of Cæsar Augustus. All these statements are verily true and refer both to the Outer and the Inner Realm. When the Christos has " increased in wisdom and Stature" (Luke II. 32) then the last struggle for perfection begins. Wonders are worked—in our own being: The blind see, the lame walk, &c", finally when the physical nature is overcome, then "*Consuma tum est*" It is finished." The God-Man arises from the grave of the Lower Self, and ascends into heaven, joining the Angels, Victors, Masters.

During the whole period of development *John* (viz : " Grace of Jehoveh ") is active. As a *Baptist* he leads man unto *Bethabara* (John 1,28) *viz.* "the House of Anger", where he is purified. As an *Evangelist* he accompanies him on the way if he is *Andrew* (manly").

This is briefly what we venture to say at persent about the Development of Man's Divine Nature, *the Religion of the Twentieth Century !*

GLIMPSES OF DAYANANDA.

IV

A BOY OF THIRTY-SIX.

At the door of the aged Sadhu's hermitage stood a boy of thirty-six. He knocked and it was opened to him.

'What for?' was the hurried query.

'For truth ! For knowledge ! For wisdom !' was the young boy's answer.

Where eyes refused to read the physiognomy of the face, the habituated

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*The well-known passage in Josiah VII 14 is wrongly translated—Ha Halmah-THE Virgin, not A Virgin is to be the mother of Immanuel.

ears did duty as mind-readers through tones.

'Hast read anything?'

Dayananda enumerated a long list of books on a variety of subjects and then said he had read nothing. The vast learning he had amassed had confused him. The spiritual solace he sought was nowhere in that *lettered* wisdom.

'Yes! Books embarrass. Learning confounds. Truth lies disfigured under that unsupportable burden of heiroglyphics. When hearts open to hearts, true wisdom flows forth like unto a fount. Go, my child, and relieve thy soul of the mass of learning thou hast picked promiscuously out of those entangled meshes of letters. Go this instant if thou wilt learn learning divine. Throw all the nonsense, thou hast named, into the Jumna.'

The peremptory tone of the order left no room for wrangle. In an instant Dayanand was outside the hermitage. He found himself immersed in dreams. The horrible caves he had plunged into, each lovely vale, each dreadful dale he had traversed, the streams and rivers that he had crossed, most of them by swimming,—all the hardships of travel and more troublesome still the difficulties of persuasion and humble requests that had had to be borne before the acquisition of each of those volumes—the nonsense had been dearly bought in that age of manuscripts when printed books were rare—stood pictured before him in a quick succession of presentations. Was all this labour labour lost? Books that would occupy a shelf in a well-equipped library were to be thrown away!

Dayananda's heart trembled at the prospect. Yet some inscrutable destiny goaded him on. He made straight for the Jumna. Not a moment did he linger in the way. The struggle in his heart became most acute when, standing on the sandy bank he found the muddy stream flowing at his feet. For an instant he felt as if he were going to curse the dreadful Daughter of the Sun. Yama's twin-sister lay, her wavy mouth agape to gulp down his literary treasures.

Why should it be necessary to dispose of first treasures before laying claim to new ones? Was the eyeless Guru in virtual reality endowed with intuitional vision? Could he out of his resourceless nudity give more than in fanatic disdain he was commanding to be cast away?

Doubts troubled Dayananda's heart and yet he could not keep back his hand, which, with the packet of all the books he had, advanced towards the river. Plash! So fell the volumes on the bubbles in the gaping stream. In an instant the darkness of the muddy water hid them from his eyes.

And a load appeared to have been lifted off Dayananda's breast. He woke. It was bright morning. A soft breeze was blowing. The chirping of birds to which life in the woods had accustomed him was once more free. The sun shone. The sky knew not a speck of cloud. Why should he alone be troubled in the midst of such mirthful company?

He had done the bidding of his Guru. In his first transaction, he, the pupil, had not proved false. That the Guru should keep his word, too, was no concern of the disciple to worry over.

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As he stepped again into the Guru's academy, the latter at once found out —from what ? from light steps ?—that the pupil was fit for his tutelage. He hailed him warmly, and then began that series of lessons which Gurus of the times of the Upanishads alone knew how to teach and the pupils of the days that ended alas ! with the age of the epics knew how to learn.

A few anecdotes of the scholastic career of Dayanand at Virajananda's seminary have come down to us : they are our only glimpses into those dutiful days of his studious studies.

Virjananda, they say, bathed at his own school. He required a considerable number of pitchers of the water of the Jumna to purify his body before he sat down to prayer. It was a rule that could brook no violation. And Dayanand might be seen hurrying to the stream and back every day, whether it was hot or cold, dry or wet. The rule was never broken, by the teacher, of the morning bath by the pupil, of willing and self—imposed service.

The duty of sweeping the courtyard of the house was entrusted to Dayanand, too. One day he had swept the house clean and was looking for a basket to throw the refuse out. Virajananda was walking to and fro in a thoughtful mood. His foot by chance fell on the heap of refuse collected in a corner. Was this Dayananda's intentional mischief ? The wrath of the master knew no bounds. If in Virajananda there was a weakness, it was his wrath. He drew his stick and beat Dayananda mightily with it. The boy, his age nearing forty, bore punishment without murmur, and when a third person had pleaded for him urging his age, his *ashram*, as strong reasons for his exemption from physical penalities—this without as much as a hint from him, he approached his Guru, he too, to repeat that same request. Only his plea was different. He urged the tenderness of the Guru's body, which in striking his adamantive limbs must of necessity ache, as *his* reason for his exemption.

In the seminary of Virajanand there was no arrangement for the lodging and board of his pupils. The small closet flanking on one side the entrance of a temple is shown to an Arya Samajic devotee even to-day as the place where Dayananda took shelter of nights during the days of his discipleship at Mathura. The closet is so small, that it is a wonder how Dayanand's gigantic constitution with a size more than six feet and other dimensions, proportionate to his stature, could squeeze himself within it.

For some time his food was fried grams. Later, arrangements were made at a house for his dinner. A gentleman of means promised him his daily beverage of milk.

For studying in the night light was needed. Tradition has it that small lamps of earth and flour stuck into the crevices of walls by religious Hindu dames were collected by this otherwise resourceless scholar and made into one big light which made the written page legible without endangering his eyes. Oil, too, was found for him later by the bounty of another charitably disposed man of means.

For about two years and a half Dayanand studied with such means at the feet of his eyeless Guru. He used,

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when he became old and Virajananda had long since departed this world, to show the mark of a blow which he had received from his Guru, and which in his faithful filial love he termed his master's affectionate gift.

Of book-lore Dayananda studied only Grammar and Vedant at Virajananda's feet. These sciences could not of themselves forge the bond of endearment that made the pupil his teacher's lifelong adorer. Of the spiritual privacy that the student enjoyed with his teacher history keeps no record. Under every writing of his, Dayananda subscribes himself Virajananda's *Shishya*. What was it that left such an indelible mark on the scholar's mind. What made him his master's perpetual bondman? Some *master*, some *disciple* may reveal the secret. To us laymen the peep into that occult conclave is forbidden.

And one day Dayananda knelt before his Guru to ask his final leave. Among the Arya community this last salutation is a *Sanskara*—that leave-taking of the pupil from his preceptor. The ceremony over, the pupil lays at the Guru's feet his offering. Dayananda laid his. It was a handful of cloves. What more could a parentless child, a self-made orphan, depending for his daily bread on the charity of others bring for his parting, pupil's, present. The teacher barely touched it: he refused to accept the offer. His parental favours, his pedagogic gifts, merited a better reward. The pupil thought it was above rewards. Was it?

Then only a sincere spirit of offering, the readiness to lay down his all if the teachers demanded it, was what the teacher asked. Dayananda was ready. He would perform the ceremony not only in its symbols but in its spirit. He owed his cultured *self*, aye the self that at present was he, to Virajananda and that self he was ready to consecrate to his service.

'Then, Dayananda, I covet no selfish gain. It is the religion of *rshis*, the *dharma* of the Vedas that has through me revealed itself to thee. The voice of the seers of old has been ringing all along: I was simply its month-piece. Make thy offering to that voice. Pay back *they rishi-rin*, the debt thou owest to that voice. Seest thou? The seers themselves are ranged in circles around thee, around me Every corner, every inch of the sacred soil of Bharat is the pulpit of a sage of the Vedic Ages They cry to us for the repayment of their cultural loan. Wilt thou pay it? Pay it to their sons, the human tenants of the earth Wilt thou?'

'Yes,' whispered Dayananda. Dayanand was now a changed man. He realised for the first time the mission to which Gods had been goading him from the first. His vision of the night of *shivaratri*, his wanderings, his toil, his travail had been pregnant with a purpose. The words of the guru were giving that purpose its pre-destined birth as the guiding star of his future destiny. 'Shall I be found fit when the hour comes?' The Guru gave his blessing. The Gods nodded endorsement.

V

ALONE IN MULTITUDES.

It was Kumbh, the twelve-yearly fair which on the 1st of Baisakh draws millions of pilgrims from all corners of the Hindu continent. A voluminous stream of worshipful visitors was flow-

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ing without break on the band of the Ganga. From morning till evening it flowed on. In the night the bustle lessened a little, to more than make up the deficiency in the morning that followed. In that fair you could have a view of the whole orthodox India as in a small cinnema picture. Most noticeable of the pilgrims were the various orders of mendicants that had assembled in their thousands. They had, to all appearances, renounced the world. Or what else did their ochre robes indicate? Some orders there were that had renounced this colour too—mark of their extreme disdain of symbolism. However indicated, the spirit at the bottom of these sects or non-sects was that of renunciation. To them the world appeared full of misery, full of endless disputes, full of constant discord. Their heart hungered for peace, for hamonious repose. And how had they ended their toils of the world? The most noted of them might be seen mounted on elephants, clad in splendid robes, having large followings, and quarrelling too, to be given precedence over a rival order in their turn for bath at the sacred steps, the Har ki Pauri. The world on the other side, mirrored in their pseudo-mendicancy appeared to be a replica of the world that they had forsaken. It was only a Moslem heaven they were enjoying. Self restraint on earth was rewarded with greater facilities for enjoyment in that ochre-robed paradise. The same police that settles, or dis-settles, the quarrels of worldly people, was called into requsition to do that duty by those other-worldly saints.

Busy on the bank was a class of

They too were an other-worldly class. 'Their treasures were in heaven.' On this side of the eternity they had taken on themselves a none too easy task of helping their benighted brethern—in faith they recognised no brotherhood—to cross over to the Brighter Shore. Today was the day of the Great Paddling. And they were busy pushing their oars. The fees they demanded were only nominal—in their collective value they might become a considerable amount. Their rites were unintelligible to the ordinary brain. But so too is whole metaphysics. Who ever saw heaven physically? Things of religion are things of faith. Question and the talisman evaporates.

One dip at the sacred steps, accompained by the necessary concomitant rites was a permit to heaven. How? Dayanand alone thought this way. He was anxious, too, to find an answer.

In the midst of those mighty concourses there moved a lonely *Sadhu*. He went now this way, then that way. Where all were unquestioningly credulous, his restless skepticism suggested queries. Bath even in the limpid waters of the Ganges could cleanse only the body. For purification of the soul some spiritual wash was necessary. Could the *Pandas* suggest any?

The next day on the road leading to Hrshikesha you could find a flag hoisted, bearing a sinister insignia, *Pakhand Khandani Pataka*, the Flag to Demolish Untruth. Under it stood the Sadhu all alone, with only a loin-cloth on, preaching preaching violently. At the top of his voice he stood condemning the superstious credulity of

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complaisant mendacity of the Pandas on the other. He spared neither Sadhu nor saint. Where these two classes had made a clique between them to bewitch and befool the populace, the future of humanity could not but be a witches' hell or a fool's proadise. Har ki Pauri he re-christened Had ki Pauri, *i.e.*, the step of bones, for it was there that the bones of the dead from all parts of India were cast into the Ganges to secure for the dead soul salvation in the next world. The Ganges had power not only over the living; for the dead also it could make provision in its beatific grace.

The Sadhu thundered for days and days. He rent the skies with his denunciation of blind ritualism. He drew large concourses of people. They wondered at his strange statements, novel propositions In the Hindu orthodoxy however there was room side by side for both enunciation and denunciation. The harangues of Dayanand gave rise to whispers, talks, and even wrangles, but a faith as old as centuries, a devotion hoary with the ages, could not by these murmurings be disturbed. The large audiences proved simply *audiences*. They heard; they did not practise.

To his great mortification Dayanand observed that the crowds on the bank of the sacred stream or on the sacred step increased instead of diminishing. The zeal of the inexperienced demagogue suffered a rude shock. His lectures had been attended by thousands, yet what was the effect?

Was it under some such impulse that the thundering demagogue all of a sudden hushed his voice. He withdrew and except for a hurried answer which the mischierious questioning, conscious or unconscious, of a learned fool evoked, was heard no more.

PROF. MACDONELL'S LECTURE ON BRAHMANISM.

A Critical Review.

The lecture on Brahmanism, delivered on January 2nd 1923, by Prof. A. A. Macdonell at Lahore, raises no new issue as regards the religion of the Veda. The lecture is valuable in one respect, *viz.* that it presents in a nutshell the whole position of European scholars on this vast and knotty subject. In support of his statements the Professor omitted to cite verses etc. from the scriptures, whereby it has become extremely difficult, for scholars of a different school from him, to examine his views critically. In this hurried note therefore we shall offer general criticism only, for in the absence of specific references it is impossible to go into details.

First half of the lecture is occupied with a discussion of Zoarastrianism, and though similarities between that religion and the religion of the Veda are pointed out, yet it is in the second half that the learned lecturer chooses the Veda for his immediate target. Our criticism therefore will begin with this second half, and towards the close, if space permits, we shall take notice of a few statements in the first half of the lecture too.

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First as regards the age of the Veda. Wherever the Professor refers to this topic, he gives an air of certainly to what in truth is but a hypothetic statement of his. In his lecture he gives no argument to prove his proposition. In his much greater work, A History of Sanskrit Lecture, too, where scope for discussion was ample, he makes mere guesses, assigning arbitrary lengths of time to each stage in what he regards the development of the Brahmanic religion, and when those stages, counting backwards, are exhausted, turn comes of the Veda. The whole theory is a tissue of haphazard surmises. The reader may study it in the book referred to and form on it his own judgment.

That there are Vedic words or distortions of them in the Avesta, so that 'whole verses of the Avesta can be turned word for word into Vedic, by the simple application of phonetic laws,' points to the derivation, not only of the spirit, but also of the texts of the Parsi scripture from the Vedas. Aryan languages of the West retain much of Vedic diction and thought, traces of which last are, as the Professor admits, found also in the early religions of Egypt, China and New-zealand. The conclusion from these data is natural that human culture was, at its source, one. And as Professor Macdonell points out in his lecture—only change his tone—the Vedas present 'a more primitive phase of religious thought than is recorded in any other literature.' The word *primitive* is, with European scholors, synonymous with 'undeveloped.' We take it to mean 'undeteriorated.' With us on this point is Doctor Wallace, who shares with Darwin the credit for discovering, and, perhaps formulating, too, the theory of evolution, but to whom the verses of the Veda appear to present an obstacle in the way of his acceptance of the hypothesis of 'continually increasing intellectual power.' The poetry of Vedic sages he finds to be no whit inferior to that of 'our Miltons and Shakspeares'.

What, however, of such 'primitive' character does Professor Macdonell find as common to all 'primitive' religions? Is it the idea of 'the motherhood of the earth'? This idea of itself suggests that kindred idea of 'the fatherhood of heaven. As a relic of this latter idea is current even now in modern languages the phrase 'paternal roof,' while the other relationship, *viz* that of motherhood with the earth, is recognised today in its entirety in terms such as 'motherland,' 'mother country' etc. The ancient worshipped the earth in the same sense in which the modern adores land. Only the outlook of the modern has narrowed.

In his interpretation of the religious beliefs and practices of the ancient Aryans, as pictured in the Veda, the learned Professor appears to have missed one very important point, *viz* that the descriptions and invocations of the Vedas are poetic. A thing by being simply addressed does not on that account become a deity or even a animate being. 'The personifications of natural phenomena' that the lecturer finds in the Veda are simply descriptions, cloaking within them some spiritual message or moral injunction, worded rhythmically in the style of poetry. The beauty of the Dawn, for instance, is much adverted to in the Veda, to inculcate in the swe

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indirect persuasive style of the Veda, among other things the habits both of early rising and studying the panoramic wonders of nature. The glow of Morn, seen through the eyes of a poet, has a spiritual significance of its own, which even a Macdonell, however prosaic he may choose to be, cannot, we presume, miss. What, let us ask, was his experience at Ambala, where he says he ascended a tower to have a look at the Indian Dawn, the Dawn that *rishis* invoked ?

A second difficulty in Vedic studies is that of manifold meanings conveyed by each Vedic epithet. These epithets stand not so much for concrete objects as for the ideas that the latter embody. The same words denote different things at different places, which, only a practised reader can find out by referring to the context. An instance of this very difficulty is afforded by a passage in the lecture of the Boden Professor. *Soma*, says the lecturer, 'was brought down to men by an eagle or eagles.' Was rearing of eagles a common practice in ancient days, so common that every house holder could, at the time of a sacrifice, which by the way, was an every day feature of that, according to the testimony of European Scholars, sacrifice-ridden age, get to order through that aerial agency ? A little reflection will show that the learned lecturer has stumbled somewhere in the interpretation of a Vedic term. Where ?—is not for us to show. The word *Garutman* or *Suparna* has possibly been his stumbling block. Scholars of the Veda are acquainted with alternative meanings of either of these words, which substituted, will impart plausible sense to what in the Professor's rendering is stark nonsense.

Every human view of divinity is anthropomorphic. If the Veda has erred in this respect, it has erred in its adaptation to the human capacity of comprehension and presentation. 'Man makes God in his own image' is a truer adage than its reverse authorised by the bible, or is at least as true. 'The Hand that made us is Divine' is a stanza occuring in a modern poem. Is divinity sought to be endowed by the author of this line with a physical hand ? If not, nor is it, too, by the verses of the Veda. Detailed refutation of the Professor's remarks in regard to the forms and traits, physical and moral, of the Vedic *devatas*, misinterpreted as deities, would be possible only if chapter and verse were quoted.

That features of the earth's surface are deified is an old old cavil against the divine character of the Veda, which cavil however has long since been refuted. Vedic terms, bearing their own import where they occur, have been used in later ages to name particular objects, such as particular rivers etc. That they occur in the Veda does neither give the *mantras* a historical setting nor does it cast, too, a slur on the religion of the 'primitive' Aryan.

In the same category, too, may be placed the suggestions of the Professor as regards worship of snakes and the throwing of oblations containing meat into the fire of sacrifice. One Vedic synonym of *Yajna* is *adhvara*, meaning 'free from slaughter.' A characteristic of the deities is that they partake of *amrit*, that is, what is not *mrit*, dead.

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The fight between deities and demons on which the Professor has a few sentences is figurative Where the prayers are offered in the spirit of 'give and take,' the verse simply enunciates an actual fact. Not the least that a man thinks or does goes without bearing fruit. Magic incantations are a later accretion to the primitive religion of the Veda. Where *mantras* of the Veda are employed for the purpose, the fault is either of the reciter or of the commentator, the verses nowhere suggesting such use of themselves. 'The Brahman, who has correct knowledge, has' no doubt, 'the Gods (?) in his power.' Gods are here forces of nature, which Professor Macdonell has already in his rendering deified. Do not scientists of the present age, Brahmans in one respect, *viz.* that of physical knowledge, harness to their service these very Gods, by dint of *their* correct knowledge ?

From the use of the word *Sapatni* in the Rg and Atharva Vedas the learned savant of Oxford concludes that 'the number of wives was not restricted to one in Vedic times.' *Sapatni* may mean a co-wife. As the feminine form of *Sapatna*, however, it means a female enemy or rival. The masculine form *Sapatna* occurs a great number of times in the Veda. All commentators, including Europeans, render this term as enemy. Why assign a different meaning to the feminine form ? A slight slip in understanding the true meaning of a Vedic term makes one take a totally erroneous view of the whole Vedic sociology.

The Professor [illegible] Vedic morality asserts that life in the Vedic times was not sacred. The Veda inculcates friendlines towards all creatures, whether human or sub-human (Y. 36 18). Among men too love is sought of the *devas*, *i.e.*, brahmanas, *rajas*, *i. e.*, ksthatriyas, shudras, and *aryas*, *i. e.*, vaishyas. Of war time, carnage is a necessary evil, made indispensible by the constitution of humanity, both individual and communal. The same Veda that in ordinary circumstances inculcates mercy, regardless of the personal character of, or our tie with, the recipient thereof, enjoins severest cruelty to be shown in war time, where needed in the interests of *dharma*.

The Professor affirms that the doctrine of transmigration, which today forms the central pivot of Brahmanism is a post-Vedic innovation, nowhere sanctioned or mentioned by the Veda. We give below a literal English translation of one of the many verses on the subject found in the Veda.

O Asuniti, endow us *again* with sight and breath as a reward *bhoga*. May we long see the sun rising high. Be bounteous, O favourably disposed God, for our good. (Rgveda X. 59.6.)

The verse is very clear, and can admit of no prevarication.

The learned Professor does not, however, content himself with a mere negation of the Vedic character of this doctrine, but philosophises also on its good and evil effects on the morality of those that profess it. (1) 'It paralyses action.' How ? The doctrine in plain words means that the weal and woe of every succeeding life is but the fruit of actions done in the preceding life or lives. It necessitates hard work in the present span of existence

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to ensure happiness in the next span. How can one with such convictions be slothful? Sloth, on the contrary, is natural for those whose sphere of action ends with the present, and who for beatitude in the next world depend on the capricious mercy of a Superior Being, that mercy in its turn inalienably associated with the good offices of a superior man. (2) 'It makes action self-regarding.' Does it? The Professer has, when making this objection, a very hard nut to crack, *viz.*, the doctrine of *ahmisa*, harmlessness, which among qualities that make for salvation ranks first. And how does the Professor crack this nut? By a fanciful device furnished by scholarly ingeuinty, suggesting :—'The doctrine.....spread.....not so much perhaps owing to the growth of other-regarding morality, as from fear that relatives might be embodied in the particular creature that was being injured.' The idea for its originality beats all else that the Professor said in the course of his whole lecture. To the Sanskrit literature, and 'the religious and moral ideas embodied in it,' it makes a new addition. The strain on the Professor's fancy has been hard, alas! too hard.

In a subsequent portion of his address the Professor takes quite the opposite view of the moral effects of this doctrine, and that for the very reason we have adduced. To quote from the lecture :—

> This should not paralyse human effort. For it is pointed out, since fate is nothing else than the result of action done in a former birth, every man can by right conduct shape his future fate, just as a potter can mould a lump of clay into whatever form he likes.

Which shall we take to be the Professor's right view? Of self-contradictions, however, the Professor has many in his lecture. For instance the following two statements occuring at a very short distance from each other in the introduction defy all attempts at reconciliation :—

(1)

'But if we compare Zoroastrianism and Brahmanism generally we find that in the former the moral interest predominates as compared with the sacrificial and philosophical intereses of the latter.'

(2)

'The duties of man here ('in zoarastrianism) largely consist in the immediate fight with the evil spirits, especially in sacrifice and ritual.'

It is gratifying to note that the purifying virtues of ancient rites, especially of fire, have, though very reluctantly, been recognised by the Boden Professor. Commenting on the religion of Avesta the Professor observes :—

> The sacred fire is always kept burning as particulary potent in the capacity of a purifier. This conception is quite analogous to that in Indian religion, of the god of Fire, Agni, who is specifically called the Purifier, Pavaka, and who drives away the demons, or Rakshasas, from the sacrifice.

Now what were these *rakhshasas*? The Professor himself enlightens us a few lines further in the same address :—

> They did not know in those days that these demons were of an excessively minute order in the form of *the germs of diseases* (Italics ours).

Negation to us appears to be an unwilling affirmation.

Coming to modern times the Professor has a just tirade against Hinduism. Before a long list of abuses, that

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have through our ignorance crept into the religion of the Rishis, and of which superstition is by no means the least pernicious, we have but to bow our lead in shame. Superstition however is not the monoply of one clime or country. The Professor, if he has not begun to feel bored, may be referred to an article on the subject by R. Lissan contributed to the Islamic Review for December 1922 . We quote below only one paragraph from that interesting paper on 'Superstition in Christian Countries':—

In the country districts of England and Wales many of these survivals are still practised and the belief in witches, etc.. prevails in Devonshire, Cornwall and other countries. In London, where one would not expect to find such beliefs, nearly every motorist has a "mascot," usually a black cat or a gollywog, ostensibly as an ornament but really as a charm or luck-bringer, to avoid accident or to avoid running over people. Aviators are not immune from the same sort of ideas. And yet most English people pride themselves on what they call their "level-headedness." There were, a few years ago, in Belgium, and may still exist, unless destroyed during the war, some fetish trees, where pieces of rag were hung as fetish offerings, practically in response to relief from ailment or to granted wishes and prayers addressed to Christ and the Virgin Mary, who are represented as being in the tree.

What by the way does the Professor mean by citing *Hindustan* as the Avesta parallel of Vedic *Sindhustan*. Has he met with this last word anywhere in the Veda? The Vedic term 'prakritised' in the Avesta is *Sindhu*, meaning a stream. The name of the people living on this side of the Indus is a later coinage and has nothing to do either with the Vedic term mentioned above or with the river named after that term. For the rule of phonetics, which the Professor wanted to illustrate by citing this parallel, more appropriate examples could be found from the Veda itself.

Having done with the lecture, or more proplerly, lecture proper, we want to inquire with what object the lectures were arranged and given. A sentence in the introduction to the first lecture appears to us to be the key to the mentality which has been at work at the back of the whole programme of criticism that lasted for three days. We quote the sentence in the words of the Professor :—

It is only Christianity which is capable of adapting itself to the service of mankind without any restrictions.

What in the name of fairness or relevancy had these remarks to do with a critical examination of Brahmanism, which as we understand, was the topic of the lecture. Is the Professor out to propogate Christianity? His views, as the reader will see, are clearly obsessed by priestly prejudice. What business has a Universirity catering for 'liberal' education to make arrangements under its anspices for religious criticism, and that too at the hands of a person, from whom sympathy for the religions he was to deal with in his lectures was the last thing to be looked for? The authorities of the Punjab University have, no doubt, gone beyond their proper sphere of action. While making this criticism we have in ourmind the whole policy of the University, reflected in its courses and syllabuses, in regard to the scriptures of the Hindus. Of all communities this last is the

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only one that allows its dearest beliefs in religion to be so trifled with. An agitation on the point is necessary, to which we draw the attention of all concerned.

Let us answer, however, the charges made by the Boden Professor on this last named phase of Brahmanism. To him, 'Hinduism' appears to be a 'national religion,' and Islam 'hostile to what is beyond' 'the area it covers.' And Christanity? Alone 'capable' of 'serving mankind without any restrictions" If Islam makes distinctions between Moslems and non-Moslems, Christianity makes distinctions *within* the Christian fold—distinctions between white Christians and coloured Christians. As religion it is white man's privileged monopoly. They say it is a pioneer, too, of European Imperialism The Cross is a fore-runner of the Union Jack or for that matter any other Jack of Europe. Is this the *service* which Christanity is fitted to do to humanity without restrictions? Save us, Lord, from our servants. Hinduism in its present condition, must plead guilty to the charge of being 'national.' The Professor, however, thinks it has been always so. 'The caste system,' he avers, 'has interposed an insurmountable barrier to its spread beyond the confines of India.' So it has, since the degeneration of the system into its present inelastic stiffness. The learned Professor cannot, however, be unaware that marriage of Chandragupta with a Greek princess could take place under the anspices of this very system. That Hinduism was always exclusive is disproved by history. 'The confines of India' were in ancient days much wider than at present. Persia, Afganistan, Turkestan, and Tibbet have at one time within the memory of authenticated history been portions of Hindu India. Even beyond the borders of that vaster Bharatvarsh the Hindus were free to go. Legends are met with in the Purans, of wholesale conversions of outsiders to Hinduism. For Professor Macdonell's enlightenment we shall make only one quotation from Bhavishya Purana :—

'By the order of Saraswati, Kanva went to Egypt, and having purified (converted) and taught 10,000 Mlechhas, won them to submission and came (with them) to Aryavrta.' (Bhavishya Purana, Pratisarga Parva, Khanda 4, Adhyaya 21, Shloka 16.)

The verses that follow give a description of the process by which these Mlechhas rose gradually in the scale of caste.

The Professor, however, is well versed in the Veda. May we refer him to Rg Veda VII 13·5 of which we append below a literal translation :—

Extending (the kingdom of) Indra quickly, *making the world Arya*, annihilating foes, *i. e.*, the obstacles in the way of this endeavour. , . .

The phrase we have itacilised is in the Veda *krnvanto vishvam aryam.* By any the hardest distortion, the words cannot be made to yield any other import.

All religions were at the outset meant to be 'world religions.' The followers alas! of all religions alike have confined their faiths within the borders, somewhere of country, at another place of creed, at a third of colour. O for a universalization of once a Universal faith revealed by a Universal God for the benefit of a Universal humanity!

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We shall end our review, as we began it with whole-hearted appreciation of the learned lecturer. That the Professor is learned there can be no manner of denying. He is more learned than his learned pupils, pupils both of word of mouth and of word of book, if he will allow us this latter phrase. With him, however, learning is no synonym of skepticism. In spite of his great scholarship he sticks to his, what we regard an erroneous, faith. Will his pupils take a lesson from his example, and adhere to *their* faith, though *he* may regard it as erroneous? Example, they say, is better than precept. By *better* we mean more powerful. Will it be so in the case of the lecture and the lecturer? We are no advocates of blind self-contradictory credulity. Honest examination and research we welcome. What, however, is arranged 'under the anspices of the University' is not always honest examination and fair research. To the picture presented in the University lectures, there is also another side, a side more cogent, more honest, more faithful, and this side is it we press on the attention of the young University scholars.

CHAMUPATI.

THE MATIN OF THE MARRIED COUPLE.

(BY VEDA VYAS.)

ओ३म् प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना। प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम॥

This is the first of the *Mantras* that an Arya house-holder and his wife are called upon to recite as soon as they awake in the morning. The prayer epitomises their aspirations and duties for the day.

The *mantra* translated literally runs:— We (**मित्रावरुणा**) loving and well-chosen (**अश्विना**) that exercise sexual self-control (**हवामहे**) invoke (**प्रातः**) at dawn (**अग्निं**) the God of Light, (**प्रातः**) at dawn (**इन्द्रं**) the God of Glory. (**प्रातः**) At dawn (**हुवेम**) let us invoke (**भगं**) the God of Prosperity (**ब्रह्मणस्पतिं**) the Lord of creation, (**प्रातः**) aye, at dawn (**सोमं**) the God of Peace (**उत**) and (**रुद्र**) the Diety of wrath.

The reader will observe that as the several attributes of the wife and her husband given in the *mantra* are appropriate, the qualities assigned to Paramatma, the Lord invoked in the *mantra*, are so arranged, these too in pairs, that the praying couple may severally profit by the invocation suited to him or her. The two sexes are supplementary. Their prayer, too, satisfies the same condition. In a true chivalrous spirit the first member of the couple, indicated by the dual noun, **मित्रावरुणा** is wife. Her natural temperament is love. Her affection is to be of the whole household, sustaining factor. She is to be the mother of the family, mother not only to her children, but to her

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husband also. Man, however grown up, and of whatever age, requires still the caresses of a mother. That instinct of childhood, his insatiate longing to be loved, ever remains. Other occupations, cares and worries, natural to manhood may bauk that longing of its due. But in moments of leisure when toils of the day have more than exhausted the bread-winner's body and brain, the 'jaded' worker desires, oh! how eagerly and with what passion! to fall back on a loving bosom on which to rest his tired head, dizzied by the worries of the world. It is then that the sweet office of 'mother' falls to the lot of an affectionate wife. It is *her* hour. Let him look at her as a faithful friend मित्र, an inalienable companion, a confident counsellor. What a wealth of meanings does this single word मित्र disclose. Coming from the root मिद् meaning स्नेह love, it suggests the faithfulness of a consort, the caressings of a mother, the confidence of a counsellor, the faith of a friend. And all these feelings are treasured in one casket, the loving bosom of a wife.

And the husband? He is वरुण the chosen one. Of many suitors the bride chose *him*. He is her वर, one whom she honors as the best of men. He the load star of her eyes! He ceases to be वरुण as soon as his personal excellences exert not their magnetic attraction on her innate love. Even in separation these are inseparably joined. For they are अश्विना the twin deities spoken of always in the dual number. No distances can cut them asunder. In weal and woe their lot is cast in the same groove. Of Vedic matrimony death is the seal. Once married are married once for all. The Vedic spouse knows no widowhood. The couple after the wedlock remain joined, in life, in death. They are अश्विनौ। And one attribute assigned to Ashvins in the *Shastras* is that they are कुमार. Literally the epithet would mean 'knowing little of sexual passion.' Married life, in the matter of sexual self-control is as full of austerity as the period of *brahmacharya*. The *brahmachari* has temptation removed from his way. The householder, on the other hand, has means for indulgence and yet does not indulge. The sexual passion, ordained for a sacred function, namely, that of procreation of the race is not for wanton enjoyment. The pleasures of married life are spiritual. They lose their flavour as such, as soon as physical enjoyment steps in to mar their ecstacy.

Such being the married couple, it is their merited right to invoke blessings of the Blissful Deity. Himself divine may look for favours divine. The Deity too makes Himself male and female according as the supplicant hand is of the male or of the female. In the wife He manifests Himself as light, in the husband He is revealed as power, as glory. In the house-wife He is सोम, peace, patience, power. In her man, He is wrath. रुद्र The latter aspect too is noble, the *kshatriya* factor of the human organism, the destroyer of evil, the protector of virtue. The wrath, too, of a wife is passive. It gives itself vent in tears, powerful tears though, tears that would disarm

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the mightiest. In the Veda power is spoken of as one of the attributes of Soma. In the wife again is centred the inner prosperity of the house, भग, in the husband the feeding function पूषा.

ब्रह्मणस्पति The Lord of Greatness appears here to be the proper epithet of Divinity. Of the wife and the husband it is a common invocation. Both long to be great, to make complete in the greatness of the one, the greatness of the other. Working in unison, in heaven-ordained consort, they will still maintain their separate individualities. Of the same mother the twin children will suck, each its own breast.

So do the Arya husband and the Arya wife, in their joint prayer of a morning, lay out their programme of work for the day. Each goes his or her own way, he to the world of men, she to her comparative seclusion among women. Yet in the prayer, that they sang together, their hearts are knit, and they are indivisibly one.

CONTEMPORARY THOUGHT REVIEWED.

SOCIAL RECONSTRUCTION.

The following excerpts are culled from an article by Sir N. G. Chandavarkar appearing in *Welfare* for January 1923 :—

Till not many years ago, the words "social reform" were used in India to distinguish such reform from political reform. That distinction was observed in all our schemes of national progress, because of the peculiar position of India, governed by a foreign nation, which for political reasons has pledged itself to a policy of strict neutrality in regard to the social and religious customs of the people. As a consequence of that distinction raged a more or less bitter controversy round the question whether social reform ought to precede political reform or *vice versa*. The distinction between social and political reform was in itself unnatural; because all reform is part of a whole. As that true riend of India, Allan Hume, who served her so faithfully as the Father of the National Congress declared in connection with that controversy, all reforms must run on parallel lines. The life, whether of a nation or of an individual, cannot be divided into water-tight compartments. Each kind of reform, be it social, religious, political or industrial, acts upon the others; and all are necessary for the fullness of life and purpose of enduring nationality.

The wisdom of the sage Founder of the Arya Samaj who in his scheme for the uplift of humanity, laid down in his books and rules of the society he founded, amalgamated all issues social, political, industrial, spiritual as well as material, has begun to be recognised. The *rshi*, because of his comprehensive outlook on life, was conscious of the interdependence of all phases of human activity and endeavour.

The elevation of the depressed classes forms today an item in the programme of the social uplift of India. Sir Chandavarkar's remarks as regard the attitude that alone will bring about that uplift in a manner that will make for certainty and permanence, are no doubt

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truism which modern reformers have et to learn.

But what at present is happening in ndia? In the first place, our schemes of ocial and political reforms are devised nd advocated by us as if we were laying the part of the Lady Bountiful owards the masses. We use them as pawns n our game of politics and encourage mobo- racy. Secondly, nothing is more heart- ending in India than the tone we adopt in peaking of them. A learned educationist rom Scotland who attended a meeting of the Bombay Legislative Council told me the other day that what painfully surprised him n India was the way in which we speak of our masses by using deprecatory and degra- ding terms to signify their status in the social scale. In the West, he said, one never hears such terms as "depressed classes," "back- ward classes," "criminal tribes" and so forth, although there are and have been there similar, if not exactly identical, sections of people. In India we have been accustomed from of old to give degrading names to the lower classes and so keep them degraded. What is the result? The old proverb says; "If you have the name, you might as well have the game" No. Social Reconstruction requires a new method, so aptly pointed out by the poet Bailey in his "Festus":

"Men might be better if we better deemed of them. The worst way to improve the world is to condemn it."

It is not for nothing that Dayananda with whom the idea of this most necessary reform originated does not even for once use the word 'untouchable' or 'depressed' in his books. That there will be men whom the society shall keep at an arm's length because of the impurity of their lives is too patent to be ignored. Social boycott and ostracism are valuable instruments of reform Birth, however, does not mark out classes and communities as outcastes.

EUGENICS.

A suggestive article on Eugenics appears in a recent issue of *the Hindu*. With some of the suggestions made in it *e.g.*, those for the facilitation of divorce and the legalization of tempo- rary marriages, we cannot agree. The writer apparently has only the physical aspect of marriage before him. That there are spiritual considerations to be kept in view when framing rules for marriage has been conveniently overlooked by him. Physical evils, too, that would accrue if the possi- bilities of divorce be made common, and the relation of marriage become temporary are too numerous and too great to be left out of regard. On whom for instance would lie the res- ponsibility of bringing up children born of temporary marriages, on their mothers or on their fathers? What effect would their parents' flippant love have on the children? Reports from America where divorce has become legal are anything but en- couraging in this respect. We are sure the writer will reconsider his views in the light of the experiment made in some of the countries of the West. What however the author of the contribution recommends as positive pre- cautions before and after marriage are the laws of Manu in a modern setting.

In every war it is the flower of manhood of the nation involved that goes out to do battle and is mostly slain. The sickly and diseased, and the old, remain at home and, if the losses by war are very great the per- petuation of the race is left to parentage wholly undesirable, on the paternal side at any rate. The children born of such unions must of necessity be physically defective and unfitted to carry out the various activities of life and in their turn, pro- create normally healthy children. One of

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the pressing problems of the day is, therefore, how to breed men. Engenics, the term applied to the science, has for its object, the perpetuation of the qualities inherent. or hereditary, which contribute to the ideal development of the human race. The science takes into consideration the theories of natural inheritance, variation, selection, regression etc., and by scientifically training these fundamental elements, through the life histories of generations of families, endeavours to arrive at a satisfactory method of improving the race generally, and ultimately acquiring the highest and, it is to be hoped, the moral regeneration and development of mankind. It is a curious and remarkable fact that. while men have in all times directed their intelligence to develop and perpetuate the most excellent qualities and highest capabilities of animals and birds, and particular species of fishes and frogs, and creeping things like snails, and have similarly improved the growth, production and development of fruit and grain towards perfection, the breeding of human beings has been neglected and permitted to drift. Though men have taken pride in personal prowess and athletic feats and beauty culture, the breeding of men and women in a Eugenic sense has not been attempted. The study of Eugenics has only, of recent years, mainly though the unwearied efforts of the late Sir Francis Galton, who founded the Galton Chair of Eugenics in the London University in 1911, been seriously regarded. The practical application of the science was understood in ancient India, the Brahmin community, to some extent, being the product of ideas calculated to perfect the race. However that may be, there is now a considerable literature on the subject and a growing interest in the science.

From a table demonstrating the inheritance of qualities in any population, published 13 years ago by Sir Francis Galton, it is clear that the deduction can be made that 35 parents of the lowest criminal class will produce, on an average 6 children in every 35, who will be criminals. Only one will be mediocre while none will be useful members of Society. In the same way 35 mad parents will have six mad children in every 35, and all will be lacking in intelligence. This startling deduction may be applied to healthy (in body and mind) parentage with like results. All will be useful members of Society and some will possibly excel these parents in every way.

"As ye sow, ye shall reap" is an aphorism that is altogether true. If the seeds of physical perfection are sown, physical perfection will find birth, and a sane mind in a sound body leads to moral excellence. All crime is due to disease, and as the world grows older, it will recognise that the treatment of criminals is properly the task of the Physician and Surgeon more than it is that of Jailors and Warders. The elimination of criminal tendencies in the population will yield a new generation more or less free from that taint.

Sexual vice should yet be controlled and gradually eliminated by isolation, curative treatment and education calculated to prevent it. The State suppresses epidemic diseases with an unsparing hand, cholera, smallpox leprosy, etc., and yet leaves out of all control houses of ill fame, the occupants of which spread diseases which are sapping the health of millions. If the liberty of the subject is of no account in a plague or smallpox case, and patients suffering with such maladies are segregated, why should the liberty of a subject broad-casting venereal diseases be considered as sacred.

Men convicted of murder or man-slaughter and confirmed diseased criminals should be either incarcerated for life or, as is being done in certain States of America, sterilised and so prevented from begetting offspring, Men and women entering into the bond of marriage should be medically examined by a State appointed Board of competent Medical Men, and unions should be made impossible if the taint of diseases like consumption, syphilis, leprosy or insanity is found. In connection with the child welfare movement which has caught on creches should be established, and children with any serious taint in them should be watched, and prevented from perpetuating the taint and the child's parents

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ot at in view to ameliorating their condition y curaitive means.

GODLESS PRODUCTS OF GODLESS EDUCATION.

First it was man that had renounced his church and all that connection with the Church connotes. Now it is woman. Mary Briarly, author of. 'In His Own Image,' writing to *Scribner's Magazine*, deplores the effects of this unhappy tendency, for which she holds modern education, in which there is no place for God, resposnible in the main. In her own words,

"Partly becauce science has disproved some theological dogma, more because the whole trend of college training is towards disbelief." The modern university, we are told, "knows but one god, the scientific spirit," and teaches that "evolution is a fact and God a possibility."

Further,

The modern college course is an almost continuous propaganda for materialism. Here and there some professor who still believes he has a soul tries to reconcile Darwinism with a Creator, or mechanistic psychology with immortality. But the usual academic dictum is that the relating of these theories to religion and character must be left to the individual."

And as to the effects on society of this godless education :

"The majority of college graduates take the easy course of leaving such problems unsolved. They begin life strongly tinged with materialism, not knowing what they believe as to the existence of God or as to what moral teachings are really obligatory. And despite the popular depreciation of the modern home, statistics would reveal that a large percentage of these students entered college with a more or less definite religious creed of some kind, and with very definite moral ideals—whether they lived up to them or not. . . .

"Since the war we have been doing some thinking, and even tho we resent Elinor Glyn's and Margot Asquith's strictures on our society, we are not satisfied with it ourselves or we should not be asking for blue laws to regulate conduct. We are so dissatisfied that everybody is blaming everybody else. We inveigh bitterly against the churches and the homes. The women are not doing their duty—they are giving too much time to outside interests—they are degenerating! Women smoking! Women drinking! Women preferring adventure and amusement to caring for families! The flapper—the sport skirt—the lack of corsets: how the press and public speakers harp on these things! And they do not seem to realize that they are using an obsolete vocabulary in their denunciations. What have moral ideals to do with a materialistic universe?"

What credentials have universities for teaching these negative dogmas of science (?) ?

"Have not the decisions of the scientists of one century as often been reversed by the discovery of some new element or force as the conclusions of the philosophers? Does science claim to be alone inerrant in a world of fallible and partial knowledge? Is it just possible that the university has usurped the arrogance of the old theologies in parceling out what portions of universal truth shall be credited? Is there any scientific or academic necessity for the spirit of negation that dominates our universities to-day?

"The mordern woman and the modern home are blamed for fostering a godlessness and lowering moral ideas which are the direct outcome of the materialistic philosophies current in all our institutions of higher learning, philosophies which are partly the result of a narrow application of the theory of evolution, are more directly a graft from the German materialism which came to a head in Nietzsche and the imperialists. A materialism which is as inevitably the death of all moral principle as it is of religion. If materialistic philosophy is true, why blame the woman of America for putting it to practical use? If it is wholly or partly false, why teach it, either directly or by suggestion, in our colleges and universities?

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EDITORIAL REFLECTIONS.

THE GAYA CONGRESS.

The session of the Indian National Congress held at Gaya in the last week of December 1922 was a memorable session from more points of view than one. It had been persistently given out by the organs of bureaucratic thought and the chief protagonist of extreme moderation or rather militant "liberalism" the "Leader" that the N. C. O. movement had collapsed, that the people had been completely disillusioned, that the spell cast by the Mahatma had lost all its potency and that the Mahatma and his programme stood discredited. The large number of delegates who attended the Congress this year, the vast throngs and multitudes that assembled in Swarajyapuri, the enthusiasm that marked the proceedings and the crushing defeat of the pro-Council party, headed though it was by the President of the Congress himself and such stalwarts as Padit Moti Lal Nehru and Hakim Ajmal Khan, all alike prove that the enemies of the Congress were over-sanguine and that in their case, the wish was father to the thought. Mahatma Gandhi's complete hold upon the minds of his people and his empery over their hearts has once more been demonstrated beyond the least shadow of a doubt. Mr. C. Rajgopalacharyar carried the bulk of the delegates with him not because of his great oratory or ability—we do not, in the least, desire to depreciate either—but because he was the spokesman of the Mahatma and delivered the message of the caged saint. This shows, once more, that mighty governments try to fetter the bodies of great man in the vain hope that their teachings will be suppressed and are always disappointed. You may gag the mouth of a prophet who has a divinely appointed mission upon earth, but thereby you do not succeed in killing the mission. His thoughts cannot be fettered. They take unto themselves wings, fly out of the cage and are uttered by a hundred mouths. Gandhi is one of such prophets and the Yarvada jail can no more keep back his message than did the tragic drama enacted at Calvary put a period to the mission of the Hebrew Messiah. Gandhi in prison is mightier than Gandhi free and the sooner the British Government realises this the better it is for India and England both.

THE PRESIDENTIAL ADDRESS.

The Presidential address of Mr. Das was a magnificent piece of artistry, a pulverising denunciation of the plea of law and order for suppressing public opinion, the only legitimate sanction thereof, and enacting lawless laws and outrageous ordinances, a reasoned statement of the Indian case for immediate Home Rule and a passionate exposition of the creed of non-violence. Mr. Das also adumbrated a scheme of swarajya. He would take the village commonwealth as the base upon which to build the superstructure of swarajya and eliminate the disproportionate domination of the Bourgeoisie interests. Das, once the most brilliant constellation of the firmament of Indian Bar and the

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prince of the Bourgeoisie, stood at the bar of history, dressed in the poor man's garb, publicly doing penance for his past princedom and held forth on the rights of the masses, the only rightful masters of the country, as against the classes It was a sight for the gods to look at. He held his hearers spell-bound during this part of his discourse. For the moment all party passions were stilled, the voice of faction was stilled, the scramble for office and power forgotten, the disabilities of the middle classes dismissed as comparatively less important, even the issue of political swarajya cast into the background. He would not have even Swarajya, if power was to be transferred from one Oligarchy to another, thundered forth the President in tones vibrant with emotion and surcharged with passionate burning and righteous wrath. Mr. Das's address has made it clear, if it was not already sufficiently so, that the day is gone when titled magnates, coining money out of the blood of their people and battening on their mutual dissentions and litigatious habits, could speak in the name of the dumb millions and extort power and office from the bureaucracy as a sort of solatium for silence. Thanks to Gandhi, the millions are no larger dumb. Suddenly they have got a trmpet voice in the Congress to the dismay, bewilderment and confusion of the sundried bureaucrat and the aspirant to ministership alike. Even now a man whose market value is not more than 400 can demand and get from the bureaucracy Rs. 5,000 a month at the expense of the taxpayer but he shall not do it in his name. This part of the address was most inspiring.

THE QUESTION OF COUNCIL ENTRY.

The least convincing part of the President's address was that relating to Council entry. His attempt to dispose off the oath of allegiance as merely a constitutional convention was hardly worthy of him. Even Mr. Das's able advocacy leaves us unconvinced that wrecking an institution can, under any conceivable set of circumstances, be interpreted as faithful discharge of a member's duty. You cannot at one and the same time declare non-co-operation against a system of Government and take an oath to keep the machinery going, for no quibbling can whittle down the clear implication of the oath that members of these Councils are there to work the reforms, not to wreck them, and working them implies an acceptance thereof, as a genuine first instalment of Swarajya. Those who regard the Reforms a snare and a delusion—as Mr. Das and his colleagues do—cannot if principle is not to be sacrificed to expediency, take the oath of allegiance as it is at present framed.

THE SPLIT.

The Congress by an overwhelming majority rejected the proposal to enter the Councils or even to contest the elections, both in the Subjects Committee and the open session. It further rejected in the open session the resolution passed by a narrow majority in the subjectscommittee recomending a boycott of selected British goods. The Congress has, further, authorised the starting of a campaign of Civil Disobedience when 25 lakhs of Rs. have been subscribed and 50,000 volunteers enrolled. It has also passed

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bility, on the attainment of Swarajya, of all bebts incurred by the present unrepresentative Councils. It means practically that Messrs. Das, Nehru Ajmal Khan and Patel have been defeated all along the line. Mr. Das has, therefore, resigned the Presidentship of the Congress and the other leaders have retired from the executive of the Congress leaving the majority free to elect a working committee that will conscientiously execute its will and carry into effect the resolutions of the Congress. The dissentients have formed themselves into a party styled Congress and Khilafat Swarajya Party within the Congress which will frame its own programme and try to convert the majority to its view. No sane man can object to the resignations. They were inevitable. No honest man can be expected to work a programme in which he has no faith. But it is possible to have two opinions in regard to the formation of a new party. If the new party merely confines itself to propaganda work with a view to obtain a reversal of the Gaya verdict without going against it in the interim, it is within its rights. But if it openly flouts the Congress mandate by contesting the elections, it will cease to have a constitutional warrant and will be reduced to the position of a party of rebels. In other words the minority is permitted to express its dissent letting the will of the majority prevail for the time, but it cannot, unless it rebels against constituted authority, act against that *will*. This is the verdict alike of constitutional law and commonsense. Representative Government implies the acceptance by the minority of the verdict of the majority in the sphere of practical conduct. If this implication is cast to the winds, farewell then to democratic principles. We hope our leaders in their struggle to obtain a democratic Swarajya will not go against the essence of democratic rule. Let us demonstrate our fitness for democratic Swarajya by obeying the mandate of the un-official Parliament even when it is opposed to our wishes. Will the minority under the Swarajya Government be free to carry into effect measures rejected by the Parliament? If not then, why now? Are then bayonets and police more powerful than soul force and moral law? Let the leaders of the dissentient party answer the question in deeds.

THE EVILS OF MODERN INDUSTRIALISM.

The *Modern Review* for January quotes the following from H. Addington Bruce's article in *the Century Magazine* for December :—

Were I asked to name the one factor which in my opinion has counted far more than any other single factor in creating the present-day problems raised not merely by wide-spread mental retardation but also by wide-spread delinquency, mental ill-health, and nervous disease, I should unhesitatingly respond, "The application to industrial purposes of the steam-engine and subsequent mechanical inventions." Contrast the human environment before the age of machinery was ushered in and the human environment of the comparatively short period that has since elapsed. Up to the opening of the nineteenth century, which we may fairly identify with the beginning of the age of machinery, man was essentially an out-of-doors being.

Under the principle of division and specialization of labor, life became for myriads a dull routine of drudgery. Underpaid, they were forced into slum districts. Only now are we discovering that the mentality does

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ot thrive when the organism is denied a ue amount of sunlight and fresh air. Do ıum-dwellers receive that due amount? Nay, do city-dwellors generally receive it? In ew homes is the supply of light and air what t ought to be. In addition, city-dwellers ıre too often subjected in their working-ɔlaces to unfavorable conditions as to light, ıeat, and ventilation. Even in going to and from work they often suffer as regards the air they breathe.

To the advent of machinery, moreover, must be attributed a stressful speeding-up of human activities, together with an unhealthy overdevelopment of the acquisitive and the pleasure-seeking instincts. This has made, on the one hand, for an increasing materialism; on the other, for a nervous fatigue that is in itself seriously detrimental to vigorous thinking. And this holds true of all social grades from the very rich to the very poor. There is a general craving for material luxuries and pleasures, a general disinclination to think, because of a general weariness that makes it a troublesome effort to think. All the while mechanical inventions are multiplied, the cities continue to grow, the dangerous herding-in and speeding-up process becomes more and more intensified. Nor are the evils incidental to a materialistic attitude of life confined to-day to the cities.

Comment upon this is superfluous. Professor Macdonell calls Vedic civilization primitive because it does not countenance excessive development of machinery. Perhaps the West itself is on the point of returning to primitive ways of living.

DARWINIAN EVOLUTION.

Mr. Jones Bowson writing in the *New Age* for November indulges in telling criticism of the Evolutionary Hypothesis. His chief point is that it can be proved that evolution is not going on now. Says he:—

Furthermore, I assert, fearlessly that the scientific knowledge available to-day gives no assurance whatever that the law of upward evolution has ever prevailed upon the earth. Observers of natural history, either biological or botanical, know very well that the process of development of high-blooded stock of any kind or of fruits and flowers by cross-breeding or selection invariably leads to greater delicacy than characterized the parent stock, and that the Darwinian law of imporvement by natural selection is fully off set and countered by the law of "reversion to type." I can walk in my garden, see my grafted variegated English hollies and find on the same stem leaves of the original stock, showing the struggle of the plant to get back to the original nature; the robust aboriginal nature successfully battling with the more highly cultured. I refer for support to Henry Drummond's chapter in his "Natural Law in the Spiritual World" where he so aptly points out the rapid reversion to type of fancy breeds of pigeons and of roses.

Is not this true even of men? If the history of mankind is upward evolution, why should the Chinese have known of gunpowder and the mariner's compass before the Christian era and have lost them again? Why should we see today only the pitiful traces of the splendors of the Mogul empire in the palaces and tombs of India? Why should the Hindu race have gone backwards for 400 years? Why should the stupendous ruins of the 12th to the 14th centuries of Angkor in Cambodia and of Borobodaer in Java be pointed to to-day with amazement? Why should the very art of manufacture of the enamelled tiles of the empress' summer palace in Peking and the method of working the color into the walls of the Alhamabra at Granda be lost arts which perished with the ancient Moors? Why should the Egyptians be ignorant of the arts of astronomy and mathematics which enabled them to erect the great Pyramid of Cheops upon the principle of squaring the circle and at the point where it should absorb its own shadow at noontime at the vernal equinox? By what methods in the absence of hydraulic machinery were the gigantic stones lifted into their places at Karnak and Palmyra? What caused the loss of the artistic knowledge which produced some of the

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marvellous gold and feather work of the Aztecs and lost the very knowledge of the location of the wonderful ruined cities of Central America? Surely anyone who is a Masonic seeker after truth must recognize that the progress of mankind is really only in certain directions interlaced with retrogression and decadence in others.

But now, as a matter ef fact, whether the evolutionist claims or does not claim that the principle of evolution is still going on, we know that there are no specimens in existence, either old, medieval or modern, of transmutation of the human species. If men were developed out of apes slowly over a long period of time, what became of them? Even if the children ate their parents they certainly would not eat their bones, and out of the countless millions upon earth many thousands of remains must have come down preserved either in crystalline petrifications or in the crevices of glaciers, like the gaint mammoths that have in our own age come to light in Northern Siberia preserved in such wonderful condition as to show even the partially digested food in the stomach of the huge mammal. Why should we have thus preserved for us by ice or petrefaction ever variety of life from the huge beasts to tir insects imbedded in amber or in coral, or th frailest leaf with every vein preserven fossil from and the skeletons of the hug dinosaurs imbedded in the rocks, but out the coundless millions and millions ar millions of human beings not one ever foun indicating a development or change of specie The bodies found in the earliest Egyptia tombs are similar to the bodies of toda Go to the pictures on the walls of the mor uary chambers in the pyramid of Sak-Ka-R and in the tombs of the kings 5,700 yea old and we see pictures of the same kinds men and of animals as exist today. D Ethridge, of the British Musenm, says: "I all this great museum there is not a particl of evidence of transmutation of specie Nine-tenths of the talk of evolution is shee nonsense not founded on observation an wholly unsupported by facts." The grea English naturalist, Professor Owen, standin in the front ranks of English scientists, de clares, "No instance of the change of on species into another has ever been recorde by man."

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AND

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CONTENTS.

	Pages.
Ancient Indian Engineering Philosophy --By Rao Sahib K. V. Vaze I.C.E.	440
Spiritual Political Swaraj--By Baboo Bhagwan Dass M. A. ...	452
Oriental Research and Political Bias-- "By Historicus" ...	466
Divine Wisdom--By "Nigamananda."	468
Rishi Dayanand--By Pr. T. L. Vaswani	474
Rupa: A Science of Coinage--By Pt. Pran Nath Vidyalankar Professor, of History and Economics, Hindu University, Benares ...	475
Contemporary Thought Reviewed ...	481
The Divinity of Christ in the Melting Pot	481
Sun the True Doctor ...	483
Prohibition in Chicago ...	484
Manorama--By "Kaushala." ...	487
The World of Books	490
Editorial Reflections	493
The Gurukula Samachar ...	502

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

"Of all gifts, that of Divine knowledge is the highest and noblest."—*Manu.*

VOL. XX
No. VII.

PHALGUN 1979, FEBRUARY 1923.

WHOLE No. 172
NEW SERIES
No. 32.

ANCIENT INDIAN ENGINEERING PHILOSOPHY.

(By Rao Sahib K. V. Vaze I. C. E.)

CHAPTER XI.

Ceilings & Roofs.

Ancient India was divided into eighteen parts, the inhabitants of which differed from each other but slightly in language, dress, manners, customs, staple food, flora, fauna, minerals &c. A statement showing these peculiarities is attached herewith. The eighteenfold division into school of all sciences, **पुराण, स्मृति** &c. is probably due to these peculiarities. Indian Engineering also has similarly eighteen schools. I have yet been able to get the texts of only the three principal ones of these viz **कश्यप, भृगु** and **मय**. During my travels all over India I have noticed that all Engineering works in the north of **नर्मदा** are constructed according to the **कश्यप** school, those between **नर्मदा** and **तुंगभद्रा** are carried out according to **भृगु** school and those in the south of **तुंगभद्रा** are built according to **मय** school. Travancore state has lately published an Engineering text named **शिल्परत्न** compiled in the sixteenth century A. D. in which the author corroborates my observations. In the sixteenth **अध्याय** of **शिल्परत्न** the author observes as under:—

हिमाद्रि कन्मयोरंतर्गतो देशस्तु भारतः ।
सोऽपिदेशस्त्रिधाभिन्नस्तत्तद्देश भवैर्गुणैः ॥
हिमवद्विंध्ययोर्मध्यं सात्विकं भूतलं स्मृतं ।
विंध्य शैलादि कृष्णांत राजसं परिकीर्तितं ॥

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पुनः कृष्णादि कन्यातं तामसं भूतलं भवेत् ।
नागरं सात्विकेदेशे राजसं द्राविडं भवेत् ॥
वेसरं तामसे देशे क्रमेण परिकीर्तिताः ।

मतांतरं

नागरं द्राविडं चैव वेसरं चेति तत्त्रिधा ।
सात्विकं नागरं तत्स्याद्राजसं द्राविडं स्मृतम् ।
वेसरं तामसं चेति त्रयं ब्रह्मादिदैवतम् ॥
त्रियुगं तत्त्रिवर्णं च त्रिचक्रं चक्रमात्स्मृतम् ।
नागरस्य स्मृतो देशो हिमवद्विंध्य मध्यगः ॥
द्राविडस्यो चितोदेशो द्राविडः स्यान्न चान्यथा ।
आगस्त्य विंध्य मध्यस्थो देशोवेसर संमतः ॥

अन्यच्च

सर्वाणि सर्व देशेषु भवंतीत्यपि केचन ।

What is known as **भारत देश** extends from the top of the Himalayas to **कन्या** Cape Kamorin. This country is divided into three parts by its geological formation and physical features. The portion between **हिमालय** and **विंध्य** is called **गौड** meaning full of **गुड** sugarcane plantations or **नागर** meaning full of **नगर** towns or **सात्विक** meaning full of fossils or organic remains because it is flat, alluvial and consists of sedimentary rocks; that between **विंध्य** and **कृष्णा** is called **द्राविड** meaning full of flowing rocks or **राजस** meaning consisting of dusty or ashy deposits because it is volcanic and consists of igneous rocks or dusty or ashy deposits; and that to the south of **कृष्णा** to **कन्या** limit is called **तामस** meaning composed of shadow or **वेसर** meaning full of frequent changes or movements because it consists of the oldest rocks that cast a shadow first on, *i.e.*, covered the luminous earth and that are contorted or metamorphosed owing to frequent movements in the crust. Some authors contend that this country was formed at three periods **युग** in three ways **चक्र** and of three sorts of materials **वर्ण**।

कलिः शयानो भवति संजिहानस्तु द्वापरः उत्तिष्ठंस्त्रेताभवति कृतः संपद्यते चरन्

The three periods during which this country was formed are called **कृत**, **त्रेता**, and **द्वापर**. In **कृत** period there were frequent **चरन्** changes or movements; in **त्रेता** there were (volcanic) **उत्तिष्ठन्** eruptions; in **द्वापर** there is slow and steady depositing **संजिहान**; and in **कलि** the crust is as if fast asleep **श्यान**: everywhere. The **कृत** crust is formed by slow cooling and contortions, the **त्रेता** crust is formed by sudden and powerful bursting and flow, and the **द्वापर** crust is formed by steady depositing and slow upheavals and during **कलि** everything is calm and steady. The materials of the three periods are also as under:—in **कृत** crust the material is like cream, in **त्रेता** crust it is like molten mass and in **द्वापर** crust the materials are like sheets. The authors therefore contend that only the hilly tracts south of **विंध्य** should be classed as **द्राविड** and all the plains in that part as **वेसर** **कश्यप संहिता** is to be followed in **नागर**, **भृगुसंहिता** in **द्राविड** and **मयसंहिता** in **वेसर** country. Some authors say that any system may with suitable modifications be followed anywhere at the pleasure of the persons concerned. As an example of the

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last contention I might mention that in Nasik we see samples of the three systems *viz.* (1) the temple built by नारोशंकर राजे बहादुर is according to the कश्यप संहिता (2) the temple of सुंदर नारायण built by चंद्रचूड is according to the भृगुसंहिता and (3) the temple of काकाराम built by ओटेकर is according to मय संहिता.

'There are three systems of building the flat ceilings of मंडप suitable to these formations *viz.* (1) सूकर घ्राण system for stratified rocks, (2) मेषयुद्ध system for volcanic rocks and संकीर्णकील for contorted metamorphic formations. These systems are described as under :—

त्र्यंशैकं मध्यमशिखं मेषयुद्धं प्रकीर्तितम् ।
ऊर्ध्वाधस्त ंयथायोग्यं यथाबल शिखान्वितम् ॥
सूकरघ्राणमित्युक्तं सूकरघ्राणसंनिभम् ।
यथायुक्ति यथायोग्यं नानाबलसमन्वितम् ॥
नानाकीलैस्तु संकीर्णं संकीर्णकील मुच्यते ॥
मयमत० ॥

(1) In मेषयुद्ध system the ceiling is composed of stones tongued and grooved in the ordinary way. The tongue should be situated in the middle of the thickness of the stones, be square and one third in thickness. This system is followed in many temples in Bombay Presidency.

(2) In सूकर घ्राण system the stones overlap each other in long tapering pieces of the form of a सूकर घ्राण hog's head. The thickness and length of the overlap is made to suit the strength and the dimensions of the slabs. This system is followed in many temples of northern India such as that at अजमीर

(3) In संकीर्णकील system various kinds of कील or reinforcements are used to suit the strength of the stone and the forces to be counteracted. This system is suitable for laterite stones or bricks. As regards reinforcements the following rule is laid down :—

कीलशूलादि निर्माणे कृष्णलोहः प्रशस्यते ।
सुवर्णं रजतं ताम्रं पूजितं कोटि कर्मसु ॥
वल्लीमुकुलस्तूप्यादिच्छादने कांस्यपित्तलम् ॥
शिल्परत्न० ॥

(1) For compression कृष्णलोह is specified. Indian authors divide iron into four classes *viz*, कृष्णलोह cast iron, नीललोह manganese, श्वेतलोह nickel, and रक्तलोह cobalt. Of these कृष्णलोह or cast iron is recommended for compressive strains and reinforcements.

(2) For tensile strains सुवर्ण gold, रजत silver and ताम्र copper are recommended. Generally copper reinforcements are used in ceilings and roofs, for ties also these metals are specified.

(3) For screws, nuts, bolts and washers brass or gun or bell metal is to be used.

These ceilings should have copper dowels along the two diagonals on the top. These dowels to be one quarter of an inch thick and to be imbedded in lime plaster of बंधोदक water proof lime if the roof is found to leak at any time. The specification of बंधोदक lime is as under :—

पंचांशं मोषयूषं स्यान्नवाष्टांशं गुडं दधि ॥
आज्यं ध्वंशतु सप्तांशं क्षीरं चर्म षडंशकम् ॥
त्रैफलं दशभागंस्या न्नालिकेरं युगांशकम् ॥
क्षौद्र मेकांशकं त्र्यंशं कदली फलमिष्यते ॥
लब्धे चूर्णे शतांशेतु शर्करा द्विगुणा भवेत् ॥ मयमत

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One hundred parts of fine sieved and slaked lime should be ground with two hundred parts of fine granular sand and should be thoroughly mixed with five parts of decoctions of माष (उडदि) nine parts of गुड jagari, eight parts of दधि curds, two parts of आज्य ghee, seven parts of क्षीर milk, six parts of चर्म glue, ten parts of त्रैफल the three myrobolans viz. हिरडा, बहेडा, and आँवला, four parts of नारिकेल co-coanut, one part of क्षौद्र bees' wax and three parts of कदलीफल plantain.

There are six forms of roofs as under :—

तत्काकस्य च पक्षवच्च कुमुदाभंशौपैकालापकम् ।
प्रालंबं च करालकं च विबुधैः प्रोक्तं चतत्षड्विधं ॥

शिल्पदीपक ।

(1) काकपक्ष is the ordinary gabled roof having two equally sloped sides, starting from the eaves and meeting at the ridge like the two wings of a काक crow.

(2) कुमुदाभ is a terraced roof having a little rise in the center and appearing like the कुमुद flower or a flat ellipse. This may be called a hipped roof also.

(3) शौपर्क is the single-spanned roof having one long and one very short slope of the shape of a शूर्प. The small slope or projection protects the top of the wall at the higher end on which the roof rests.

(4) आलपक is the pitched roof having four or more sides meeting in one point like a cone.

(5) प्रालंब is the wavy or corrugated roof like the garland hung on many nails.

(6) करालक is the domed roof made up of so many swords कराल closely packed together, the handles being at the bottom, sharp edges inside and points meeting at the top. The handles form the cornice &c. at the bottom of the dome.

These roofs are divided into eighteen varieties according to the ratio of the span and rise which lies between 12 to 1 to 15 to 13. The varieties are as under. (1) पांचाल (2) वैदेह (3) मागध (4) कौरव (5) कौसल (6) शौरसेन (7) शाक (8) गांधार and (9) आवन्तिक in northern India and (10) व्याभिश्र (11) कलिंग (12) कौशिक (13) वराट (14) द्राविड (15) बर्बर (16) कोल्लक (17) शौंडिक and (18) तैतिल in south India. Pitched roofs are four-sided, six-sided, circular, eight-sided, twelve-sided or sixteen-sided, and domed roofs are like a पद्म, कुड्मल, आमलक, दीर्घवृत्त or नगोल ।

पांचालं चापि वैदेहं शाकं माग ध कौरवं ॥
कौसलं शौरसेनं चगांधारावान्तिकं तथा ॥
व्याभिश्रं च कालिंगं च तथा कौशिक मेव च ॥
वराटं द्राविडं चैव बर्बरं कोल्लकं तथा ॥
पुन स्तेतिल शौंडिक ज्ञातव्यानि लुपोदयाः ॥ मयमत,
चतुरस्रं षडस्रं च वृत्त मष्टास्र मेव च ॥
द्वादशास्रं द्विरष्टास्रं; पद्म कुड्मल सन्निभम् ॥
तथा मलकपक्वाभं दीर्घवृत्तं च गोलकम् ॥ मयमत,
अष्टाद्य ष्टाष्ट धाराणि हर्म्यादीनां शिरांसिहि ॥
षडाद्या षष्टिकर्णं च संमतं शिखराकृतिः ॥ मयमत,

The शिखर of a temple may have six to sixty sides and will be described when we treat of temples further on.

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Of these roofs the domed and corrugated structures are to be constructed on suitable centerings like the terraced floors described in the last chapter and need not be detailed here. The one-sided roofs are to be built similarly to the gabled ones with the exception that instead of two they have only one side. What is therefore to be described in this chapter is the construction of Gabled and Hipped roofs. The general construction of these roofs is as under :—

स्तंभस्योपरि कर्तव्यं पोतिकोत्तरवाजनं ।
तुला जयंत्यनुमार्गं फलकां भूमिकल्पनं ॥
कपोतं तत्पदं चैव वितस्ती जलिकानि च ।
लुपाप्रच्छादनं चैव मुखपट्टिक मन्वितं ॥

मयमत अध्याय ॥

On posts corbels with beams should be put, or these may be replaced by trusses and ventilators on which planked ceilings should be laid. From the beam or truss level the walls should be built with undressed stones in a triangular form in which there should be recesses for birds. On the top of the ceiling there should be tiled covering with an eave board at the face and wall ends.

अथवा मंदबुद्धिनां क्रियालाघव सिद्धये ।
निश्छेत्तविहीनायां फलकायां यथालिखेत् ॥
इष्टमानेन तारार्धवेश्मनः संलिखेद्बुधः ।
विस्तारार्धं तु वंशोच्चं शालायाः प्रायशः स्मृतम् ॥
वंशोच्च मुत्तरांतं च स्वेनैव गुणयेद्बुधः ।
यदायतानि स्थानानि लुपानां वंश लंबतः ॥

॥ व स्तुविद्या ॥

For facility of work with ignorant artisans the truss should be lined out on board that is not uneven. On this board width of the building should be marked first; on this should be drawn a line at right angles to mark the height of the roof. From these lines the truss is then marked out. The principal parts of a truss are कोटि tie beam, गोपा king post, कर struts, भुजा principals. Generally the height of the roof or length of the king-post is half to one-third the span. The length of the king post and that of the tie beam up to it, should be squared and added together; the square root of this sum is the length of the principal rafters. The length of ordinary rafters is similarly found out by squaring the lengths to the eaves and ridge respectively instead of that of the half tie beam or span and king-post.

Various parts of the truss are named after similar parts of the weighing scales. When weighing heavy things a man sits on the rests the elbows of his hands on his knees and holds the string of the scales in the fists of both his hands; this appearance is just like the section of a roof; the feet being the posts, the hands from the elbows to the fists being principal rafters, the beam of the scales the tie beam, the indicator the king post, and the fists the ridge. Posts are therefore called पाद principal rafters भुजा, tie beam दंड or कोटि, king post वंश and ridge कर and the whole truss is called a तुला. The king post and struts together are some times called गोपा as they resemble a milkman carrying the pot of milk on his head held by the two hands.

वाजनोर्ध्वे तुलोर्ध्वे वा गोपानं योजये द्बुधः ।
तुलातरक्षमं गोपानांतरं प्रविधीयते ॥

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दंडार्धविपुलं स्वार्धं तीव्रं गोपान मूर्ध्वतः ।
छित्वार्पिता वशिष्टा तुदंडकोपरिपट्टिका ॥
फलकैश्च तदूर्ध्वे तुदंडोत्सेधातुला स्थिरा ।
पादानामंतरं छाद्यं फलकैः सारदारुजैः ॥
अष्टांश बहलं छन्नं फलका छाद्यमूर्ध्वतः ।
गोपानस्योपरिष्टात्तु छादयेल्लोहलोष्टकैः ॥ मयमत ॥

A king post may be fixed in the truss or even on the top of beams. The distance between two king posts should be the same as that between two trusses when they are fixed on beams which may be closer for facility in ceiling construction. On the top of the king post the ridge should be fixed ; the dimensions of the ridge to be the same as (purlins) beams but the width should be half that of beams. On the ridge and beams rafters, and battons should be fixed. The fixing of the purlins on the truss makes the truss steady. The space between the posts should be covered by strong planks. The thickness of these planks should be one eighth of their width which should be one eighth of their length. These planks will form the ceiling. The top of the king post should be covered with well-burnt hard (ridge) tiles.

वाजनार्ध्वे वलीकोर्ध्वे तुलां सम्यग्निवेशयेत् ।
तुलाद्वारा नुयातांहि जयंती तिर्यगागता ॥
तुलाविस्तारतारोच्चा जयंतीस्यात्तलोपरि ।
अनुमार्गं तदूर्ध्वेतु द्वारस्यानुगतं शुभं ॥
तदूर्ध्वे फलकापाद पादषंड्भाग तीव्रकाः ।
इष्टिकाचूर्ण संघात प्रस्तरं स्तंभविस्तृतं ॥
दारुजं लोहजं वापि स्थूपिका कील मिष्यते ।

When using trusses they should be fixed on the corbels वाजन on posts or wall वलीक plates—or walls. A truss तुला is generally fixed at right angles to the length of the building; when fixed in any other position it is called a जयंती ventilator as it serves to give more space or air. Sometimes a जयंती is fixed on the top of the truss and then it is called ridge ventilator; its dimensions should be in proportion to those of the truss. These ventilators give ventilation like those of the doors even when they are closed. On the truss as well as on the ventilators battons one quarter in width and one sixth of a quarter in thickness should be fixed and these should be covered over with tiles and lime from post to post or eaves to eaves like a sheet. In fixing the trusses, purlins, rafters, battons &c. nails should be used made of wood or metal; but everything should be firmly fixed.

क्षुद्राणां तु तुलादीनि यथा स्थैर्यं तथा चरेत् ।
तुलाद्रव्योपरिष्टात्तु फलकाच्छादनं भवेत् ॥
इष्टिकाभिः पिधातव्यं शेषं पूर्ववदाचरेत् ।
इष्टका सुधया वापि प्रच्छादन मलंक्रियात् ॥
यावद्बलं विपुल सुंदरतां समेति ।
तावद्विधेयममुना विधिना क्रमेण ॥ मयमत ॥

In low class houses or huts trusses of suitable strengths may be used with suitable rafters, battons etc. These roofs may be made more beautiful by white-washing the tiles in places. In short the roof should be made very strong and beautiful with all possible means as noted above. For low class houses or huts the following trees may be used for posts, beams etc.

ताल Palm, नारिकेल Cocoa palm, क्रमुक Beetle nut palm, वेणु Bamboo or केतकी Aloe vaffera.

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दग्धैश्च मृण्मयैश्चापि लोह लोष्टैर्यथोचितं ।
गोपानस्योपरिष्टात्त छादनीयं विचक्षणैः ॥
सुस्निग्धाः समदग्धाश्च सुस्वनास्ताः सुशोभनाः ।
स्त्रीलिंगाश्चापि पुंलिंगाभिन्नछिद्रादिवर्जिताः ॥
विस्तारार्थमतीवैस्तु प्रथमेष्टकया समाः ।
शिलामये शिला योज्याः सर्वदोष विवर्जिताः ॥
॥ मयमत ॥

The roof covering should consist of tiles (like the ridges) made of earth, well burnt and strong, compact, evenly burnt, well sounding, beautiful or well formed and free from cracks, or holes. These tiles may be even or tapering at one end, but all should be of the same size throughout. If good sheet stone (slate) be available it may if free from all defects be used in stone structures.

एवंस्याद्दृढ कल्प्यं तद्शिलयेष्टकमातृकैः ।
यथा प्रयोगंस्थैर्यंतु तथा योज्यं विचक्षणैः ॥
जन्माद्याशिखरांत तुयैर्द्रव्यैर्द्धि निर्मितं ।
तैरेवादौ तथांते च न्यस्तव्या श्रेष्टकाः शुभाः ॥
मिश्रद्रव्यैश्च संकीर्णैर्यैर्द्रव्यैरुपरिस्थितं ॥
तैरेव मूर्धिन विन्यस्यं सूत्रमिदमीरितं ॥ मयमत ॥

In this way the roof should be made close and compact with pieces of stones or bricks In the best way possible. The roof covering should be suitable to the materials used in the lower structure from the bottom to the top. If the lower structure be of particular materials the roof should also be of the same materials, if of mixture the roof should be of mixtures and if of reinforced work the roof should also be reinforced. In short the whole structure should have a congruity and symmetry.

मृदिष्टकासुधा शैलाफलकादिक भित्तिकं ॥
हेमरत्नादि सहितं गृहंकार्यं यथाबलं ॥
तृणाद्यै र्मृण्मयं छाद्यं लोष्टैश्छाद्य मृण्मयं ॥
धातुभिर्धातुयुक्तं च शिखररत्नमंडित ॥ भृगुसंहिता ॥

A structure composed of mud only should be covered with grass and leaves, a structure composed of bricks and lime or stone and lime should be covered with tiles, a structure composed of wood work only should be covered over with wooden planks; a structure composed of metal work alone should be covered with metal sheets and a structure consisting of costly or precious stones should be covered by शिखर one or more pyres. This is what is known as congruity and is the secret of the whole construction.

छाद्यं पट्टसमानकं सुखकरं नानायनिम्नोन्नतं ॥
शिल्पदीपक ॥

The roof should be in one plain like stretched cloth and an uneven roof is (bad) sure to facilitate destruction.

प्रासादे भ्रमयंत्रे च प्रतिमा पीठमंडपे ।
अग्निकर्मेषु सर्वेषु होमशाला मठेषुच ॥
दुर्गेषु देवपीठेषु तडागेषु सरःसुच ।
देवालयस्यशिखरेध्वजः स्थाप्यः प्रयत्नतः ॥
॥ शिल्पदीपक ॥

तदूर्ध्वे स्थूपिका कीलं स्थापयेद चलं समं ।
तस्मात्प्रकृतिभूम्यंतं उदग्दिशि महाध्वजम् ॥
ग्रथितं क्षौमवस्त्रैस्तु कार्पासैर्वामन्येहरैः ॥ मयमत ॥

A (कलस) ध्वज should at any cost be fixed on high class buildings, on wind mills, on picture galleries, on all chimneys of fire places, on places of fire worship, on hostels, on castles, on courts, on dams, on tanks, and on pyres of temples. This ध्वज should begin with the bottom of foundations in original earth and should be fixed firmly and evenly and should be well covered with cotton or silk thread or cloth. This should be a little higher

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than the highest point of the roof on the north of the building.

करद्वयादुद्वहस्तः शृंगव्यासाधिक्रमात् ।
देवालयादिशिखरे कार्योदंडः शुभावहः ॥
षडशदर्घविंसृतिः सूर्यांशेन तदर्धतः ।
पिंडन्यूनस्तु पार्श्वेऽर्धचंद्रघंटागणैर्युतं ॥
दुर्गेषु राजपीठेषु नगरेषु सरःसुच ।
देवालयशिखरे ध्वजाः स्थाप्याः शुभावहाः ॥

॥ शिल्पदीपक ॥

Besides the ध्वज noted above flag staves should be fixed on forts, palaces towns, tanks and temples. The length of the flag staff should be two to eleven hands according to the diameter of the turrets on which it is fixed and ध्वजा a flag should be fixed to it. The flag should vary in width from one sixth to one twelfth of its length and taper to a point, the broader side should be near the flag staff. On the flag staff which should be round there should be decorations such as the cecresnt—n. and should have small bells hung from it. These flags or banners should have the usual peculiar fixed symbolic marks indicative of the person or the state. On temples these flags should have the images of मारुति, गरुड, नंदी, &c. peculiar to the particular deity placed in the temple. Each deity has its peculiar ध्वजा marks.

शततालसमायामं ध्वजदंडं करोतुवा ।
अशीतितालमानं वा प्रासादोच्छ्रयमेव वा ॥
देवदारु श्च खदिरोऽरिष्ट क्रमुक मेवच ।
वेणुर्वा नालिकेरो वा वृक्षः स्याद्ध्वजदंडके ॥
अथवा सर्वदेवानां वेणुना क्रमुकेणवा ।
कुर्यादग्रे ध्वजं तत्तद्योग्यायाम समन्वितं ॥
अप्रधानध्वजस्तंभा वेणवाः सर्वसाधारणे ।
अपक्रोडव्रणं स्निग्धं ग्रंथिरंध्रविवर्जितं ॥
ध्वजयष्टिं ध्वजस्याग्राद् नीत्वाधो द्वारमानकं ।
घंटापताकामालादि बंधनार्थ मिदंस्मृतं ॥ शिल्परत्न॥
दुकूलपट्टं देवांकं चित्रक्षौमयथापिवा ।
अथ कार्पास कृतं वापि पटं कुर्यात्सुलक्षणं ॥
चित्रितं कारयेच्छत्र ध्वज चामरकादिभिः ।

॥ शिल्पदीपक ॥

The flagstaff should be one hundred ताल long or it may be eighty ताल long or at least as high as the roof of the structure देवदारु, खादिर, अरिष्ट, क्रमुक, वेणु, or नालिकेर wood should be used for a flag staff! For all temples the flagstaff should be of वेणु or क्रमुक and for inferior structures it should be of वेणु only. These flagstaves should be free from cracks or holes, should be compact, and should have no knots or minute pores. These flag staves should project beyond the flag. These flag staves are useful for putting on flags, bells, crescents, garlands and such other decorations. The flags may be of silk with images of gods marked on them, or they may be of variagated jute-cloth with different coloured strips on them or they may be of cotton cloth with the छत्र, ध्वज, चामर and such other royal symbols painted on it. Each king or chief person has his own symbol which is painted on his things particularly the banner floating on his chariot, fort or residence—

वस्तुनश्च चतुर्दिक्षु प्रांगमुखंस्याच्च तोरणं ।
औदुंबर वटाश्वत्थन्यग्रोधा स्तोरणं भवेत् ॥मयमत॥
तोरणं स्यात्सभादीनां द्वारे वा तलिपेऽथवा ।
पत्राख्यं तोरणं त्वादौ द्वितीयं मकराभिधं ॥
तृतीयं चित्रसंज्ञंतु त्रिविधं तोरणं भवेत् ।

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अर्धचंद्र समाकारं पत्रजाति विराजितं ॥
पत्रतोरणमाख्यातं तच्छूद्राणां गृहोचितं ।
सिंहेभव्याल हंसाद्यैर्वालस्रग्मुक्त दामकैः ॥
अन्यैश्च विविधैश्चित्रैश्चित्र बंधैश्च भूषितं ;
चित्र तोरणमेवं तु विशां वेश्यसु पूजितं ॥
पंचवस्त्रसमायुक्तं पार्श्वयोर्मकरास्यकं ॥
नानालंकारसंयुक्तं यत्तन्मकरतोरणं ।
देवद्विज नृपाणां तु शस्तंमकरतोरणं ॥ शिल्परत्न ॥
शिलादार्विष्टका मृत्स्ना द्रव्याणि स्युश्चतोरणे ।
लोहैर्दारु शिलाभिर्वा कर्तव्यं द्वारतोरणं ॥
॥ शिल्पदीपक ॥

तोरण should be fixed on doors on all sides of the building or at least on the front door in the east. औदुंबर, अश्वत्थ, वट and न्यग्रोध branches are used as तोरण Some authors say that the तोरण may be of stone, wood, bricks, earth and metals as one may choose. There are three kinds of तोरण *viz* पत्र, मकर and चित्र । A तोरण of the shape of crescent and made of leaves of various sorts is called पत्रतोरण and is to be used on low class houses. A तोरण decorated with lion, elephant, serpent or swan figures in the center and decorated with small garlands or free pieces consisting of garlands of various materials is called चित्रतोरण and is useful for middle class Buildings. A तोरण having five heads in the center and having the heads of crocodiles at the side ends is called मकरतोरण and is used in high class buildings. These should be fixed on the principal door of each floor or hall or room.

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Eighteenfold division of Indian things.

No.	Territory.	Language & dress.	Mountain.	River.	Holy place.
१	बाल्हीक	पंजाबी	हेमकूट	विपाशा	गंगाद्वार
२	शक	सिंधी	पारियात्र	सिंधु	जाल पूर्णा
३	केकय	शौरसेनी	हिमालय	शतद्रु	बदरिका
४	कोसल	मागधी	गंधमादन	गंगा	प्रयाग
५	कुरु जांगल	हिंदी	चित्रकूट	कालिंदी	सरस्वती
६	अंग	आसामी	उदय	गंडकी	बिल्वाचल
७	वंग	बंगाली	माल्यवान्	शोणभद्र	शालिग्राम
८	कलिंग	उडिया	निषध	सरस्वती	श्री रंग
९	कांबोज	ब्रह्मी	लोकालोक	ईरावती	अनंतसिंह
१०	विदेह	वल्हाडी	विंध्य	नर्मदा	शिवक्षेत्र
११	सुराष्ट्र	मारवाडी	रैवत	गोमती	पुष्कर
१२	लाट	गुजराथी	सप्तपुट	तपती	प्रभास
१३	आरट्ट	मराठी	सह्य	गोदावरी	पुरुषोत्तम
१४	रामसृष्टि	कोंकणी	अस्त	भीमा	महेंद्र
१५	विश्वामित्र सृष्टि	कानडी	श्रीपर्वत	कृष्णा	कामकोल्हा
१६	पांडय	तेलंगी	नील	कावेरी	श्री शैल
१७	चोल	माल्याली	मलय	ताम्रपर्णी	कांची
१८	मद्र	तामिल	त्रिकूट	वृतमाला	रामेश्वर (आगस्त)

Note.—These are the physical features of the eighteen parts. These are useful for identifying the territories.

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Eighteenfold division of Indian things.

No.	Staple food.	Principal trees.	Principal beasts.	Principal mineral.	Principal salt.
१	गोधूम	अश्वत्थ	अवी	सुवर्ण	हरताल
२	तुवरी	शाक	अज	पारद	सैंधव
३	चवल	औदुंबर	गौ	रजत	मनःशिला
४	चणक	वट	कृष्णसार	ताम्र	गैरिक
५	लंक	प्लक्ष	गमय	सीरा	अंजन
६	वार्ताक	बिल्व	सूकर	त्रपु	कासीस
७	यावनाल	तुलसी	रुरु	वैकृत	हिंगुल
८	यव	अभयाक्ष	शश	तीक्ष्ण	यवक्षार
९	शाली	पलाश	अश्वतर	कारकूट	पलाशक्षार
१०	अतसी	शिरीष	खर	वृत्त	अभ्रक
११	कुलित्थ	आमलक	उष्ट्र	ताल	शिंदूर
१२	मसुर	पारिजात	महिष	कंस	तुत्थाजन
१३	मुद्ग	कपित्थ	अश्व	लोध्र	रसाजन
१४	प्रियंगु	बदरी	कपि	नीललोह	लवण
१५	तिल	बकुल	चमरी	श्वेतलोह	तिलक्षार
१६	कोद्रवक	पाटली	मार्जार	हीरक	कुसुमांजन
१७	माष	चंदन	गज	रक्तलोह	माषक्षार
१८	शामाक	तिंत्रिणी	श्वा	मौक्तिक	कदलीक्षार

Note—The various principal distinguishing products of the various territories are noted here. These are useful for identifying the territories.

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Eighteenfold division of Indian things.

No. नंम्बर	Vowels. स्वर	Consonants. व्यजंन	Puranas. पुराण	Smritis. स्मृति	Astronomy. ज्योतिष	Engineering. शिल्प
१	अ	क	ब्रह्म	मनु	ब्राह्म	कश्यप
२	आ	च	पद्म	याज्ञवल्क्य	बृहस्पति	भृगु
३	इ	ट	विष्णु	अत्रि	वशिष्ठ	अत्रि
४	ई	त	शिव	विष्णु	अत्रि	
५	उ	प	भागवत	हारित	मनु	वसुविश्वकर्मा
६	ऊ	ग	नारद	औशनस	पौलस्त्य	मय
७	ऋ	ज	मार्कंडेय	अंगिरा	लोमश	नारद
८	ॠ	ड	अग्नि	यम	मरीचि	नग्नजित्
९	ऌ	द	भविष्य	आपस्तंब	अंगिरा	विशालाक्ष
१०	ॡ	ब	ब्रह्मवैवर्त	संवर्न	व्यास	इंद्र
११	ए	य	लिंग	कात्यायन	नारद	प्रह्मा
१२	ए long	र	वराह	पराशर	शौनक	कुमार
१३	ऐ	ल	स्कंद	व्यास	भृगु	नंदी
१४	ओ	व	वामन	शंख	च्यवन	शौनक
१५	ओ long	श	कूर्म	दक्ष	यवन	गर्ग
१६	औ	ष	मत्स्य	शातातप	गर्ग	अनिरुद्ध
१७	अं	स	गरुड़	वशिष्ठ	कश्यप	शुक्र
१८	अः	ह	ब्रह्मांड	बृहस्पति	पराशर	बृहस्पति

Note.—It is for the students of Sanskrit literature to ascertain which of these pertains to which territory All other branches of science and philosophy deserve to be similarly treated and classed. This would avoid confusion due to difference of opinion.

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SPIRITUAL POLITICAL SWARAJ.

(By Baboo Bhagwan Das M. A.)

(a) *Main Questions.*

What is Spiritual Swaraj? What is Political Swaraj? Is there any such thing as the former? If there is, has it any thing to do with the latter? If it has, what is the relation between the two? The purpose of this paper is to endeavour to answer such questions as these.

(b) *Various definitions of Swaraj.*

We often read in the reports of N. C.O. leaders' speeches, and in N.C.O. journals, especially *Young India*, expressions of opinion like the following: To obtain mastery over one's self is Swaraj. Chastity, poverty, truthfulness, fearlessness, non-violence mean Swaraj. Workers for the uplift of India, who seek Swaraj for it, should possess these qualifications. Those who go to jail in consequence of N.C. O., attain Swaraj. The jail is the gateway of Swaraj. I, who used to think and feel so and so, now think and feel so and so; therefore, I have attained Swaraj. Swaraj is not an outer but an inner state. Popular control over the military, the police, the law, the revenue—is Swaraj. Responsibility of the public servant to the people is Swaraj. That 'we' should be able to appoint and dismiss our public servants—this is Swaraj. Dominion status, colonial self-government, with right to maintain or sever the British connection, for sufficient cause, to be judged by the Indian People themselves—is Swaraj. And so on.

(c) *Need to Reconcile Them.*

These expressions of opinion by popular leaders deserve consideration. There is much reason to believe that they remain rather confused—a sort of pell-mell mechanical rather than chemical mixture—in the minds of most hearers and readers. There is some reason to fear that they are not quite clearly synthesised with each other in the minds of some of the utterors even. For, despite calls from various quarters during the last fifteen months and more, no such presentation of the subject has yet been made, by any competent body of the Congress organisation, or recognised individual leader of all-India influence, as would clear up the confusion. But side by side with this fear, we have also the feeling that there is an element of truth in each and every one of these views. There is no obvious contradiction between any two of them though neither is there any obvious connection or congruity between all. And if a person says two seemingly unconnected things, there generally is, in his mind, at least sub-consciously, some sense of consistency or even vital connection between them. To transform the sub-conscious into the conscious, when it is healthy to do so, is part of the business of education—the education of the individual, as also of public opinion.

The President-elect of the last Congress Session, Mr. C. R. Das, issued a state-

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ment, in which he expressed the opinion that "It would be the duty of the Indian National Congress to frame a clear scheme of what we mean by a system of government which is a real foundation of Swaraj. Hitherto we have not defined any such system of government." But he goes on to add "Swaraj, I know, is indefinable," though to others the word seems to carry in its very etymology, the very simple definition of the thing meant, which a little thinking would make quite scientific and indeed indubitable. Very fortunately Mr. C. R. Das goes on to add, "Yet the formulation of such a demand is necessary to-day. It is the duty of the Congress therefore to place before the country a clear sketch of the system of government which we demand."

For the behoof of those who may be in the same case with the present writer, with regard to this jumble of opinions, and who, like him, feel the need of *understanding* them *congruously*, an attempt will be made here to put forward a few considerations which may possibly help us to such understanding; and so, perhaps, help us also to better success in the pursuit of our aim of Swaraj. These considerations will largely take the shape of suggestions of answers to the questions recorded at the outset.

(d) Implications of Self-Government.

Swaraj, in English, is obviously self-government. This can only mean the government of the self by the self. But one governs another. The same cannot and does not govern exactly the same. The mind governs the body, or the body prevails over the mind; the higher motive controls the lower; or the baser passion dominates the the nobler sentiment; the sense of duty over-rules selfish greed; or avarice conquers honesty—in one and the same individual. The same motive does not govern the same motive; the same sentiment does not control the same sentiment. That is to say, even in the self-government, the self-guidance, the self-control, the self-determination, of one and the same individual, that individual becomes divided up into two parts, as it were; and one part (whichever is the stronger for the time being), directs, compels, governs the other.

(e) The Selves in the Individual.

Accordingly, it is almost a commonplace that in the individual, there are *two* selves, a higher and a lower, a better and a worse, a virtuous and a vicious, a wise and a foolish. What is less commonly and clearly recognised is that this is so necessarily so, in *every* individual, highest angel or lowest devil. All the seeds of all the virtues and all the vices are present in every one. The only difference between the saint and the sinner is that, in the former, the seeds of good are predominant, are blossoming and fruiting, and the seeds of evil more or less starved and atrophied; while, in the latter the reverse is the case. Much more obviously in ordinary human beings are good and evil intermixed. The person in whom the good points are more prominent than the bad is called a good person; while he in whom the bad points prevail is called a bad person.

(f) Individual Spiritual Swaraj.

When the elements of good become definitely predominent in a person,

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when he becomes outstandingly self-denying and philanthropic, when he has permanently subjugated his baser passions, greeds, fears, he may be said to have attained *Spiritual Swaraj*, to have become truly self-governing, in the sense that in him the righteous Spirit, the higher self, the *true swa*, has attained *raj*, lasting power and domination over his lower self, the *false swa*.

(g) Two Selves in the Community.

As it is with the individual, so is it with the Community, with any given group of human beings, a family, a clan, a tribe, a nation, a race. Every such group may be said to have a corporate unity, an individuality, a self, a group-soul or over-soul.

For those who are shy of anything savouring of the mystical, it may be noted that the words group-soul or over-soul are not at all essential to our theme. It is enough if we believe in the words, 'I' and 'we.' The 'I' signifies what the 'mystic' might call the 'individual soul'; and the 'We' what he might term the group-soul. What should be borne in mind, however, is that 'We' does not mean *merely* a mechanical collection of individuals, but *also* some common idea, common interest, common purpose, sympathy, sentiment, enthusiasm, en-souling and animating them all, making them act alike, *binding them together*, making them an *organised* society, a *samaj*.

As the 'I' of every individual is divided into a higher and a lower self, so is the 'We' of every community. Every such group has also a higher self and a lower, a better and a worse, a more virtuous and a more vicious, a wiser and a more foolish. The outstandingly good and wise men and women in a community, those who have achieved *individual spiritual Swaraj*, make up its higher self; the comparatively bad and ignorant, its lower self.

(h) Communal or Political Spiritual Swaraj.

In the self-government of a community, as in that of an individual, if the higher self legislates and rules, then only have we true self-government; then only have we wise and beneficent administration which takes into account the just needs of every limb and organ of the body politic, and ministers to each such need in proper proportion, so that the health of the whole is maintained, and the total social organism enjoys peace, prosperity, and happiness. *When spiritual-minded persons legislate and rule, then individual spiritual Swaraj becomes the foundation of communal or political Swaraj.*

(i) Merely Political (as distinguished from Spiritual-Political) Swaraj.

Political Swaraj or self-government, in ordinary English, means, generally speaking, a government in which the persons who have the final powers of legislation and of executive administration are all or almost all elected by the people, in one way or another. Because they are all chosen by the people them-*selves*, therefore government by them is regarded as the people's *self*-government.

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But where the lower self of the people, its selfish, cunning, scheming, pushful, hypocritical, avaricious, arrogant element manages to get itself elected, and seizes hold of power, and so class-interest or personal interest overpowers communal, philanthropic, humanist interest; where 'private' spirit suppresses 'public' spirit; where the cravings and morbid appetites of any one organ are excessively indulged at the expense of the others; where any one class, clique, cabal, caucus, junta becomes too preponderant; where disease-microbes begin to reign in the body and eat up the healthy blood-corpuscles; there the physical, financial and all other health must fail ere long; there the organism will inevitably suffer from fevered unrest and dire disease; and if the only right remedy is not soon applied, disruption of the communal as of the individual organism will follow, sooner or later, according to the virulence of the disease.

Such domination of the higher by the lower self is essentially Para-raj, foreign-government, alien-government, other-government, even though the ostensible name and form be that of *self*-government. And this is unhappily the case with all the Western democracies of the present day. If a man takes into his system a poisonous substance, disease-germ, under temptation or deception, believing that it will do him good, although it be an act of self-choice, self-determination, ostensively, still painful consequences will inevitably come to him, and he will then realise that it was not *true-self*-choice, but *false-self*-choice, *false-swa*-raj, that he made. That 'We should be able to appoint and dismiss our public servants" is all right. But who are the 'We'? It should be only 'the best of the We,' the best of us; obviously not *all* the 'we,' not *all* the members of the community. The all-important question, of how to find out and elect these, "the best of us," will be dealt with in a moment.

(j) Need to Guard Against False-Swa-raj.

The need to guard against this mistaking of *false* for *true self*-government is very great. For the mistake is pervasive and perennial. It appears under ever so many forms. The unfortunately too 'popular' notion of *self*-government is that "*I* will be able to do exactly what *I* please, and nobody else will be able to stand in my way." If *I* am able to deal with my neighbour and my neighbour's goods just as *I* like—then, and then only, there will be self-government, *swaraj*, *my raj*. Obviously this crude interpretation of *swa* makes directly for 'jungle law' and universal anarchy, wherein every one's hand is against every one else. Under it, rudeness, indiscipline, wilfulness, lawlessness, are mistaken for independence, freedom, liberty. Self-display, bluster, bravado, are mistaken for dignity and self-respect. So, on the other hand, under other wrong interpretations, 'the insolence of office' is mistaksn for just authority, and personal self-importance, arrogance, and high-handedness are regarded as 'the majesty of the law.'

We have therefore to be very alertly on guard against the mere shibboleth and fetish of the *word* Swa-raj, lest, glamoured by mere catchwords, we mistake *false* for *true* self-government.

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(k) The Work of N. C. O. in bringing about the needed Change of Heart.

How to bring about revival of the sense of Spiritual Unity, of the sense of the Interdependence, the Solidarity, the Brotherhood of Man, is the question that arises immediately. By example and precept—is the only and the ancient answer. The more individuals there are, in any community, who have attained 'individual spiritual Swaraj,' the more easy will the general revival become.

The Providence which guides human destinies, seems to have tried, through the precepts and example of Mahatma Ghandhi, to bring about such a leavening of the Indian People by the N.C.O. movement; to effect a moral regeneration of the people, to fill them with the courage of conviction and the spirit of peaceful self-sacrifice, and bring about in a fair number of individual cases, and also make a general and widespread atmosphere of, that spiritual Swaraj, which is embodied in the scriptural sayings that "Hatred ceases not by hatred, but by love," that the *yamas*, the vows, the virtues, the disciplines, which are preliminary to Freedom, are "Non-violence (a-himsa), truthfulness (satya), fearless honesty (a-steya), chastity (brahma-charya), poverty (a-parigrahsa)," etc.

Because of the enormous quantity and the long-impoverished quality of the material dealt with, and the many adverse circumstances, the *tour de force*, the *coup*, of N.C.O. has not succeeded as fully and rapidly as many over-ardent spirits hoped. But neither has it failed so wholly as jeerers and jibers love to say. Sober thinkers feel that substantial good work *has* been done, the seed of self-respect and self-dependence, and so of self-government, *has* been sown broadcast in the heart of the Indian People, and that its sprouting and growing and fruiting are only matter of time and tending. Yet there is the danger also of the tending being neglected, of weeds and tares over-running the genuine sprouts of even a reaction setting in, of more ground being lost than has been gained, of the last state of the country becoming worse than the first.

(l) A Lack in the N.C.O. Movement, and How to Supply it.

In order to avoid all such untoward result, to make sure that the enthusiasm of the people shall neither evaporate nor go astray into wrong channels, to secure the proper tending and the watering and the weeding of the field, it is necessary that a deplorable lack, from which the N. C. O. movement has so far suffered, should be carefully supplied. The moral *heat* generated by the N C.O. movement requires greatly to be supplemented with a corresponding intellectual *light*. Not only does the *heart* of the people require to be educated—as it has been, by N.C.O., and *imperfectly because* of this lack—but also the *head*. To connect, and thereby steady, right aspirations with right ideas—this only is sound education. Mere emotion, without sound knowledge to guide it, is steam without engine and rails.

The last numbers of *Young India* that were issued by Mahatma Gandhi before his arrest, show that he was turning his attention to this subject, and would probably have done before

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long what was needed. But he was prevented by the Bureaucracy imprisoning his body.

The education of the public that is needed in respect of the head is not more difficult—indeed, it is, perhaps, simpler and easier—than the education of the heart. As the *implication* of self-dependence in the *word* Swaraj embodies in itself all the (a) *moral-emotional education* of the heart that the people need in respect of politics, so *the full and true meaning* of that word will embody all the (b) *intellectual education* of the *head* that they need in that respect; and the carrying out of the constructive items of the programme of the N. C. O. in the light of this meaning, will similarly, constitute the *practical education* of the *limbs*, so to say, of the body politic, a re training of the people in the almost forgotten arts of local self-government. Only on the foundations of such a threefold education of the public, can the positive and the negative sides of the N. C. O. movement work out to the successful issue of a stable Swaraj.

And there is no sufficient reason for the Congress to shirk the ascertainment and explication of the true *meaning* of the word Swaraj. Indeed if a person uses a word, it is his duty to explain its meaning when asked. It is absolutely necessary, therefore, that the leaders should take counsel together, quietly, deeply, fully, should first make their own minds clear as to what they should understand by the word and then assiduously (and authoritatively, by resolution of a competent body) instruct and clear the mind of the country on the subject. It is not enough to feel keenly that we are ill; not enough to have a general idea of the disease; not enough to shout aloud for health; not enough even to know the name of the remedy. We (*i. e.* our physicians at least) should know the exact nature of the particular remedy that is suitable to our case; should know also the correct way of taking it; and we should take it accordingly. And, in order to attain this knowledge, it is necessary to study the cases of more or less similarly diseased nations all around, and the effects upon them of the remedies they have tried—remedies bearing the same name, yet different in qualities. If this is not done, we shall only exemplify the sayings about "the more haste, the less speed," and "out of the frying-pan into the fire."

(*m*) *Some Objections.*

Most people seem very averse to this thinking out precisely of the fundamental nature and principles of that form of Swaraj which will be our special remedy. They say the discussion is unpractical and will fritter away energy which is wanted for other and more important works. Yet there is no other work at all, before the country, which is more important and more urgent than this—of getting a clear idea of the goal that we are shouting for, and of the roads that will lead to it, so that we may not run blindly in wrong directions. People do not realise that only that activity is practical which leads towards a well-understood as well as much-desired goal by well-understood and appropriate means; and that all other moving about of hand and foot and tongue and pen, however energetic, is utterly unpractical. Hard thinking is probably a more painful process than

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muscular action, for the majority of us. "Enough for the day is the evil thereof," and "One step is enough for me," etc., occur readily. Yet one step is enough only for the feet; the eyes must look a hundred steps ahead, if the feet and the whole body are not to tumble into a pit. And the head of the household has to think of and plan for the morrow and the day after and the coming months, though for the junior member, with a fixed task for the day, the day's concern is enough to occupy the mind with.

The real fact seems to be that the leaders fear disagreement, and therefore wish blindly "to postpone the evil day" of the discussion of the nature of Swaraj, and say lightly that "we shall do it after we have gained Swaraj." This is very like saying that "we shall learn to swim after we have been thrown into a roaring flood." or that "we shall kill the bear after having sold the skin." It means lack of will and power to tackle difficult problems, and in time. And yet the problem is not so very difficult after all. It is not the endless details that require to be settled now, but only *the fundamental principles*, only the true meaning of the very important word *Swa*, in the two-worded compound Swaraj, which is on the lips of every one and to which every one now assigns his own meaning. Many persons, as soon as the subject is broached, run away with the idea that a three-hundred-page volume of draft Bill and Act, and Bye-laws and Rules, dealing minutely with all departments of administration, is wanted. Nothing of the kind. The treaty between the British Government and the Irish Free State is only a statement of principles, and occupies about two columns of a daily. Less will contain all the fundamental principles of the Swaraj that India needs. *An un-understood or ill-understood or mis-understood Swaraj, a Swaraj not radically different in some important respects from the varieties current in the west, is not worth struggling for.*

(n) Main Points in the Needed Intellectual Education of Public Opinion.

The widespread education of public opinion, then, as to the nature of true Swaraj, is absolutely indispensable. The main points in the explication of this nature, which seem, to some of us at least to be necessary to instil into the minds of every individual member of the Indian People, are comparatively few and simple. Indeed, some of them are so simple that some may well think that they are too obivious to require telling. But arithmetic is 'obvious' and 'self-evident' and 'incontestable,' yet it requires very much to be *taught*. On the other hand, some go so far us to think that Swaraj is undefinable, although its definition, as given before, is even 'obvious.' Some of these main points have been noted above already, in sections (d) to (j). The following additional points may be noted.

(1) Government by any one class or section, as such, exclusively or predominantly, of any or all other classes or sections, as such, *e. g.*, of the labouring class by the capitalist, or of both by the militarist, or of all three by the sacerdotalist, or of the Hindu by the Muslim, or the Muslim by the Hindu, or the Shia by the Sunni, or the Shaiva by the Vishnava, or the

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Brahmana by the non-Brahmana, or the Roman Catholic by the Protestant or *vice versa*, is as much other-government, foreign-government, alien-government, even when both the governing and the governed classes belong to the same race and nation, as when one race and nation governs another race or nation.

(2) The essence of true and good self-government (as distinguished from false and bad self-government) is the making of good laws, and the enforcing of them justly and efficiently.

(3) The essence of good laws is the equitable division and balancing of rights-and-duties, the attaching of an appropriate duty to every right, in such a manner that a fair chance may be given (a) of obtaining the necessaries of life, to all who are willing to do work suited to their several psycho-physical constitutions, temperaments, tastes and inclinations, and (b) of securing special rewards of different kinds for special talents and achievements ; e. g., extra *honor* to the person who gathers and spreads and advances *knowledge* ; special *power* to the person who shows special capacity for such administrative *action* as gathers the means of and spreads *protection* ; more *wealth* to the person who possesses more ability for trade, commerce, management of agricultural and mechanical industries, and at the same time utilises the wealth in the spirit of a trustee of public well-being, who, in short, gathers and spreads *necessaries and comforts* ; more amusement, games, holidays, etc., to the comparatively unskilled manual worker; and so on.

(4) Such good laws can be made only by 'the higher self' of the community, i.e., by wise i.e., *experienced* as well as *benevolent* legislaters, each one of whom has gone through the work of some one class or another, but has retired from it; so that the legislators possess, between them, the experence of all departments of the national life, yet none of whom actively belongs to or is identified with the interest of any class in particular, and all are dis-interestedly wishful of securing the well-being of all classes, by recognising the proper place and function of each in the Social Whole, and establishing a just balance and due proportion between them all. If all the *classes* within each nation are reconciled, all the *nations* will become automatically reconciled at once. It is the *class*-conflicts, due to legislation by the *un*-spiritual-minded, which cause international troubles and wars also.

(o) Qualifications of Legislators in True Swa-raj.

(5) The securing of such legislators is the very crux of all political science and art. Western countries have been trying for the last hundred and fifty years. But the methods and rules of election, etc., devised by the current western forms of government, have all failed disastrously and admittedly (*vide* Bryce's *Modern Democracies*). The masses of the people seem to be no more happy, in some cases are perhaps even more miserable, than the masses in India—and this, despite the adventitious fact that, while 'self-governed' within their own proper countries, they are very much 'other-governing' outside, and exploit and drain and subject to systematic and organised and 'lawful' plunder the vast countries and immense populations of weaker nations. The internal ferments and the external wars

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in and between these western self-governing countries are patent proofs of the failure of their forms of self-government. None of these forms is suitable for India, *because of the radical defect* that in none of them is care taken to ensure that the *higher* self should govern, the self that is *ethically* as well as intellectually fit. To copy any of these blindly would be the very climax of slave-mentality for us. *We have to think out our own methods and rules of election* whereby we may make humanly *probable*—for *certainty* is obviously impossible in human affairs—that men and women of the right qualifications may be elected to the legislature.

It is a primary duty—so some of us feel—of the Congress authorities to do this thinking out. If a fairly reasonable scheme were put forward by them, after public discussion in the press, the Opponent, the Adversary of the People, *viz.*, the Irresponsible Bureaucracy, would have at least a chance of seeing that it was reasonable, of seeing that the Congress fight was not a fight for the mere transfer of power from one set of Irresponsibles to another set of Irresponsibles ; and so it would have a chance of giving its acceptance to the new scheme and of transforming itself from irresponsible into responsible. On the other hand, rejection by it of a scheme (—in outlines and fundamental principles only—) which was *prima facie* reasonable, would not only strengthen the cause of the N.C.O's, but would also turn the opinion of the Moderate-Liberals, and of any other non-official political parties that there may be, more definitely and energetically and actively against the present system of Irresponsible Bureaucratic Government, and would enlist public outside India too in our favour.

The discussion and declaration of the fundamental principles of the scheme would also constitute most valuable intelectual education of public opinion.

(6) It is likely that if the following principles (suggested here simply as a basis for discussion) are observed, the right quality of legislators may be secured.

(a) Legislators should be permanent residents of the country for which they are to legislate ; but their creed, caste, class, color, race, or sex should not, as such, be regarded either as a qualification or as a disqualification. Without permanent residence in the country, sympathetic understanding is not possible ; while taking account of creed, caste, etc., in the elections, import into the resulting legislature the vicious spirit of conflicting interests and party-politics in place of the virtuous spirit of each caring for all.

(b) There should be no 'standing,' offering of, or canvassing for, himself, by any one, as a candidate for election. The idea of self-display and seeking election is wholly incongruous with the spirit of philanthropic public service. Favours are sought, not burdens. The conception here should be, not that the electors confer a favour or honour on the elected, but that they place a heavy burden of public work on him ; and it is therefore they who are to be placed under obligation, and should request the electee, instead of being requested by him. *Seeking* election for oneself has an inevitable savor of sel-

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fishness of some sort or other about it, which is quite inconsistent with our ideal of the legislator. Of course there will always be possibilities of abuse. But the point to be considered is whether they will be less or greater than under the current systems under which the gross abuses of "electioneering" are as much a by-word as commercial and financial "profiteering" and bureaucratic "domineering." And it has also to be remembered that the mere public acceptance and declaration of the principles and ideas here suggested will change for the better, the whole tone and atmosphere of politics.

(c) As a general rule, to which there will be exceptions, of course, all heads of families, *i.e.*, the master as well as the mistress of every household, irrespective of property qualifications should be electors. A given proportion of them, with special qualifications (to be specified), should nominate a person as having their trust and being desired by them to have a place in the legislature. Only such nominees should be voted for at the general election.

(d) The nominees should, ordinarily have passed middle age, *i.e.*, should be forty years of age or more, and they should have children of their own and so experience of the household life. This will make reasonably probable that the legislator possesses intimate knowledge of human nature in its more common and important aspects, knows what responsibility for the well-being of others means, and has sobered and matured judgment. But he should have also retired from all competitive bread-winning or money-making, and should be living on his past earnings or on a 'pension.' So he would feel financially independent; his out-look upon life, his attitude towards his fellow-beings, would have changed from that of selfish taking to that of unselfish giving; and he would have all the leisure needed for his public duties. Yet more. He should have done outstandingly good work in *some* walk of life—whether literary, scientific, educational, priestly, medical, artistic, etc., or administrative, official, military, etc, or commercial, agricultural, industrial, financial, etc or as a labourer and manual worker; and he should have done this and at the same time acquired a reputation for uprightness and honest dealing and sympathy for fellow-creatures. An aged agriculturist who has tilled his few acres successfully, has raised up a good family, is respected and trusted in his own and neighbouring villages, and can express his views clearly, is a wise village-elder, in short, may be a more useful member of a legislature which has to deal with vast agricultural interests like those of India, even though he may be unable to sign his name, than many brilliant speakers or writers with only a college education that has little touch of reality.

(e) Another desirable condition is that the legislator should not receive any cash remuneration for his work from the public funds. Such cash payment, while perfectly right and even necessary in other fields of work, taints the peculiar fiduciary status of the *legislator*, who should stand in the position of Trustee and Elder to the People. He should therefore meet all his *personal* expenses himself. But, of course, all *ex-officio* expenses must be

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met out of public funds. This would invest the legislator with the venerable dignity which naturally belongs to such an Elder. Trust, honor, reverence—these are the proper, the only, and the natural price of patriarchal benevolence and caring; and they usually *are* paid, where the generous instincts and traditions of the community have not been perverted. Also, the giving and receiving of such honor—a reward greater than power and wealth and amusements, for it can be enjoyed not only in life, but also after the death of the physical body, which the others cannot be—is a great nourishment to the heart of both giver and receiver, and is a continuous inducement to benevolent work on the part of the latter (*when it is not mixed up with and corrupted by power and wealth*), and a powerful check against temptations to corruption. The natural corollary of this is that in all public functions, the unsalaried legislator should have rank and precedence above all salaried office-bearers as well as above all persons engaged in competitive money-earning professions.

It will be readily seen that the idea underlying this condition is that which has been discussed and emphasised before, the idea of spiritualising politics by changing the whole culture and civilisation of society from its present mercenary to a missionary basis, even as the work of the elders in a family is done for the youngers not for mercenary motives, but out of 'missionary' benevolence. The right instinct is already there, it has only to be revived. Many western countries do not, or until recently did not, give any salary to their legislators. Aldermen are not paid. Nor are Justices of the Peace. The theory about the *honorarium* of the barrister is the same. But the 'trade-winds' of commercialism, capitalism, mammonism, have ushered in a new season, and have flung their tinge and taint over those departments of life also which should have been beyond their touch.

(f) Intimately connected with the last-mentioned condition is another, *viz.*, that no legislator should have direct executive power; but the Legislature should supervise and control the Executive which should be responsible in every way to the Legislature. This is the very essence of responsible government and self-government as conceived here. Where the chief executive and the chief legislative are practically identical, and the members of the former are substantially or heavily salaried, as in England, true responsibility ceases, manouvres and intrigues of party-politics become rampant, and legislation cannot be disinterested. In other places, the opposite error is observable, viz, that if the legislative is separated from the Executive, the latter is free of control by the former.

(g) Finally, rules of election should be so framed that the experience of all the main departments of the communal life should be present in the legislature. The words "all *interests* should be *represented*" are avoided here because of their associations of conflicting class-interests.

(*q*) *Religious Peace.*

Q.—Is it possible for Indians to get over their religious antagonisms sufficiently to agree to eliminate all conditions based on religious differences from election rules?

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A.—How can one tell without trying? And possible or not, we have got to try. For, is it any use assuming that it is impossible, and therefore doing nothing? Would that give us better results? Or is there any other way which is better? If so, let us hear.

More; if it is possible for Indians to unite on the *word* Swaraj, it is not impossible for them to unite on the *meaning* of it, if only the acknowledged leaders could agree among themselves and unitedly give the lead to the country on this point. If *they* cannot agree on the *meaning*, then the Swaraj-*word* may also be given up altogether as well. And the true and plain meaning of Swaraj, rightly understood, covers quite naturally the highest *religious* and spiritual *self*-government and unity as well as the finest political unity and self-government. We want self-government, (elastic and true democracy) very different from mobocracy) and a 'living legislation' in *religion* as much as in *politics*. If we do not want bureaucracy, no more do we want theocracy. The one is as mischievous as the other. We must have Religion, as we must have Politics. But they should both be Spiritual, Humanist, all-reconciling, not bigoted and narrow-minded and sectarian and nationalist, setting one against another and tyrannising over all. As there are some *essentials* in *Politics*, which *ought* to be common to all countries and communities, amidst differences of local details; so there are some *essentials* in universal *Religion*, which *ought to be* common to all special religions, amidst many perfectly allowable and even necessary differences of details, of customs and practices and conventions. If the Congress wishes to bring about religious peace in India, it should take its courage in both its hands and should begin to diligently educate the people to recognise and realise the obvious fact that it rests upon every human being *himself*, rests upon every one's *swa*, to retain his present religion, or cast it off and take up any other he likes. He himself, his *swa*, is the final judge in the matter. He has absolute, unquestionable, Swaraj in this respect. He has only to think of it, in order to realise it. If I say, "I will not decide for myself, but will believe what so-and-so tells me," this, the *decision* to put my trust in and abide by *another's* decision is still *my* decision. That this scripture is to be believed, this avatara, or rishi, or messiah, or prophet, is worthy to be believed, or is not worthy—this is *my* decision, is all ultimately the decision of the soul that is in *me*, or is *me*. It follows, then, that the soul, the spirit, the Universal Spirit in Man (and in all living beings) is the Primal Truth, and is at the heart of all religions; while the special rites and ceremonies and customs of the various creeds are all only like so many different kinds of clothes, suited to different times and places and conditions and tastes, which may be put on and put off at will, which it is most foolish to fight over, and which should be so regulated that, while they differ as much as you please, they should not positively hinder one another.

If this Religious Swaraj, this very important and essential aspect of Spiritual Swaraj, without the realisation of which what has been described

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before as 'individual spiritual Swaraj' must remain imperfect, even after the initiation has been undergone, of imprisonment or other privation for peaceful patriotism or rather humanism —if this Religious Swaraj is preached diligently by the Congress all over the land, (and so much the more effectively if it can induce the Pandits and the Maulvis and the Christian priests to rise to the height of their duty and change themselves from 'irresponsible' into 'responsible', and help in the work), then the needed peace between the creeds will certainly be brought about. And when Religious Swaraj is achieved, Political Swaraj will certainly not lag behind. Kamal Pasha's proposal to *elect* a separate Khalifa periodically, with due regard to mental and *moral* qualifications, is a fine inspiration.

Q.—Is not your faith in preaching too great and too simple ?

A.—Perhaps. But do you put faith in not-preaching ? That faith would be even more simple ! Agitate, educate ; educate, agitate—this is the advice of the most experienced political workers. Preaching is nothing else than educating and agitating. And what else than preaching is any politician of any school doing ? Or have you got some better plan ? If so, let us have it, and the sooner the better !

Re Canvassing.

Q.—You may make a rule that there must be no canvassing etc. But will not persons surreptitiously get others to nominate and canvass for them ?

A.—In the first place we do not profess to be able to abolish all evil. Whoever or Whatever made the Universe has not succeeded in doing so. Human beings can obviously not do better. Indeed, some people think and believe that if evil *were* abolished, *good* would disappear automatically also. But what human beings ought to and can do is, to try to minimise the evil and maximise the good, in a given time, place, and circumstance. We profess only to make suggestions towards this. No doubt, there will be room for underhand doings. But the *other* conditions which we propose must not be overlooked. They will blunt the edge of the temptations to such doings. Thus, legislators will not be entrusted with executive powers, as they are today, in the capacity of Ministers or Executive Councillors, etc. Judicial powers will also be separated off from the other two. And the re-formed public opionion will make a different atmosphere altogether. The general recognition of the non-mercenary principle and of the principle of the separation of the rewards of extra honor, and special official powers, and extra wealth, and more amusements etc ; the condition that legislators should not be engaged in any money-making business, which will naturally keep the public eye alertly and wakefully upon his purity—all this will make the election something to be accepted only from a sense of duty, as a burden for which the only (but great) recompense is honor, rather than to be eagerly sought for as a means of easy selfish joys.

Q.—Would not the conditions, of forty years' etc., exclude many brilliant young men ?

A.—Our conception of the Legislature requires not brilliance, but *wisdom*. "Brilliance comes", and goes, and plays

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false, and proves tinsel, and makes messes, but "wisdom lingers." Brilliance should wait and mature into a softer, steadier, soberer light, and do its duty so much the better *after* attaining forty years. If it is worth anything, if it is substantial, it will not get extinguished by waiting a few years. More; there is always provision for exceptions. If you find that the country will go to rack and ruin, if your particular brilliant youth does not get a chance of putting his Atlas-shoulder underneath, then put him in by all means. But please remember that a *Wise* Legislature need not consist of hundreds and thousands. A *few* persons, *provided* they have the necessary experience, knowledge, and philanthropy, and possess the trust of the people, are quite enough. Even under present conditions, only about five per cent of, *e. g.*, the members of the British Parliament are active. The rest are practically dummies. The only result of having large numbers of legislators and of other present day arrangements is to waste enormous amounts of the time, money, energy, good temper etc., of the public, over elections and Council expenses and debates, to make politics professional and mercenary, to take away men from far more useful 'productive' work, and generally to make the administration and the whole civilisation top-heavy.

(*q*) *The Separation of the Special Rewards.*

The principle of the separation of the four main prizes of life should be very carefully borne in mind. The preservation of the integrity of the central authority (in other words, of the purity of the Legislature), and the inducing of all the individuals composing the community to put forth the best work that there is in them—these are the main problems of government and social organisation. Modern governments and modern collectivist schemes and experiments are all failing to find a solution for them. It appears that Lenin, in Russia, after extraordinary efforts to abolish private property, has realised that capitalism has to be restored (though, no doubt, with limitations). He is reported to have found out that the peasants avoid working more than will produce enough for their necessary wants, and are not interested in supporting the 'intellectuals' etc., who are necessary for the 'State,' unless special inducement is applied. Now the simple old traditional solution, in India, of these problems is the separation of the four main prizes of life, honor, power, wealth, and amusements, which constitute the main ambitional inducement to strenuous work of correspondingly different kinds. The possibility of combining them, of securing them all, is the one prime cause of all kinds of social and political corruption. Separate them, and you at once minimise the temptations of the central authority, and at the same time provide an adequate (if not excessive) inducement to every worker to put forth his best. Socio-political reform, if it is to be successfully carried out, must not ignore these facts and laws of the Science of Psychology.

Conclusion.

It is Ancient Teaching—which nothing in Modern Science can or does gainsay—that Right Knowledge, Right Desire, Right Action, lead to Swaraj

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Self-depenence. Moksha, Freedom, spiritual as well as political, from bondage to others in alien-government.

India is Desiring Freedom, and is struggling and Acting for Freedom. But what he nature of true Swaraj and true Freedom is, she does not Know, or even straying, often wasting effort, often mistakes, running risk of becoming worse bound. Let India first achieve Right Knowledge of the nature of the Goal, her End and Aim and also of the appropriate Roads, Measures, Policies, which will lead thereto. Then only will her Desiring and her Acting become Right also. And then Spiritual-Political Swaraj will be won with certainty.

ORIENTAL RESEARCH AND POLITICAL BIAS.

("By Historicus").

It is a strange phenomenon, which strikes every student of ancient Indian History, that before the British domination of India was consolidated, the oriental scholars of the British race spoke exultingly and in very eulogistic terms of the glorious past of India. Sir William Jones and Lieutenant-Colonel Wilford belonged to this class. Since, however, British supremacy has been established, British scholars have taken to depreciating the achievenents of our ancestors even when by doing so they make themselves ridiculous. We shall cite here two of the latest and most palpable instances.

Mr. R. E. Enthoven C. I. E. contributes a "note on the Padmasana" to the issue of "*The journal of the Royal Asiatic Society for Great Britain and Ireland*" for October 1922. Says the writer :—

On Page 174 of the late Dr. King's *History of Suner and Akkad* there is reproduced the design of a cylinder seal of Lugalanda, the patesi of Lagash. In his chronological list in Appendix I to this Volume Dr. King gives the date of Lugalanda as circa 2850 B.C. In the centre of the seal design will be noted a curious geometrical pattern, to which the following reference is made on page 176 :—

'Another peculiarity which may be referred to is the employment on the larger seal, below the inscription, of a sort of arabasque pattern, an ingenious and symmetrical combination of straight lines and curves the course of which may be followed without once passing along the same line a second time."

Mr. Enthoven rightly points out that the design is well-known in India, where it is called the Padmasana Rai Bahadur P. B. Joshi has supplied to the writer information on the subject on the basis of which he is able to say that the figure is considered sacred by the Hindus. He also quotes a Sanskrit verse which refers to its mythological origin and use. Padmasna is also referred to in treatises on Yoga in India. The only inference that a normal mind can draw from all this is this :—In as much as Padmasana has been known in Aryan religion from times immemrial and there is a tradition about its origin

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there, while in the history of Mesopotamia it is met with only once and the tradition of that country is silent about it, the probability is that the figure was imported from India to Mesopotamia. But this explanation does not occur to our Civilian scholar as even a possible solution. Says he :—

"The interesting questions suggested by the discovery of so common an Indian symbol on an ancient Sunerian seal are : Did the Symbol come originally from Lagash to India, and, if so, when ?"

Mark the perverted bureaucratic mentality of our orientalist! An *Indian* symbol is discovered on a *Sunerian* seal and yet the interesting question suggested is not when the symbol was transferred from India to Mesopotamia, but quite the reverse! This is historic research with a vengeance.

The writer goes on to say—

"It seems unlikely that an intricate design such as this undoubtedly is could have been invented both in India and Mesopotamia."

Quite right. What then? Says the writer :—

"More probably it was brought from Mesopotamia at a very early date."

So the only altenatives are simultaneous invention and importation into India! The transference of the symbol from India to Mesopotamia is a solution of the problem which is not even to be considered. It is not even to be formulated as a hypothesis! And why?

Presumably because the Indians are a subject race who have to be kept in subjection and, therefore, all sources of national pride are to be dried up.

We do not suggest that Mr. Enthoven was influenced by this motive consciously and deliberately. But we do suggest that the bureaucratic subliminal sel is interpenetrated with such notions.

Our scholar goes on to say :

"According to the late Mr. A. M. Y. Jackson, trade with Mesopotamia by the Persian Gulf sprang up not later than 750 B. C., and by this route Indian traders brought here the Brahmi alphabet, the art of brick-making, and possibly the knowledge of lunar mansions (nakshatras), the Babylonian weights (Mana) and the legend of the Flood (*Vide* Imp. Gaz. of India. Bombay Presidency Vol. I p. 15).

It does not at all matter to the bureaucratic compiler of the Gazetteer or to our "scholar" who quotes him as an authority that the word लेखन or लेखन (writing) occurs in the Veda, that there is mention of house-building and even bricks in Vedic literature, that many nakshatras are specifically mentioned in the Veda and that the legend of the flood first occurs in the Satpatha Brahman and even "modern" oriental scholarship does not suggest that the Vedas and the Brahmas are of later date than 750 B. C.

The second instance of this political bias is still more glaring. We take the following from a review of *The Cambridge History of India Vol. I—Ancient India* from the pen of L, R. published in the December number of the *Modern Review*.

The last chapter deals with the ancient monuments of India and is from the pen of Sir J. H. Marshall of Taxila fame. On page 644, the conclusions at which he arrives about the early Indian art, are thus stated :—"In following step by step the history of Indian indigenous art during this

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early period, we have seen that *much extraneous influence* was *exerted upon it, and that this extraneous influence was a prominent factor in its evolution* ." (The Italics are ours.) This extraneous influence came partly from Mesopotamia and Iran, but was mostly Hellenistic, though it is generously conceded that "we can detect in it nothing.....which degrades it to the rank of a servile school." Further on it is again remarked that "the art which these (i. e. the artists of early India) practised, was essentially a national art, having its root in the people....." Put in a few plain English words, the sum and substance of Sir J. H. Marshall's conclusions about early Indian art, as described in this chapter, is that the inspiration and the original motif came from outside, but the Indian artist adapted it to his own purposes and then evolved it on national lines. On page 632 it is stated that 'the extraneeus influences referred to, are attested by the presence of exotic motifs, which meet the eye at every point and are readily recognised by the familiar bell capitals of Persia, by floral designs of Assyria, by winged monsters of Western Asia, all of them part and parcel of the Seleucid and succeeding empires of the West. In the bibliography of this chapter we do not find any mention of the respected names of E. B. Havell and Ananda Coomaraswamy, two of the greatest students and interpretors of Indian art, which most of this book is written.

Comment upon this is superfluous.

DIVINE WISDOM.

THE VEDA AND FEMININE CHARM.

(An Exposition of Rigveda II, 3, 5.)

(By "Nigamananda.")

Introductory.

It has been well said that supreme test of a civilization is the position it assigns to women. The most important function that the majority of women are called upon to perform is that of maternity. Motherhood is the fulfilment of woman's supreme destiny upon earth. But in order to be mother, a woman has to be wife first. A charming wife is an asset not only to the family, but also to Society at large. The question has often been asked:—"Wherein consists the charm of a womanly woman?" The word charm conveys different meanings to different minds. "Charm" is the totality of reaction which a woman produces upon the aesthetic sense and emotions of a man. "Charm" gives rise to a vague and indefinable sensation. It is difficult to analyse and, therefore, hard to define or even to describe. However, subjectively considered feminine charm is a composite mental and emotional experience made up of constituent factors like all other composite experiences. These constituent factors are fully and beautifully stated in the mantra which forms the text of this discourse.

Here is the Mantra :

Text and translation.

वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः।
व्यचस्वतीर्वि प्रथन्तामजुर्या वर्ण पुनाना यशसं सुवीरम्॥

वि। श्रयन्ताम्। उर्विया। हूयमानाः। द्वारः। देवीः। सुप्रऽयनाः। नमःऽभिः। व्यचस्वतीः। वि। प्रथन्ताम्। अजुर्याः। वर्णम्। पुनानाः। यशसम्। सुऽवीरम्।

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(Do ye, O men,) (विश्रयन्ताम्) seek the refuge of and (प्रथन्ताम्) (frequently) hold converse with (देवीः) radiant, highly educated and charming women (नमोभिः उर्विया:) who are in charge of vast stores of grain and have also land of their own, (द्वारः) are inviting, prepossessing and ingratiating, (हूयमानाः) are regularly and lawfully wedded, (सुप्रायणाः) have graceful gait, (अजुर्याः) are esteemed healthy, (सुवीरम्) are mothers of strong and brave children, (यशसम् वर्णम् पुनानाः) in whose countenance the light of virtue shines and makes their complexion clear (व्यचस्वतीः) and who are skilled in all kinds of artistry.

First factor : Consciousness of Freedom.

No woman can be truly charming who does not lead a free and unhampered existence. The softest and most beautiful flowers fade-away if they are overshadowed. A young wife who has a tyrannical and overbearing mother-in-law or sister-in-law to lord it over her or to find fault in a most unsympathetic and domineering tone or to chide and browbeat her in a spirit of swagger or to simply do things for her in a patronising style which makes the young woman look small, loses her radiance and, therefore, ceases to charm. The chief ingredient of charm is cheerfulness and cheerfulness can co-exist only with freedom and a sense of responsibility. An atmosphere of servility and a sense of undeserved inferiority kill expansiveness, vivacity and animal spirits. An English woman appears to be more charming than her Indian sister for the simple reason that English wives are not under the domination of mothers-in-law, sisters-in-law and other matronly taskmistresses and do not move in an asphyxiating atmosphere of abject flattery and overmastering awe. They are mistresses of the household from the day they cross the thresholds of their husbands' houses. It is for this reason that at the time of marriage the husband has to solemnly promise that his wife will rule over the household and that all other members of the household will be subordinate to her rule.

ओं सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव ! ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु स्वाहा ।

Be thou a queen ruling over thy father-in-law, thy mother-in-law, thy sister-in-law, and thy brother-in-law. (R. V. X, 85, 46).

It does not follow from this that she is not to respect her elders. Even the sovereign of a state, if he is at all a man of sense, is expected to show respect to learned men and anchorities but they are, nevertheless, subject to his rule. Many a young woman of exceptional physical charms and rare excellences of the heart and the mind has languished gradually and died prematurely because of matron-rule in her husband's household. The old mother is generally jealous of the new wife. She wants to retain her ascendancy over the heart of her son and is furious if the newcomer asserts her claims. If she sets off her beauty, she is dubbed a shameless flirt, if she dresses well, she is characterised as one belonging to the smart set, if she talks well, she

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is called immodest, if she proffers advice, she is proclaimed a presumptuous interloper, if she speaks with a proprietory air, she gets the title of a parvenu. If her husband takes her side, he is stigmatised as a henpecked uxorious doodle and she a hussy who is not ashamed of egging on her slave to cast the old mother or sister, as the case may be, on the streets. How can charm survive this treatment? A woman appears supremely charming when she does the duties of the hostess, has a genial smile for everybody and *exerts herself* to please one and sundry: Even a homely woman's face shines with supernal fascination when she is afforded an opportunity to be gracious. Graciousness is the regal, the queenly privilege of wifehood and graciousness presupposes power and authority. No slave or dependent can be gracious, he can at best be attentive and willing. *The Veda, therefore, rightly declares that feminine charm cannot be preserved unless the wife is mistress over her own household, is in charge of kitchen and other stores, superintends the culinary arrangements herself, presides over the table and has control of landed property belonging to the family.*

Second Factor: "open door" in social intercourse.

No woman can be charming if she is merely mistress of the house. Charm invites, therefore a charming woman ought to have ingratiating manners. In the text the word द्वार or door is most appropriately used to indicate this. Whenever guests are expected in a house, the doors are thrown wide open. Just as an open door is a perpetual invitation to enter the house, so a broadening smile which expands the face is a perpetual invitation to one and sundry to find a lodgment in the heart. Charm and a repellant manner ill assort together. Charm is attraction and, therefore, repulsion is a negation of charm. It is of the essence of feminine charm. that it should conquer the heart, captivate and enchain the fancy and stir the emotions The function of womanhood is to heal wounds inflicted by overweening conceit and snobbish pride upon self-respect and legitimate self-assertion, to unite hearts sundered and alienated by sour looks and careless remarks and to restore the harmony of the household and society whenever and by whomsoever it has been disturbed. This mission can only be discharged if women are possessed of aggressive kindness, assertive graciousness and condescension which does not wear the badge and livery of condescension. This is what *is meant by an open door in social intercourse which, according to the Veda, is the second factor in "feminine charm."*

Third Factor: Lawful Relationship.

The charm of a woman suffers diminution and ultimately becomes extinct if her relationship with her husband is not of the lawful variety, Shelly and Mary Godwin notwithstanding. An unlawful relationship interferes with social intercourse, is provocative of slights and indignities and ultimately alienates the heart of the man from the woman or makes the woman repent of the step she has taken. The sexual relationship becomes fruitful only if there are children and natural children are a source of anxiety to their parents. Even the bold experiment performed by the Hero and the Heroine in Grant

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Allan's novel "The Woman who Did" proved a miserable failure. Free Love has been tried in many communities and has invariably failed. Sexual relationship ought not to be "free" if freedom is to be taken in the sense of license. The results of sexual relationship involve heavy responsibilities and these responsibilities have to be shouldered not only by the couple but also by society. And society is, therefore naturally interested in seeing to it that these relationships are properly entered into and the rights of the coming generation are properly safeguarded. This is the whole meaning of a public marriage ceremony. Society is, thus justified in boycotting a couple which has shown such a callous disregard of its rights. Feminine charm can be exhibited and nourished only in the course of social intercourse and where a taboo is placed upon that intercourse, it must needs wither, shiver up and dry up. Illicit relationship involves worries, concealments, hypocricies, or social ostracism and, therefore, tends to embitter the couple and society against each other. It is fatal to feminine charm. *Feminine charm, then, according to the Veda, flourishes only in an environment of openness, lawfulness and freedom from all burdensome anxieties and lurking cares.*

Fourth Factor : Rhythm

Harmony is essential to charm. In fact charm is harmony expressed through the action of the bodily organs and speech. Rhythm is the regulated expression of harmony and gait is the total expression of rhythm in its application to the limbs. It is for this reason that dancing is a fine art and women all the world over are regularly instructed in it. Swami Daynanda recommends it in the case of both youngmen and young women. *Properly cultivated rhythmic movement is one of the essintials of feminine charm and a charming woman must, the Veda declares, have a graceful gait.*

Fifth factor, Health.

But self-assertion, ingratiating manner, lawful relationship and rhythm all combined will fail to produce the impression of feminine charm if health is wanting. Health is three-fourths of beauty. A homely face becomes ruddy and looks charming if there is the flush of health and a lily-white complexion turns into pallor which repels, if a woman is unhealthy. An unhealthy woman's self-assertion becomes morbid irritability and plaintiveness, her attempts at an ingratiating manner excite pity and disgust rather than delicious delight and tender emotion, and rhythmic motion is, in her case, converted into unsteady evolutions, painful staggering movements and awkward clumsy fainting fits which fill the looker-on with abhorrence mixed with sympathy and fellow-feeling. We look up to one who charms and look down upon the person whose case demands sympathy of this sort. *In short health is, as the Veda-enjoins, the most important factor in feminine charm.*

Sixth Factor : Maternity.

No woman becomes supremely beautiful unless she becomes a mother. The beauty of a woman during the periods of gestation and lactation is most mature and most seductive. Motherliness is a charming woman's most womanly and charming quality. Every man's soul

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hungers, at times, for motherly handling by a woman. A charming wife is a mother to her husband during the period of worry and vexation, a charming daughter is a mother to her father when she nurses him through illness and a sister is a mother to her brother when she smooths his ruffled hair and calms his perturbed and agitated mind. Even a little girl is a potential mother and the wisest of men and the greatest of logicians sometimes realise the inadequacy of ratiocination and argumentation and require to be mothered. The warm pressure of the soft hand solaces, while the faithless argument falls flat. Motherliness is, thus, the crowning of womanhood, and no woman becomes truly motherly unless she has conceived, brought forth and suckled a child. When youthful physical attractiveness and girlish fascination pass away, frivolities begin to pall and pastimes make the time hang heavy upon one's hands, it is the motherliness of the wife that constitutes her chief charm for the husband, it is the prattle of the children that soothes the heart more than the divinest melodies pealed forth from the finest instruments and the best trained throats. It is for this reason that childless marriages become unhappy in middle age even when the comradeship between husband and wife is complete and their hearts are fully attuned to each other. *Motherliness has been declared by the Veda to be an ingredient of feminine charm because it perfects it and is the only safeguard against its decay.*

Voluptuous beauty is coarse, vulgar and corrupting. It is absolutely without charm. It repels all men who worship womanhood and motherhood. It fills with loathing all genuinely chivalrous men. To a man formed in the image of his Maker all women appear in the light of mothers, sisters or daughters. Even his own wife is for him a potential mother. The act of copulation is, for him, a sacred *yajna*, a physiological function undertaken for the good of society and the glorification of the Lord and is absolutely free from sensuality. Sensuality and love are as the poles asunder. A voluptuous beauty may provoke lust but can not inspire love. Love is a pure and purifying emotion. The love that a man bears to his wife is not different in quality from that which he bears to his mother and daughter. The physiological function, unless perverted, does not contaminate love for, in its pure form, it is not contaminating at all. Contamination does not arise from love and the physiological function whether considered separately or conjointly. It is contributed by sensuality and lasciviousness and lasciviousness drives out love and the function becomes pathological. Again passion and lust are not the same thing. Passion is another name for excessive emotion and lust is not an emotion in the higher sense but perverted and morbid appetite. Love is a form of admiration touched with deep emotionality and, therefore, involves appreciation. You cannot love what you do not esteem and a man no more esteems the object and victim of his lust, whose mind and body are deliberately corrupted by him, than a cat esteems a rat or a tiger his prey. A lustful husband and a lustful wife cannot be said to love each other; they are merely ministering to each

Seventh Factor (Chastity and Brahmacharya.

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other's morbid appetites and thus undermining each other's moral and physical constitutions. They are the greatest enemies of each other and since the end of all enmity, however disguised, is hatred, the husband and the wife get tired of each other when the complexion of the wife loses its lustre through lustful indulgence, and her skin loses its tenderness and softness through the same self-inflicted wrong. Chastity in extra-marital and even marital relations is, therefore, a preservative of charm because without it there can be no health of the mind and consequently no health of the body. *A Charming woman, then, says God Almighty, can preserve her charm only if she keeps the clarity and lustre* of her complexion unimpaired by self-restraint in sexual relations or in other words by *Brahmcharya.*

Eighth Factor : Intellectual Artistic attainments.

Marriage is companionship for life and a companionable person must be a good conversationist. The capacity for good and enjoyable conversation implies richness of the mind and the understanding. Frivolous and idle talk, small talk, may amuse the cultured husband and even cultivated society for a time, but a woman whose sole stock in trade is trivial talk, will soon degenerate into a sharp bore and be avoided. Moreover small talk generates malice in the person who indulges in it over much and malice is the direct and inevitable cause of a venomous tongue, and charm, of course, flies before a venomous tongue. A woman, therefore, who desires her charm to be perennial must cultivate the mind, the understanding, the emotions and must know how to mainpulate her fingers for the production of objects of beauty ; she must be well-versed in the culinary art. She must keep the habit of reading and what is of greater importance, must make her household a meeting place of scholars and saints. It is for this reason that towards the conclusion of the marriage ceremony the bridegroom addresses himself to the learned and recites the following Veda Mantra, pregnant with deep meaning.

सुमङ्गलीरियं वधूरिमां समेत पश्यत ।
सौभाग्यमस्यै दत्वा याथा ऽऽस्तं विपरेतन

O ye learned ones ! My bride is radiant. Do ye establish relations with her, be ye gracious to her. Depart after wishing fruitfulness to this marriage. Do not turn your face from us for ever, but go now with the intention of visiting us frequently.

(Rigveda X, 85, 33)

Let, then, woman's charm attract the wise to her house and then the living communion of her mind with mighty minds will keep up, develop and ripen the very charm which first attracted them.

Summing up.

The eternal teaching of this Veda Mantra may be summed up as follows : A woman, no matter how shaped and formed, becomes a charming and radiant goddess (देवी) if she is afforded opportunities of completest self-assertion, her self-respect is maintained, if she keeps an open door in social intercourse, is very hospitable and has an engaging manner, is lawfully wedded to her lord, has cultivated rhythmic movement, carefully guards herself against disease and

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so regulates her dietic and other habits that the glow of health is ever on her face, is a tender mother of strong and healthy children, is a *brahmcharini* and by means of Brahmcharya preserves her beauty, and has a trained body, a rich mind, a polished understanding and a complete mastery over the domestic arts, both useful and ornamental.

RISHI DAYANAND.

(By Pr. T. L. Vaswani.)

I am not an Arya Samajist. But I rejoice in the name of Rishi Dayanand.

How may I speak of him? In what words may I pay my tribute to him?

This Bala Brahmchari has ravished my heart from the beginning of my days. And I bow to his name with affectionate reverence.

Science is international. So, too, is Religion. Prophets of Religion are the monopoly of no one community. And Rishi Dayanand belongs not to the Arya Samaj alone. He belongs to the Nation, to the World. His message has a world-value.

A Brahmchari, he made his power felt in Hindusthan. His power continues to grow. India's salvation, I believe, will be achieved *not* by men of wealth and position and 'influence' and authority but by *brahmacharis*, by *fakirs*, by men of *tyag* and *tapasya*. 12 true *brahmacharis* can shake India from one end to the other. And no *sircar*, no "empire" can overcome them. They will sustain to success the Struggle for Freedom. I fain would ask young men to cultivate the *brahmcharya* spirit. This is no ordinary hour in our history. This is no time for ease and comfort. The Rishis of Aryavarta call us to a life of self-discipline and self-purification so that the Power of the Spirit, the Great *Shakti* in us may be released to achieve Freedom.

Rishi Dayanand's achievements! Not many of his countrymen are aware of them. We live, alas! in forgetfulness. Yet he kindled a new nation-consciousness. He vindicated Arya Civilization. He re-discovered the spiritual treasures which make Hindusthan still a Holy Land, a *punya-bhumi*. He reproclaimed the Vedic Religion.

And the secret of the Vedic Faith is, to my mind, expressed in the Vedic prayer:—"May life prosper through the Sacrifice. May life-breath prosper through the Sacrifice: May the ear prosper through the Sacrifice."

Was not Rishi Dayanand's life one of Sacrifice? Of an ancient Greek thinker they asked what was the source and what the secret of his wisdom. "I wandered," he said, "to Italy, to Greece, to Africa. At last I came to India. And there I saw a naked man. To him God is the Great Reality. And his is a life of daily sacrifice. This man—the Indian—is wise."

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May not similar words be spoken of Rishi Daynand ?

This *sanyasi*, this *fakir*, rich in knowledge, rejoicing in poverty wandering from place to place, almost naked, wandering to give his great message to a People forgetful of their ancient heritage—Rishi Dayanand rejoiced in God as the Great Reality. "This man, the Indian, was wise." And his was a life of sacrifice.

Many sciences today :—but how many of India's young men are ready to learn this Highest Science,—Sacrifice ? Many Conferences and Resolutions today :—but how many have the inspiration of the ancient *mantra* of Sacrifice ? One thing I know that India will be great again *not* through academic debates or paper-schemes of *Swaraj* but through a Great Deed of Sacrifice. For through all the changes of Time, the Time-less Law abides :—

Realisation through Renunciation.

RUPA : A SCIENCE OF COINAGE.

(*A criticism of Dr. Bhandarkar's views.*)

(By Pt. Pran Nath Vidyalankar Professor, of History and Economics, Hindu University, Benares.)

In the Mahavagga of the Southern Buddhist Canon we come across three words, *Lekha*, *Ganana* and *Rupa*. According to Buhler and Rhys Davids, the word Rupa has no connection with coins or the science of coinage, but denotes a form of writing. Dr. D. R. Bhandarkar, however, differs from them in regard to the interpretation of Rupa, which he takes to mean 'science of coinage' and quotes several passages from Kautilya, Buddhaghosh and Pali books in support of his contention. The above mentioned three words occur in the Kharavel inscription of Udayagiri and support to some extent the views of Dr. Bhandarkar. In the same way the words *Rupa-darsaka*, *Lakshanadhyaksha*, *Rupya-rupa* and *Tamra-rupa* occur in Kautilya and throw much light on the coinage and minting arrangements of ancient India.

Dr. Bhandarkar's views about the differences between Rupya and Rupa cannot however be accepted without further proof. His *Kapardak-Purana* may be a Purana on which the figure of a Kapardaka was impressed on account of its circulation amongst the traders, producers, and miners of cowrie-shell. As to Kautilya, he uses the word Rupya for silver only, except in a few places, where he incidentally refers to coins also.

As regards the meaning of Rupa, it is not possible to agree with Dr. Bhandarkar. He thinks Rupa to be a coin with some shape or figures, and to

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prove this he quotes the instance of the ancient Olbanion coins. To him "The coins of Olbania were thus the rupas, *i. e.*, coins which wore the figures, images of fish." But Kautilya has perhaps a different meaning in view when he uses the word Rupa. Generally he uses "Rupa" for shape, colour and things in general. At the same time we cannot ignore the fact that many times he refers incidentally to coin also(1).

The original meaning of Rupa.— Rupa has been generally used in Sanskrit literature to express a substance quantity or figure. The Bijaganita of Bhaskara is full of the use of Rupa and Virupa. (1) By these words he means plus and minus (2) or positive (3) and negative quantities respectively. Varahamihira also does not differ from him, using both words in a similar sense in his famous 'Brihat-samhita : (4) His commentator Utkal, explaining a passage (5) from the Brihat Samhita makes it quite clear.

As regards Kautilya, his Arthashastra abounds in the use of the word Rupa. The word has been used so ambiguously in some passages that it requires much effort to discover its true meaning. There are, however, a few instances, where the meaning is quite clear. For instance in the section on *Rupabhigraha*, (7) Rupa does not mean 'coin.' In the chapter on *Godhyaksha* Rupa occurs not less than six times. (8) The Rupa-traya of Bhaskara, Rupa-sata (*a*) of Kautilya mean 'a hundred objects,' here a hundred heads of cattle.' In the same way the expressions "*Rupa-mulya* (*c*) *Panikam rupam, haret* (*d*) *Panikam rupam dadyat*" (*f*) show that the word *rupa* here has no connection with the science of coinage.

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(1) Dr Bhandarkar : Lectures on Ancient Indian Numismatics.

(1) रूपत्रयं रूप चतुष्टयं च। रूपाष्टकं रूप चतुष्टयेन। वर्गे करण्या यदि वा करण्यो स्तुल्यानि रूपा व्यथवा वहूनाम्। विशोधये द्रूप कृतेः पदेन शेषस्य रूपाणि युतोनितानि। रूपाणि तान्येव कृतानि भूपः।
Bhaskara : Bijaganita pp.—2, 4, 21, 22. Published by Channu Lal (1898.)

(2) यावत्ता वत्पञ्चकं यावत्तावद्भि स्मि भिः सद्भि-रूपैः। Ibid. P. 9.

(3) Ibid. 1–22.

(4) सार्धा स्तिस्त्रोगुंजाः सप्तति मूल्यं धृतं रूपम्।
Varahamihira : Brihat-Samhita (1895). E. J. Lazaras & Co., Benares.

(5) षोढ़शकस्य द्विसती विंशतिरूपस्य सप्ततिः सशता। Ibid. P. 992.

(6) एवं विंशति रूपस्य सप्ततिः सशता। मुक्ता विंश-तेर्धरण धृताख्याः सप्तत्यधिक मूल्यम्।
Ibid, P. 992–993.

(7) रूपाभिग्रहस्तु। नष्टापहृतमविद्यमानं.....इत्यादि
Kautilya Sanskrit Second Ed. P. 216.

(8) (*a*) जरद्गु धेनु गर्भिणी पष्टौही वत्सतरीणां सम-विभागं रूपशत मेकः पालयेत्।
(*b*) एवं रूपाग्रं विद्यात्। P. 128.
(*c*) पर पशुतां राजांकेन परि वर्तमिता रूपस्यश्वं साहसदंडं दद्यात्। P. 129.
(*d*) स्वदेशीयानां चोर हृतं प्रत्यानीय पणिकं रूवं हरेत्। P. 129.
(*e*) पशु विक्रेता पादिकं रूपं दद्यात्। P. 129.
(*f*) स्तेन व्याल सर्पग्रह गृहीतं व्याधि जरावसन्नं च भावेदयेयुरन्यथा रूपमूल्यं भजेरन्। P. 130.

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The thirty-second chapter of Kautilya's Artha-sastra is of special importance for determining the true meaning of Rupa. The passages "*Ghana-sushire va rupe, (9) Dridh-vastuke va rupe*" (10) have been correctly translated by Dr. Shamshastri as 'in a compact hollow piece and in a compact piece.' Indeed here Rupa cannot mean anything else but a piece or a substance. In the same way *sulva-rupa, (11) Rupya-rupa (12)* and *sesa-rupa* (13) refer to things made of copper, silver and lead respectively. Of course, *Rupya rupa (14) Tamra-rupa* (15) meaning silver and copper objects or lumps, can be said to be transferred into silver and copper coins. The word Virupa also has often been used ambiguously by Kautilya (16). Like Rupa, however, in certain passages its meaning is clear (17) Generally Kautilya uses it for mixed (18) or ill-shaped (19) things.

The ambiguous meaning of Rupa.— Passages, where the meaning of Rupa is quite clear have been already dealt with. I shall now turn to other passages where the term is ambiguously used. Take for instance the "*Tamra-rupa (20)* and *Rupya-rupa (21) of Akarakarmants pravartan.* Adhering to the meaning of Rupa discussed before we are led to suppose the meaning of Tamra-rupa and Rupya-rupa as things, that is, "coins" made of copper and silver respectively. Both passages are so ambiguous that we must connect the word "*Padajiva*" with "Rupya-rupa or takshna trapu etc." of last sentence, as the commentator has already done (22). Even then the meaning does not become clear. Similar is the case with Rupya-rupa also. This word must mean coin provided it may have no similarity in its use to the "*Binshati-rupa*" of Bhaskar

(9) घन सुषिरे वा रूपे सुवर्णभृन्मालुकाहिं गुलकल्को वा तस्योऽव तिष्ठतें। P. 91, 92.

(10) दृढ़ वास्तुके वा रूपे जतुगांधार पंको वा तस्योऽव तिष्ठते। P. 91,

सपरिभांडे वा रूपे लवणमुल्कया कटुशर्करया तस्मेव तिष्ठते। P. 92.

अब्भुपटलमष्टकेन द्विगुण वास्तुके वा रूपे वध्यते। P. 92.

(11) शुल्वरूपं सुवर्णपत्रसंहतं प्रमृष्टं सुपार्श्व। तदेव यमकपत्र संहतं प्रमृष्टं ताम्रतार रूपं चोत्तरवर्णकः। P. 91.

(12) आचितक पत्र परीक्षायां वा रूप्यरूपेण परिवर्मन विसावणम् P. 911.

(12) सीसरूप सुवर्णपत्रेणा वलिसंमभ्यन्तर मष्टकेन गाडपेटकः। P. 901.

(14) लक्षणाध्यक्षः चतुर्भागताम्रं रूप्यरूपं तक्षिणत्रपु सीसाञ्जनाना मन्यतमं माषबीज युक्तं कारयेत्। P. 84.

(15) पादा जी वं ताम्ररूपं मासमर्धमासक काकणीमर्ध काकिणीमिति P. 84.

(19) विरूपं चतुर्विंशति पणः। P. 2021.

(I7) विरूपाणां वा तापनमुदक पेषणं च बहुशः कुर्य्यात्। P. 931.

(18) Ibid. P. 93.

(19) एवं नवं च जीर्णं च विरूपं च विभाण्डकम्। P. 931.

(20) Kautilya. Sans. Arth. P. 84.

(21) Ibid, P. 84.

(22) Kautilya's Arthashastra, Translated by R. Shewasastry P. 98.

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(23). The Arth-shastra is full of such passages where the meaning of Rupa is not clear (24).

The meaning of Rupa darshaka.—As I have pointed out, Kautilya uses the term Rupa ambiguously in many places but in a majority of instances, the word does not denote *a coin*. Dr. Bhandarkar probably on the assumption that the primary sense of the word is a coin, has been led into explaining other words in a similar fashion. Take for instance the word *Rupa-darshaka*. According to him it means a coindealer or an examiner of coins (25). In Arthashastra, it occurs not less than five times (25). In two places it is associated with the word "*Panayatra*" and in a third it occurs with the word "*Hiranya*." Rupa-darshaka. In the latter passage the Rup-darasaka cannot mean a coindealer or examiner of coins unless *Hiranya* is used to denote gold coins. But if hiranya means simply, gold and not 'gold-coin', then Rupa-darsaka must be taken to mean a man who examines the gold (including coins and other objects) from the observation of stamped figures, colour &c. Thus a Rupa-darsaka seems to have been an officer of Government, whose function consisted of examining the colour, impressed figure and shape and detecting counterfeit coins, impure gold and inferior stuff mixed with the genuine commodity.

The Artha-shastra of Kautilya is full of the uses of Hiranya (27). It means always gold except in a few places where it refers incidentally to wealth or money in general. Hiranya used in the chapter of "*Hiranya-sandhi*" (28) and "*Hina-shakti-puranam*" (29) is a good example of the said meaning. The same thing may be said about the section of "*Yogati-sannidhana.* (30) Here its use for gold is quite clear. Indeed it is just possible the Hiranya of *Bhritya bharaniya* and *Gana-pada-nivesha* (32) has been used

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(23) षोडशकस्य द्विशती विंशति रूपस्य सप्ततिः सशता।

(24) (*a*) शुक्लं वैधरणं दंडं रूपं रूपिकमेव च। Kantilya. Arth. Sans. P. 851.

(*b*) लवणाध्यक्ष·····विक्रमाच्च मूल्यं रूपं व्याजीं। Ibid, P. 84

(*c*) आगंतुलवणं·····विक्रयः पञ्चकंशतं व्याजीं रूपं रूपिकं च Ibid P. 84.

(25) Tee. on Ancient Indian Numismatics

(26) (*a*) रूपदर्शकः पणयात्रां व्यावहारिकीं कोशप्रवेश्यां चस्थापयेत्। P. 84.

(*b*) रूपदर्शकस्य स्थितां पणयात्रा मकोप्यां कोपयत्। P. 2031.

(*c*) रूपदर्शको विशुद्धं हिरण्यं प्रतिगृह्णीयात्। अशुद्धं छंदयेत्। आहर्तुः साहस दंडः। P. 581.

(*d*) तस्मादस्याध्यक्षाः संख्यायक लेखक रूपदर्शक तीवीग्राहकः। I. P. 691.

(27) Kautilya: Arthasastra. San. Pp—47, 290, 291, 305, 393, 1.

(28) पुरुषभोगं वा हिरण्यभोगं वा मित्रमिति। Ibid. Pp. 290, 291.

(29) त्वया में संधिः। इदं हिरण्यं इदं चमित्रं। द्विगुणा ते वृद्धिः। Ibid. P. 305.

(30) हिरण्यप्रतिग्राहिणो वाऽस्य वल्लभाननुगृह्णीयात्। Ibid. P. 3931.

(31) अल्पं चे हिरण्यम्। शून्यं वा निवेशयितु मभ्युत्थितो हिरण्यमेवं दद्यात्। Ibid. P.249 E

(32) धान्य पशु हिरण्यैश्चैनाननुगृह्णीयात्तान्यनुसुखेना दद्युः P. 47. E.

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for wealth and money as translated by Dr. Shama shastri. At the same time it is an undisputed fact that in the Artha-shastra it comes for gold only. Thus "*Rupa-darshaka vishuddham hiranyam pratiyrinhiyat. Ashuddham" chedayet. Ahartuh sahasa-dandah.* (33) This sentence means that the Government officer named Sannidhata shall take the gold into treasury detected by Rupa-darshaka. Impure gold shall be cut into pieces and the person who has carried impure gold with him shall be punished with the first amercement.

Taxation in the reign of Chandra-gupta Maurya, was generally in kind excepting fines, toll-dues and ferry-charges. It was the duty of the Sannidhata ("chamberlain") to collect first class articles in the Government treasury. In order to guard against the admission of counterfeit jewellery and impure gold he was given the assistance of another Government servant *viz.*, the Rupa-darshaka to detect these things. Severe punishments were inflicted upon those who were proved guilty of the offence of passing off impure or counterfeit things into the treasury. If we accept the view of Dr. Bhandarkar, we shall have to suppose that carrying a counterfeit coin even by mistake was thought to be a grave offence at the time of Chandra-gupta. But this act can not be justified. No Government in the whole world can demand from the public in general so much altertness as to never mistake in taking counterfeit coin even a single time.

Generally kautilya uses the word 'Kuta' in the sense of false or counterfeit. He expresses the false agreement by "*Kut a pana karaka,* (34) while "*Kuta-rupa-karaka*" he uses (35) to mean the manufacture of counterfeit goods. It is clear from this that the word *Ashuddha* which has been used in the above sentence may mean impure but not false or counterfeit. Chanakya usually uses the word "Kuta-suvarna" (36) for counterfeit gold. In my opinion the word (37) "Kuta-rupa" used in the *Karuka-rakshana* means things instead of coins.

It has just been pointed out that Hiranya incidentally comes to mean property or wealth. Hiranya in the chapters on *Godhyaksha* and *Gana-pa.ia-nivesa* fully illustrates this fact. In both places Dr. Sham-sastri has wisely abstained from translating the word as 'gold coin.'

Nowhere in *Gobhiliya Grihya-sutra* (38) and *sata-patha*-(39) *Brahmana* has the word Hiranya been used in the sense

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(33) Ibid. P. 581.

(34) Kantilya, Sans; Page 211.

(35) Ibid. P. 212.

(36) तेन रागस्याप हर्ता कूट सुवर्ण व्ययहारी च व्याख्यातः। Ibid. 212.

(37) कूटरूपं कारयतः प्रतिगृह्णतो निर्यापयतो वा सहस्रं दंडः। Ibid. P. 205.

(38) नागन्धांस्रजं धारयेत्। अन्यां हिरण्य स्रजः। गो. गृ. ३ प्र. ५ का. ऋ. १५, १९।

(39) हिरण्मयीं स्रज मुद्गा त्रे रुक्मं होत्रे हिरण्ययौ प्राकाशा वध्वर्युभ्याम्। शतपथ। का. ५. ४. ५. २२।

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of gold coin. It always means there gold or golden things.

To return to Rupa-darsaka I think, he was not merely a coindealer or coin-examiner, but had numerous other duties entrusted to his care. In my opinion, the Rupa of Mahavagga and the Kharvel inscription of Udayagiri refers to the science of "Ratna-pariksha." In ancient times every king was expected to learn this science. There were many treatises on this subject. It is just possible that the Rupa-sutta of Buddhaghosa was a book on Ratna-pariksha, with a special chapter on coins. In the passages "Pashyati Rupatarkah Karshapanam, darshayati Rupatarkam Karshapanam" occuring in Patanjali, Rupa does not necessarily mean *coin*. The term Rupa-tarka can be grammatically explained as "Rupena tarkayati yah sa Rupa-tarkah," *i.e.*, 'one who can establish the purity or otherwise of an article by looking at its shape and colour. I think the Rupa-sutta and similar works were prepared for those who did duty as Rupa-darsakas or Rupa-tarkas. I agree with Dr. Bhandarkar that in ancient time this must have been a lucrative profession.

Rupya and Rupaka.—The words "Rupya and Rupaka" are of great importance to us. According to the famous Sutra of Panini "*Rupadahata-prasansayor yap*" Rupya refers partly to silver on account of its fine colour "Prasasta-rupa" and partly to a thing or coin in general made by hammering "ahata-rupa." There is no discussion about its first sense, i.e. silver. Kautilya's Artha-sastra is full of its use in the meaning of silver. (40) As regards its second sense "coin", there is difference of opinion among scholars. Many times Rupya and Rupa both the words occur in a single sentence and render the meaning to some extent obscure. Take for instance the passage "*Suvarna karanam asuchi hastat etc.*" In this the words "*asuchi hasta, rupya, sarupa, virupa, and prachchanna-virupa*" are all ambiguous. Indeed Dr. Shamshastri has wisely enough refrained in his translation of this passage (42) from discovering a new meaning for Rupya and Rupa.

Rupaka is the only word for coin which is not at all ambiguous. Like Somadeva, Kalhana and other

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(40) (*a*) तुत्थोद्भत गौडिकं.....चाक्रवालिकं च रूप्यम् Ibid. P. 861.

(*b*) आयुक्तो वा सरूप्य स्वर्णस्तेनै व जीयते। Ibid. P. 871.

(*c*) ताम्रापाद युक्तं रूप्यं रूप्यपादयुक्तं वा सुवर्णं। Ibid. P. 881.

(*d*) रूप्याभांडं घनं घन सुषिरं। Ibid. P. 881.

(*e*) रूप्यस्य द्वौभागौ। Iibd. P. 901.

(41) सुवर्ण काराणा मशुचि हस्ता द्रूप्यं सुवर्ण मनाख्याय सरूपं क्रीणतां द्वादशपणो दंडः। विरूपं चतुर्विंशंति पणाः।.....प्रच्छन्नविरूपं मूल्यहीन क्रयेषु स्तेयदंडः P. 2021.

(42) Kautilya's Arthashastra. English translation. P. 255.

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Sanskrit writers, Varahamihira (43) uses this word in the use of coin only. His commentator (44) Utkala also explains "Rupaka" as a coin. I fully agree with Dr. Bhandarkar about the meaning of Rupaka.

Conclusion.—I may, in conclusion, say that in my opinion, the word Rupa had been never used for 'coin' up to the time of Chandragupta Maurya. The urgent necessity of organising a big empire compelled Chanakya to invent a system of Government based on an efficient bureaucracy and espionage. The principle of division of labour was applied in all Government departments. In formulating several of the rules and regulations new words were coined to denote new facts or phenomena. It would be easy to conclude on the authority of the Sutra above referred to of Panini that Rupa did not mean 'coin,' directly or secondarily upto 400 B. C. at any rate, taking that to be the lowest approximation of Panini's date. In the Artha-sastra, we come across a compound word of Rupya and Rupa for the first time in Sanskrit literature. According to its previously accepted meaning, it would mean a 'thing made of silver', but from the context we are led to accept that it may incidentally refer to coins also. I think that this wide use of the term Rupa is limited only to the Artha-sastra. Other writers have used it only in its original, limited sense, and have generally expressed the idea of coins by the word Rupaka.

CONTEMPORARY THOUGHT REVIEWED.

THE DIVINITY OF CHRIST IN THE MELTING POT.

The following excerpts from a letter to the Editor, 'The Youngmen of India' written in answer to another published previously will enlighten the reader as to the movement for a re-humanisation of once, wrongly as we believe, deified Christ:—

Whatever may be our conceptions of "divine" and "human" from the point of view of morality and religion, as monotheists we believe that there is only one God—the *First Cause of the Universe*, a Being who is eternal and who is independent. And the question is whether Jesus Christ is that God?

THE GOSPELS.

1. I am not sure whether the *purpose* of the Synoptics is 'that men may believe *in Him* (Jesus).' It is much more probable that it is that men may believe *in the Gospel of God according to Jesus Christ* (see Mark 1: 14).

2. The writer admits that (*a*) there is *some* differeuce between the Synoptics and the Fourth Gospel, (*b*) that the Synoptics give us, as it were, *a photograph of Jesus.*

But he does not tell us *how far* the *painting*, as it were, of *Jesus* by the Fourth Evangelist is a *true picture.* His statement, 'Interpretations are not necessarily wrong," does not help one much. They may not *necessarilly*

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(43) गुन्जामयस्य मूल्यं पञ्चाशद्रूपका गुणयुतस्य। मुक्ताशत्या त्रिंशच्छतस्य स पञ्चरूपकविहीना। रूपक पञ्चत्रिंश। प्रमस्य गुन्जार्धहीनस्य।

P. 991 E. P. 992 E.

(44) Ibid. Com.

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be wrong, but they are *sometimes* wrong. I beg to submit, with all deference to Mr. Phillips, that the picture of the Fourth Gospel *is* in some important ways a very different picture from that of the Synoptics—so much so that one may reasonably ask whether the two are pictures of the same person. "Most of us," says the writer, "believe that the real meaning of Christ comes out even more clearly in the Fourth Gospel than in the first three." Yes, it is true that many, if not most, people do think so. But when the painting of a person is different from his *photograph* we do not call the painting simply *clearer*.

The differences between the Synoptics and John are not trifling," says the writer. Quite true; but when he begins to show us some differences, I regret that he does not make the readers realize that the differences are *not* trifling. "For instance, the recognition of Jesus as Messiah, which in the Synpotics does not take place until Peter's confession, is present in John from the beginning." So far, it is all right. But which of the two will Mr. Phillips have his readers to accept? If the answer is—as I expect him to say—the Synoptics, then *all* the accounts of the Fourth Evangelist, in which we are told that the Baptist announced to the people Jesus to be the Messiah, that Andrew announced to Simon that he had seen the Messiah, that Phillip announced to Nathaniel that Jesus was the Messiah, that Nathaniel exclaimed to Jesus on the very first day he met Him, "Thou art the Son of God"—*all these are simply unhistorical.*

If this is realized, we can understand the Baptist's question at a later period, "Art thou he that cometh or look we for another?"

Whether Jesus was crucified a day earlier, as John would have us believe, or a day later, as the Synoptics assert; whether Jesus was crucified at about 12 o'clock noon and hung on the Cross only for three hours, instead of having been crucified at 9 a. m. and suffering the anguish for six hours, are I must say, trifling differences. But the statement that Jesus began His ministry *after* the arrest of John, and not before, is not so trifling. If the Synoptics are right here, which I believe Mr. Phillips will admit, then the story that there arose a dispute between those baptized by John and those baptized by Jesus, or rather His disciples, and that the disciples of the Baptist reported to him that Jesus was baptizing more men than he, and that the Baptist said, "He must increase I must decrease; He is the bridegroom, I am only His friend," etc., etc., *are all unhistorical.* I am not here complaining that what Mr. Phillips is saying is incorrect, but that he does not sufficiently emphasize the difference between the Synoptic Gospels and the Fourth Gospel. I must also point out that, to say that the first three Gospels give the *facts* about Jesus and that the fourth gives the interpretation, is misleading—though I do not say that the writer intentionally misleads his readers. If the Fourth Gospel is an interpretation, it is *not* an interpretation of the facts that are recorded in the Synoptics.

Jesus Not Ordinary.

Dr. W. P. Paterson, Professor of Divinity, University of Edinburgh, says:

"During the years in Nazareth Jesus did and said nothing which challenged notice." P. 446a, Article *Jesus Chirist* in Hastings' one volume *Bible Dictionary.*

If a man lived in your town for about thirty years, during all of which time he did and said nothing which challenged notice, would you not call him a very ordinary man? Not that I have ever said that Jesus lacked intelligence or goodness, as we apply these terms to men *ordinarily.* When during His public ministry Jesus came to His native town, Nazareth—I do not believe that He was born in Bethlehem of Judæa—His townsmen, who had known Him as quite an ordinary man, stumbled when they saw His wisdom and the power with which He did His work. "*Whence* hath this man these things? What is the wisdom *that is given unto this man*? What mean such mighty works wrought by His hand?" Or, in orther words, "Where and how did this *ordinary* man get this wisdom and this power?"

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Probably some psychologists may say that this wisdom had been there before, but that it was lying latent until the Spirit of God acted on it and drew it out and made it manifest. If so, I will not dispute that point. It is said of Hans Andersen, the author of the *Fairy Tales*. that when he was a boy, more than one of his teachers thought that he was quite stupid.

The Object of Faith.

"Even in His human career," says the writer," Jesus put Himself forward as the object of saving faith, and made no distinction between men's trust in Himself and their trust in God. This has been lately so confidently denied." It was I who denied it, and I again deny it most deliberately. In the Gospel of John, Jesus is represented more than once to have asked men to believe in Him—as the object of their faith. But I challenge my friend Mr. Phillips, or anyone else, to give me a single passage from Synoptics where such a claim is made. I admit that Jesus did expect His countrymen to believe that He was sent by God, that God was with Him and using Him in His service. But nowhere in the Synoptic Gospels do we read that Jesus ever asked any man or woman to put his or her trust in Him. "Have faith *in God*." we read in Mark 11: 22. In the Sermon on the Mount, Jesus teaches men to put their trust in God. "Your heavenly Father knoweth that ye have need of all these things" ; " All things are possible with God " ; " All things are possible to him that believeth."

Parallel with Rama Incarnation Story

The deification of Rama or of Krishna was no more sudden than—I say with all loyalty to my Lord and Saviour—the deification of Jesus.

In each case it took two or three centuries. It may pain Christian eyes to read this in print ; but it ought not to cause more pain than what Christian missionaries have been writing and printing about Rama and Krishna. Let no superficial reader get the idea that I am putting my Lord on no higher moral plane than Rama or Krishna. Nothing is farther from truth. I hold that even the great Budha is not to be compared with my Master. No ; He is unique among the sons of men. But history of religion and historical criticism compel me to say that the process by which Rama and Krishna were deified is qulte parallel with what happened during the four centuries of the Christian era.

From a study of these excerpts the reader will see that mutual contradictions and discrepancies between various parts of the Bible are becoming manifest to Christians that are thoughtful, and study, instead of only believing in, the Bible. We welcome the movement and shall be glad to see a thorongh reform in the Christian dogma, for only thus will the distance between the Veda and the Church diminish, and let us hope, ultimately vanish.

SUN THE TRUE DOCTOR.

Probably Norman Davey, who lived and wrote in the latter part of the eighteenth century, was the first scientific man who clearly recognised the value of sunlight—and his panegyric of the blessings of sunshine is worth quoting here :—

" The Sun is a great dispeller of ill-humours. He is the healer, the life-bringer. He is the only true doctor to the troubled mind. He is the best apothecary in the world. There is no tonic sold for gold over any chemist's counter so remedial as that celestial pick-me-up, which is poured for nothing at daybreak over the wide counter which is the rim of the Earth."

Sir Oliver Lodge, however, was the first of our eminent modern scientists to support actively the efforts of the Smoke-Abatement and other kindred societies for similar reasons. His statement that those who live in our large cities and centres of industrial activity are terribly handicapped in their struggle to maintain a healthy existence, because they are condemned to pass their

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days "under a pall of haze and smoke which effectually screens them from the health-giving and germ-destroying rays of the sun," has been widely quoted.

Sir Henry Gauvain, the medical superintendent of the Alton and Hayling Island Homes for crippled children, has stated that—

"Absence of sunlight has a depressing devitalising effect, evidenced alike in the mental and physical condition of those deprived of its influence. Death stalks through the land in the dreary days of winter. The darkest hour precedes the dawn. It is at that time our vitality is at its lowest, and death so often conquers life. Sunlight stimulates and enlivens; it is of help in almost all conditions. It is the greatest of all natural tonics—like good champagne it invigorates and exhilarates. Sunlight and fresh air are such valuable therapeutic agents that the extravagant claims made by enthusiats are not only wholly unnecessary, but actually may defeat their object"

Finally, a special article by the medical correspondent of *The Times* may be referred to. In the issue of April 18th this year it was stated that the death-rate of 12·1 per 1,000 for the year 1921 was the lowest ever recorded for England and Wales since the Registrar-General's returns were instituted; and that this lowest death-rate coincided with, and was no doubt due to, the fact that 1921 was one of the sunniest years ever experienced in the British Isles. According to this authority—

"The sun is the world's antiseptic, and it may sound an extreme statement, but there is reason to think that a smokeless atmosphere would do more to rid us of our diseases than any other conceivable means of prevention. We should in summer have a daily flushing of our streets and houses with the great antiseptic, and even in winter the unfiltered rays would keep down the vermin which threaten us. We cannot make our winters warmer than they are, but we can most emphatically secure the services of 'nature's game-keeper' to prevent the annual overgrowth of bacterial pests."

Direct medical evidence is, in fact, now available to prove that both tuberculosis and rickets are diseases which develop rapidly in children in the absence of sunlight, and that both can be checked and cured by the exposure of the children who suffer from them to the direct rays of sunlight.

In a pamphlet, published recently, upon the work carried out at Sandy Point, Hayling Island, for the treatment of tuberculous children, the author, Mr C. E. Lawrence, states that—

"The manner in which the sunlight brings healing is still a subject of controversy; but, apparently, its action is dual—a local effect on superficial wounds, or lesions, consequent on the direct bacterioidal influence of the sun, being combined with the beneficial inflammatory action which a graduated exposure promotes The ultra-violet rays, to which many observes attribute the value of sun treatment, have no penetrative force. An explanation has therefore to be found for the effectiveness of sun treatment in deep-seated lesions.

"It has been shown that often great benefit accrues to patients who pigment well, that is, who become rapidly brown on exposure to sunlight. The pigment has a protective function, permitting a prolonged exposure to the sun and air without harm being caused to the patient. A person well-pigmented can tolerate extremes of temperature which would be injurious, perhaps even fatal, to a non-pigmented person."

PROHIBITION IN CHICAGO.

The following are a few extracts from a statement dated Oct 1922, issued by the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, 110 Maryland Avenue N. E., Washington, D. C:—

The effect of prohibition in Chicago indicated by statistics dealing with crime, pauperism, thrift, disease, industry, commerce and real estate.

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The bank clearings in 1921 were practically the same as in 1918, the last wet year, but the total savings deposits increased from $249, 436, 913 to $509, 086, 968. This evidences a striking increase in thrift on the part of those of moderate means. Particularly noticeable is the increase in savings deposits in banks which are located in foreign speaking communities. Bankers are not of two minds in regard to this. It is noticeable with what frequency banks have been established at old saloon locations. A picturesque change of this character is the establishment of the new Cragin State Bank at Armitage and Grand Streets, on the location of the old "Whisky Point" Saloon. Another such change is noted in the demolition of the old Woodlawn Cafe at Sixty-third Street and Cottage Grove Avenue, on which site will be erected the new home of the Washington Park National Bank.

The total arrested for 1921 are very much higher than 1920. Arrests fell in the first full dry year, 1920, to 94,453 from 110,819 in the last full wet year, 1916. In 1921 there was a very large increase to 125,843, and as the Department of Police has not yet published its 1221 report, this can not yet be understood. It is evidently due, however, to police policy. Recent crime statistics of Chicago crime institutions indicate a large remaining improvement caused by the prohibition law. A bulletin of the Chicago Crime Commission, for instance, gives figures for murder, burglary and robbery for the years of 1919, 1920 and 1921, as follows:—

	Murder	Burglary	Robbery
1919	330	6,108	2,912
1920	194	5,495	2,782
1921	190	4,774	2,588

In 1918 there were 10,124 admissions to the House of Correction. In 1919 this number had fallen to the astonishing figure of 5,723. In 1920, the first full dry year, the number declined further to 4,681. In 1921, however, the figures rose to 8,566, almost double the 1920 rate, but still far below the rate for the last wet year, and still further below the average for the period 1913 to 1917, which was 13,924. Especially significant is the fact that in 1918 there were 57% of recommitments, and in 1921 only 35%.

Men whose wicked cause depends upon the deception of people, have recently called attention in the public press to the increase in crime in 1921, over 1920, and have pointed to it as proof of the failure of prohibition. They take it for granted that the public will not remember that both 1920 and 1921 were dry years, and that a correct comparison would be with the last wet year. What brazen shamelessness incites these people to point to their own handiwork, to the direct results of their atrocious assault upon a law which has worked such benefits to the community!

The total felony, misdemeanor, and quasi-criminal cases filed in the Municipal Court in 1918 totaled 129,817, and in 1920, the last year shown in the latest available report, was 109,899. In the Morals Court there was a total of 7,745 cases in 1917, and 4,844 in 1920. An evidence of the different conditions facing the criminal classes is to be found in the Municipal Court Report on restitutions made by those on probation. In 1918 and 1919, 3,815 criminals were admitted to probation and only 2,880 in 1919-1920. Nevertheless, the restitutions in the prohibition years amounted to $278,131 47 as compared with $40,611.61 in the wet years In the Juvenile Court, the Chief Probation Officer, Mr. Moss, reports 3,036 alleged delinquent boys and girls in 1918, and 2,415 in 1921. The alleged dependent boys and girls fell from 2,083 to 1,292.

That drink was very much less of a factor in crime statistics in 1921 than in 1918 was shown by the report of the Medical Superintendent of the House of Correction. There were in 1918, 345 cases of acute alcoholism, and in 1921, 61; 1,614 cases of chronic alcoholism in 1918, and 127 in 1921; 109 cases of delirium tremens in 1918, and 3 in 1921. Nor is there anything to show that prohibition has increased the drug consumption. In 1918 there were 263 cases of chronic morphinism in the House of Correction and only 161 in 1921.

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Welfare Relief.

Prohibition has greatly simplified the task of the welfare worker in Chicago Cases of County relief immediately after prohibition fell greatly. The figures at present, however, are in excess of the last wet year although far below the years 1915, 1916 and 1917. At the Cook Country Infirmary, however, the total admissions for 1921 were only 2,732 as compared with 3,120, for the last wet year. In his annual report for 1920 (Charity Service Report, 1920, pages 95-96), the Superintendent of the Oak Forest Institution says:

"The advent of prohibition undoubtedly has had much to do with the shrinkage of our population. A large percentage of our male inmates come from the lodging-house districts and formerly were heavy drinkers. In the days when liquor was cheap and lunches were served in saloons free of charge, these men were but little interested in caring for themselves outside of living from hand to mouth, the most scanty sort of fare seeming to satisfy them. Temporary breakdowns in their physical or mental conditions were of frequent occurrence. The infirmary's doors were open and they flocked hither in great numbers. They came for repair, and they received it. However, about the time the price of illicit liquor began to soar, and as saloon free lunches no longer were spread, there was a noticeable lessening in the arrivals at the institutions. The squandering of earnings, meagre as they might be, was halted, physical and mental breakdowns became a thing of the past, and the habitual poor house guests no longer sought shelter there."

The Cook Country agent in his report gives some of the causes of distress in some of the cases, and he reports drink as the cause in only 8 cases investigated in 1920, and in 76 cases investigated in 1918.

The United Charities has had a somewhat similar experience. Cases under care by the United Charities in 1918-1919, numbered 5,842, and in 1920-1921, 5,547. Intemperance as a cause declined from 429 in 1918-1919 to 61 in 1920-1921. It is said by the United Charities that "there is a decrease of 20% in the number of families whose difficulties were combind with illegitimacy, imprisonment, begging and non-support during the last two years. The latter factor is fast disappearing. During the same two years, social disease among these families has diminished 22%. A questionnaire sent to the Social Welfare Workers brought thirty replies. In practically every case, these replies reported better family housing, better furnishings, better food and clothing, more luxuries, greater regularity of employment. Twenty-two of the thirty reported special cases of improved family conditions caused by the removal of liquor temptation. Only one found drunkenness as commonly now as formerly.

The Battle with Sickness and Death.

Chicago now has the lowest death rate in its history; 11.08 per thousand of population; the previous lowest death rate on record was in 1904, 13.85 per thousand in a city of 3,000,000. This means a saving of 6,300 lives a year. Deaths from alcoholism in 1917 numbered 160 according to the coroners' report. In 1918 under war time restrictions, the number fell to 45, and in 1919 to 37. The average for the last seven wet years was 114, and for the two entirely dry years 41. Deaths from alcoholism, not limited to the coroners' statistics, total 187 in 1917; 99 in 1921. In 1918 there were 7,000 deaths from pneumonia; in 1921, 2,177, which substantiates the accepted medical opinion that alcthol is a major causative factor in pneumonia. Back as far as 1912, there has not been previous to prohibition, in any year, less than 3,800 deaths from pneumonia. Death from tuberculosis of the lungs fell foom 3,276 to 1,957 between 1918 and 1921. The average for the years 1912-1918 was well above 3,000. The total number of deaths in 1918 was 44,605; in 1921, 30,819.

The figures tell their own tale.

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MANORAMA.

OR

THE NEW WOMAN REDEEMED.

(A serial story specially written for the Vedic Magazine.)

(By "Kaushala")

CHAPTER XX.

Popping the Question.

Omnia vincit amor, noset cedamus amori—virgil.

A small but neat little house stands apart from other houses in a thinly populated part of Benares. The house has two spacious living rooms, one bath room and one kitchen. The house has an odour of sanctity about it. Whoever passes by it feels that it is a house occupied by a deeply religious family. Fumes of scented smoke greet the olfactory nerves of the neighbours and the wayfarers at day-dawn and sunset every day for Homa is performed regularly in the household The occupants get up very early in the morning and are ready for the day's work after their ablutions long before their neighbours have risen from their beds and this alike in summer and winter. The house is well-known in the vicinity for it is the resort of saints, scholars, professors and students. There is scarce a tongawallah or an ekkawalah in the city or cantonment of Benares who would not take you to it. Not only learned men, but even educated ladies of the town frequent the house for the weekly meetings of the Arya Istri Samaj. The Nari Rashtryi Sammelan and the Nari Samaj Sudhar Sangh are held there every Tuesday, Wednesday and Thursday. Not a leader of the country on a flying visit to Benares would omit to call there. The house is most appropriately named Vidya Mandir. It is occupied by Professor Pujara Lal and Kumari Medhawati Saraswati—a title conferred upon her recently by the orthodox Pandits of Benares on account of her exceptional proficiency in Sanskrit, her heterodoxy and Arya Samajic views notwithstanding. Medha sways the hearts of the women of Benares and Pujare Lal rules over the intellect of the men. The hospitality of this small household is also proverbial. The brother and the sister are always ready, willing and eager to share their severly simple fare and the very limited accomodation with guests invited or uninvited and the intellectual entertainment provided there with unfailing grace and inimitable charm adds a spice to creative comforts dispensed with unrivalled heartiness. While the intellectual brother appeals to the intellect and gives food for thought, the charming sister with entrancing radiance storms the heart, captures the imagination and stirs the emotions. What strikes even a casual guest is the fullest communion and the completest harmony between brother and sister. They are twins in mind though not in body. They anticipate each other's wishes, read each other's hearts, sense each

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other's moods with scientific accuracy and precision. They never hide anything from each other. Their friendship is even stronger than their blood relationship and each has become indispensible to the other. Medha's respect for her brother is blended with a tender and maternal solicitude for his health and comforts. No mother or wife could have been more tender and solicitous than this little sister. On the other hand, Pujare Lal's love for his fragile sister is interpenetrated with a paternal indulgence and sense of responsibility. Medha's father, if he had been living could not possibly have shown greater assiduity in looking after her health and have watched the unfoldenment of her rich mind and matchless faculties with greater fondness and with a more marked proprietory air than does her brother.

Just now Medha is seated all alone on a mattress in her sumptuously clean room. She is in a brown study and is poring over the contents of a letter whose wrinkled appearance clearly shows that it has been read many times. The discolouring marks show that this reading has cost the girl many hot and blinding tears. She is suddenly roused from her reverie by a soft pat on the head. She suddenly turns round and confronts the startled look and pained mien of her beloved brother. She attempts a forced smile as she embraces him and then suddenly explodes into loud weeping.

"What is the matter, my dearest darling and sweetest love? What ails my sweetie? Why this sudden con-[illegible]" cried out the brother in a tone of melting tenderness mixed with genuine anxiety."

"Brother dear, it is nothing very, serious. It is an emotional outburst which is passing away" replied Medha who had now controlled herself with a phenomenal effort.

"But what has occasioned this outburst? I have a suspicion that this letter has something to do with the matter. May I have a look at it?"

At this Medha hung down her head in bashfulness and softly slipped the letter into the hand of Pujare Lal."

The letter which Pujare Lal read with mingled feelings of admiration, pride, sorrow and pain ran as follows :—

Lahore,
15th June 1921.

Ever dearest, most dearly beloved and sweetest darling Medha mine—mine now and mine everlastingly. Fondest love and tenderest Namaste.

Excuse me, dearest and loveliest, for the audacious tone in which I have ventured to address you for the first time. Would to God it may not be the last—to-day.

Out of the abundance of heart the mouth speaketh. I love you, my darling, ardently, passionately, and devotedly. There is nothing on earth that I would not cheerfully undergo to prove this love. For me, you are the incarnation of the most perfect loveliness, the embodiment of the highest ideals of womanhood, the apotheosis of all that is sweet, angelic and divine on God's earth. I know you are weak and fragile in body and would not, therefore, will

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ingly undertake the burdens of Grihastha. But I feel that my soul is mated to yours. I simply beg of you the right to watch over your health and to mould your mind. I know dear Pujaralal is discharging this duty most conscientiously, but I feel that you are mine, and have always been mine. Pujare Lal was the trustee acting upon my behalf and I must redeem the trust. My claim upon you is divinely appointed and is embedded in the eternities of nature. I must have you and will have you. I know you cannot honestly deny that you reciprocate my love. Why not, then become my wife? This letter, mad though it be, is not a secret letter. I honor and adore you, my goddess of spotless purity and heavenly chastity far too much to entertain even the thought of clandestine correspondence. To my mind there is nothing dishonourable in a proposal of marriage. Marriage is a sacrament according to the Vedic Dharma which the almighty Himself blesses and a suitable companion for life is an aid to salvation. I have shown this letter to Vishnu and Devadatta before posting it. You will, of course, give it to brotner Pujare Lal after you have read it. I do not want a written answer. I can not survive the shock of a written refusal—a piece of writing is so cold and callous to all appeals and a written acceptance appears to me to be formal and too dull and prosaic. I will reach Benares on the 18th just twenty four hours after my letter will have reached you—and hear with my ears the verdict of fate uttered by your divine and oracular lips. With best love and a heart throbbing with hope, palpitating with expectation and heaving with doubt and confusion.

I am,
Ever yours,
HARI.

After reading and re-reading the letter, Pujara Lal returned it to Medha and said—"I never thought that Hari, the gruff bear, the unkempt scholar, the unhewn biblomaniac, the merciless psycho-analyist, the unsparing controversialist, the uncompromising critic, the sledge-hammer of the Arya Samaj, could be so emotional and make such a complete surrender to a woman. Medha mine! I am proud because you have, by your charm, conquered the heart of a man good as gold and true as steel. I am sorry because I know that you are not a marrying girl and his heart will break—and perhaps yours also for you love him too. I am pained because I can not even hear the idea of separation from you. Well, Medha, what is to be the fateful decision that you propose to pronounce to-day.

"To-day! Why so soon as that."

"Yes to-day. It is the 18th. My watch is a standard time-keeper and unless the Punjab Mail is late, Hari must be on the way to this house. I hear the sound of carriage wheels. Behold, the carriage has stopped in front of our house. With these words, Pujara lal rushed out of the room and caught Hari in his arms.

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THE WORLD OF BOOKS.

आत्मदर्शन–*By Sriyut Narayan Swami. Published by M. Rajpal at the Saraswati Ashram Lahore. Price 1–12.*

The author of the book is the celebrated Mahatma Narayan Prasad, who for so many years was governor of the Gurukula at Brindaban. His *Vanprastha* days which he passed in solitary studies appear to have been utilized to the great benefit of both the Mahatma himself and the religious and philosophic world which to him now as Sanyasi, must be his own wider self. The bibliography attached to the book contains the names of more than a hundred books. The Mahatma has gone through these books, not cursorily but with deep insight into their meanings so as to be able either to cite them in his support or criticize the views adumbrated in them. His attempt has been to exhaust all sources of inspiration, whether of the East or of the West on this most vitally important question in religion and philosophy, viz. that of Atma or Spirit. Beginning with Hackel and others who deny the existence of any non-material entity, whose opinions by the way he has tried throughly to sift, exposing their fallacies not to ridicule, much less to contempt, but to serious attention and critical judgment, he has ended with the philosophical systems of India, both Vedic and anti-Vedic. His line of reasoning may convince some, and fail with others. The wealth of information however that the book contains must be found of immense value by all classes of readers. For his adversaries he has a sweet love, and not to incense them by taunts. He states their case fairly and then proceeds to judge their position in the spirit of cool research into truth. Not even once does he err against decency and decorum. The book is first of its kind in the Arya Bhasha literature. Those fond of philosophic studies in epitomes will find in it the case for and against Atma stated in full and yet in brief, in full in view of the sources tapped and in brief in regard to the scope it covers.

On the Sand-Dune—By S. K. Vankataramani. Published by Ganesh & Co., Madras.

The author is a day-dreamer. By his *Paper Boats* he has already made a name for his chastae flawless English in which he clothes his fine fancyings of a poet. He longs for the good old pre machinary days. Properties and possessions, those concrete monuments of the agelong selfishness of that puny human creature, whose passion grows and yet grows, as he himself diminishes in spiritual stature, appal him. As a sample of, and as a key to, his outbrustings in the book we are reviewing, we shall excerpt a section.

O Man! toil not; sweat not for sons and grandsons. Till your one acre of land with pleasure, tend your cow, and spin and weave your cloth and toil no more. Under the noble and peaceful shade of a *Vata Vriksha* with father, mother and wife lead a life of utter simplicity and contemplation.

Build no more in brick and mortar. Dig no more into the bowels of the earth for silver or gold. Hoard no more surplus food. Nor mint your soul into copper that you

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Daily Meditations—Compiled by E. J. Cooper from the Works of Annie Besant. Published by the Theosophical Publishing House, Adyar, Madras. Price Re. 1.

One may or may not agree with the political and philosophic views of Dr. Annie Besant. There can however be no gain-saying the fact that she has spoken and written what shall through all time be esteemed valuable. The passages culled from her works for the purpose of this book are no doubt worthy of thoughtful study.

Atma-Gyan or Life in the Spirit. By T. L. Vasvani. Published by S. Ganesan & Co., Madras.

In every writing of T L. Vasvani there is apparent a deep tinge of spirituality. His view-point of looking at things is spiritual. And when he writes immediately of the *Spirit*, it is natural he should be at his best. His aim in writing this book is to unite the world in bonds of the unity of spirit. He means to reconcile religions first. All religions appear to him true—aspects of Truth that in its nature is divine. His view of the future of humanity is a synthesis of all of them. To those of his way of thinking the idea is welcome. Bits of truth no doubt there are in every religion. But to them are added accretions that require a mighty process of purging. We wish he were to supplement his imagination with a study of the scriptures, in interpreting which he sometimes errs.

A Survey of Indian History, (1757-1858) By Keshavlal H. Kamdar M. A. the College, Baroda. Published by the author. Price Rs. 3.

The book under review covers a part Indian History. From the point of view of the rulers, under whose inspiration the books extant on the subject have in general been written, this volume ventures to say a few bitter truths. It deserves to be read widely. In the new awakening that is at work in the land, there is need of true estimates of the services and if there be any, dis-services that the present government has done to the country. The present volume is an attempt in that direction. Not yet all that is wanted, it paves the way for other writers. We welcome the departure that the writer has made and congratulate him thereon. As an illustration of what we say, we reproduce below a few lines from the character-sketch of Clive :—

During his first administration, he had unequalled control over the Nabob, Mir Jaffar. He could have been of immense service to him in the work of re-organization. But he showed almost a criminal di-regard for this. In this he differed considerably from his successor, Warren Hastings. He suggested no provision for the better equipment of Englishmen to enable them to act as efficient rulers in the province. He could not have been blind to the fact that the Double Government he erected at Murshidabad was only a compromise, that it was by its nature transitional only, that sooner or later, the Company should have to assume the direct administration of the Nabob's provinces; and still he failed to impress his personality on the political machinery of the state in British India. The Double Government fell to pieces soon after he retired to England. His was not the concern for the political management of the people. He mainly concerned himself with the task of increa ing his own profits, those of his colleagues in India and his masters in England. He had no sense of the high moral purpose which should be the main link

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Siraj-ud-daula and made way for Mir Jaffar, if he obtained the Liwani, and created that political system in the northeast of India which lasted up to the time of Wellesley, it was because he desired to make the economic exploitation of Bengal and Behar by the East India Company more immune from interference from abroad, and from the Nabob. If he suggested the conquest of the weak Mogul Empire in India to the elder Pitt, it was because, he thought, the revenues of the conquered Indian provinces might go to wipe off the national indebtedness of England. As in his personal, so in the English connection with India, the *motiff* was economic, narrow-minded, selfish and materialistic. If this view be accepted, it is rather not very true to speak of Clive as the real founder of the British Empire in India: a Plassey or an Arni may win Empires but it never retains them.

WHIMSICAL INCONSISTENCIES OF RELIGIOUS SECTS.

The Quarterly Journal of the Mythic Society for January 1923 contains a paper, entitled 'Fish and Religion in South India,' by S. T. Moses, in which interesting information is given as regards discrepancies between the belief and practice of numerous vegetarian sects living in Malabar. All profess to refrain from injuring fish and all eat fish. The reader will be amused to read the following extract:—

Even a hurried tour in these parts is enough to convince a visitor of the enormous sanctity attached to fishes and if he is an enthusiastic follower of Izaak Walton, he may have cause to be annoyed at what to him appears to be the unnecessary fuss made about his attempts to catch the fish in our sacred waters. Further a paradox puzzles him when he notices how much fish enters the dietary of the residents here. Most castes embracing the Hindu religion include notorious fish consumers while even many Brahmans in some parts such as Canara are ichthyophagous. Unlike the Egyptian who excluded all delicious fish from his list of sacred ones (*Oxyrhynchus, Phagrus, Lepidotus Latus* and *Maeotes*) and dedicated to God only the unwholesome and other poisonous fish unfit for human consumption (p. 192, "The ancient Egyptians" by Wilkinson, Vol. II. 1874) the Hindu includes among the sacred fish even the mighty Mahseer (*Barbus tor*). The Hindu, with an admirable self-restraint scrupulously refrains from conciliating his gustatory nerves with a repast of sacred fish and resents in a very demonstrative way any attempt of an ignorant foreigner who thinks the tame fish lodged and fed in the temple tanks and sacred rivers excellent victims for his sport! In Malabar "injuring certain kinds of fishes specially bred in tanks attached to certain temples which are invested with varying degrees of sanctity is regarded as a sin" (p. 200 *Malabar and its Folk* by Gopal Panikkar, 1900). The sacred fishes are the carp (*Cirrhina* spp. and *Barbus* spp., small species), the minnows (*Danio* spp. and *Rasbora* spp.) the barbels (*Barbus* spp.) the Carnatic carp (*Barbus carnaticus*) and the Mahseers (*Barbus tor* usually but also *Barbus mosal*). A ritual observed by the worshippers at shrines consists in part of the feeding of fish, an act which is considered meritorious. Rice, etc., used in connection with Shraddas and other ceremonies is thrown to the fishes, which being fed sumptuously like princes, sometimes attain huge sizes and are very tame.

The fish consuming propensity of Muhammadans is very clearly seen in their making fish a heavenly food—a delicacy allotted to the faithful in Paradise and in the ingenious explanation offered by them *re* the taboo on the flesh of animals slaughtered without the offering of "Hallal". Fish being aquatic does not wait for the butchers' knife to give up its ghost. but does so soon after it lands on "terra firma". Hence they say that Muhammad cut the throats of all fish by throwing his blessed knife into the sea. It is only the bony fishes which have been so dealt with, the opercular openings being the deep cuts! This explains why the rays (Tamil: Thirukkai) and dog-fishes (Tamil: Sura; Malayalam Sravu) which have only small gillslits are not eaten by the Muham

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madans. Some say it is out of deference to their 'human' habit of giving birth to living young instead of laying eggs as other fishes do. Muhammadans like the Jews are also forbidden from eating fish without fins or fish without scales. In the first set are included the rays (Malayalam: Therandi) and under the second come the catfishes. (Tamil : Keluthi; Malayalam: Etta.)

Though Buddhist pagodas, in Burma and Nepal. have sacred fish in their tanks, in South India no vimana possesses any. Buddhists profess great horror at the deprivation of lives of lower animals and fishermen are considered very inhuman. Carvings are not uncommon in Buddhist sculptures, depicting fishermen being "hooked" and drawn to the fiery furnace. However their immoderate liking for a fish diet is notorious; the consumer goes scot free while on the fisherman's head is heaped up all the blame of 'fish-slaughter.' A story is current, as illustrating the casuistry of a *pongee* for obtaining fish. A young fisherman built a chatram for Buddhist *pongees* and supplied them with fish for food. No *pongee* would stay there as the man was a fisherman and as the food was obtained at the expense of the lives of innocent fish. One *pongee* however stayed there for a longer time than the others and to him the fisherman complained that no *pongee* embraced his hospitality and in fact shrank away from him and his hospitality as if from a pestilence. The *pongee* told him the reason was not far to seek and that it was his profession. He then wanted to know how the fish were caught. When the fisherman was explaining his methods, the *pongee* wished to know if the river or the expanse of water was completely blocked by the net and if the river was open to the fish if they chose to avoid the net. When the fisherman said that only a third of the river was obstructd by the net the *pongee* absolved the fisherman by saying it was no. fault of his if the stupid fish in spite of having two thirds of the river to go up and down, should fall into the net! From that day the *pongee* stayed in that place and had his regular quota of fish!

Christians eat fish immoderately for even the devoutest do not refrain from eating fish on days they are supposed to abstain from meat *e.g.* during Lent days and Fridays. Fish is not meat as is seen from the triple combination. "Fish, flesh or fowl" but according to what logic is not known!

The Jains, who are found in the North Arcot, South Arcot and South Canara districts are the only people who scrupulously abstain from eating fish or flesh. Their extreme carefulness to avoid meat diet may be judged from the fact that "they do not partake of food before sunrise or after sunset and alwas carefully filter water in order that they may not destroy the animalculæ in it" (p. 191, South Canara District Manual, Vol. I, 1894).

EDITORIAL REFLECTIONS.

THE SEED OF THE CHURCH.

The blood of martyrs is the seed of the Church. The Vedic Church counts among its recent martyrs, martyrs that have consecrated their lives in response to the call of Dayanand, the latest Vedic Rishi, martyr No. 3. today. At the top of the roll of honor stands the name of Pt. Lekh Ram, whom the Arya world rightly revere as its most undaunted pioneer *Vir*. Pt. Tulsi Ram who came in next for the honor lies in the soil of Faridkot, to our unspeakable shame, 'unwept, unhonored and unsung.' In Faridkot, alas! our Church instead of prospering, is since the day of the

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Martyr's death, dead. The voice has so far remained, with the voice of the Martyr, throttled, while we have been callously looking on. The Arya Samajists have shown criminal neglect of their duty to their assasinated brother.

To-day in a line with those illustrious names there appears a third. Ram Chandra, a lad barely of twenty-six has been done to death by a shower of *lathis*. On 14th of January last he went with a party of Arya Samajists, preachers and members, to Botaira, a village some thirteen miles from Jammu. There, as in other parts of the Jammu State, there live Meghas and others, doomed by the Hindus to a miserable sort of ostracism as 'untouchables.' The deceased had an instinctive love for these people. Himself a Mahajan he delighted in being called a Megha. In his humble way he had been working for their uplift and had established a *pathshala* or two for their benefit. The efforts, humanitarian in their entire conception and execution had brought him in conflict with men of influence and authority. Yet he budged not an inch from the pursuit of his goal. He plodded on his path, as best he could.

The campaign he had organised that day was in pursuance of the same ideal. As a preliminary step to the establishment of a *pathshala*, a *Jalsa* was to be held that day, for which announcements had already been made by means of posters.

A mile from their destination the party were apprised of danger ahead. They decided not to advance. A large number of so-called 'untouchables' had in the mean-while mustered round them, and lest they be disappointed, it was resolved to hold a meeting for a song and a sermon there, when all of a sudden a horseman turned up, and in a reassuring tone tried to convince them that their fears were based on a mere delusion. They could proceed, he said, on his personal surety for their safe conduct and return. The reassurance, instead of being encouragement, appeared to them a reuse got up to ensnare them.

They at once made up their mind to return, and were yet preparing to pack up their *daris*, etc., when a few more horsemen came up, and stood round the party. They were followed, in an instant, by a huge force, to use a military expression, for in truth they were nothing else, of infantry, armed with bamboos. As to their numbers, their name was legion. "Where is Ram Chandra? Where is the Khazanchi? We come to make an end of him, to beat him to death?" Was the universal though heterogenous, cry. What followed was a scene of indiscriminate belabouring of Meghas and Arya Samajists. Every one of these was bereft of his clothes, his money, every thing on his person, except those parts of his dress that served to cover his naked body, viz. a shirt and a *dhoti* or *pajama*. Those that liked were allowed to fly. Only Ram Chandra, who was preparing to get into a tonga, was dragged upon the ground and belaboured hard till he lay senseless, or as his assailants appear to have thought, no better than a lifeless corpse. One of his companions Bhakta Ram, a member of the Jammu Arya Samaj, was, however, not made of the 'flying' stuff. He remained and manfully bore the fierce beating that was given him. He neither fled nor did he take the pose 'lying down'—w

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use the phrase in the literal as distinct from its idiomatic sense. As many as almost thirty strokes he received standing. Those aimed at his head he parried with a hand. The rest he allowed to injure whatever part of the body they fell on.

The assailants, satisfied that they had accomplished what they had come for, now returned. They were no other than the Lange sect of Rajputs and Gujars, living in that locality. These last were Mohammadans, whom the former had called to their aid for butchering their Hindu brethren.

Sad indeed was the plight of Bhagat Ram. Himself badly wounded, his greater concern, yet was, for his brother who lay as good as dead. He approached him, and finding his shirt taken off, clothed his stiffening limbs, and poured into his mouth drops of water.

It was evening. The sun was fast setting. Bhagat Ram stood in a desolate place, his whole body aching with the wounds he had just received, and his dying companion lying before him, this last being now his greatest sore. Him he bore with the aid of Sundar Lal, another of the party who had somehow saved himself from the rage of the Rajputs.

The two between them brought the unconscious body of Ram Chandra to the quarters of an overseer which lay at a short distance from that place, and asked for a little milk and the charity of a warm bed and shelter for their unconscious companion. The fear of Rajputs had frozen in the latter any drop of brotherly blood that had perchance flowed in his veins before. The supplicants were candidly asked through a servant to clear the house.

Whither now to proceed. It was the bank of a stream, an offshoot of the cold Chandrabhaga, and the air blowing over the locality was extremely chill. A passer by, followed by a servant bearing his bed simply passed on without as much as taking notice of these children of woe. Then came a Thakur, a big official driving in his tonga. The tonga, he said, was full, but at a short distance was following a boat of his. His name could secure them a seat or two in it. It was after repeated entreaties that the boatman consented to take all the three in. Entreaties, too, brought them a light woollen sheet or two, with which the senseless body of Ram Chandra was covered. In this plight they reached the ferry and thence again carried their companion, this time with the aid of a boatman, to the hospital.

For seven long days the wounded Ram Chandra lay senseless, till on the evening of the 20th he died, a victim of his missionary zeal in the cause of the distressed opposed to which there stood, in battle array, the forces of ignorance, bigotry and superstition.

The occurrence is a serious one. H. H. the Maharaja in his intimation to the Press admits it. He says he will not allow such tragedies to recur. The police have finished their investigations and a judicial case has been instituted. It is in the interests of the Jammu Government that all the territory under its control should be safe for religious propaganda. The Arya Defence Committee, so long a defunct body, has been revived. It is considering the ways and means to bring the culprits to justice. A learned barrister of Sialkot, who has been an

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official in the judiciary of the Jammu State has offered his honorary services to conduct the case. L. Ganga Ram of the Megha Uddhar Sabha promises to take personal interest in the judicial proceedings. Thus as far as justice is concerned the Defence Committee can be relied on to do its duty. The committee will need funds, which it has asked the Arya Pratinidhi Sabha and the Pradeshik Pratinidhi Sabha to supply.

What appeals to us with greater force is the larger issue of honoring the blood of the martyr by pushing up the cause, at the altar of which he laid down his life. Every day we come accross a long line of resolutions of sympathy for the bereaved family. The Arya Samajas profess to feel proud of the martyr's undaunted zeal. Do they deserve to share the glory he has won? The criterion is simple. Let them proceed to the scene of martyrdom to take up the flag that the martyr unfurled.

The Secretary of the Arya Pratinidhi Sabha Punjab, has issued an appeal for men and money. We join our voice with his. It is the mettle of the whole Arya Samaj that is being put to a crucial test. Can we only boast of martyrs or is there in us an equally acute sense of honoring their name. The cause of reclaiming the depressed has no more a narrow following—a limited support within the circle of the Arya Samaj alone. The whole Hindu community has of late taken up the cry. The appeal of Pt. Madan Mohan Malwiya, made at the last session of the Hindu Mahasabha at Gaya, comes at the head of proclamations and manifestos of *Acharyas* of Sanatan Dharma. It is now recognised on all hands that by estranging and alienating its depressed sections the Hindu community will spil out its life-blood.

Volunteers, let us hope, will come in, representative of all classes of Hindus. Of money, too, an unbroken stream should flow into the coffers of the Sabha to be used to further the mission of the martyr. The Hindus, they say, are a moneyed class. Will they hug filthy lucre to their breast, and throw from them the martyr's arms stretched to be clasped in the last agony of death.

In wilderness were uttered his dying accents, but the dying accents peal. They touch sensitive chords in the Hindu's breast. By the response they arouse, we shall be judged fit, or fie! the shame of it! unfit, to glory in the name of the martyr.

THE GUBUKULA ANNIVERSARY.

A fortnight hence comes off the anniversary of the Gurukula at Kangri. By reason of its unique aims and unique methods the institution has so far been unique in the country. The idea it embodies is now-a-days catching. In its individual aspects it is being followed by individual communities and countries. Some time back we had occasion to notice the aims and methods of the latest Educational experiment, termed Camps carrried out in the U.S.A. India, whose immediate and special needs the institution because of its location is pre-eminently fitted to minister, has, at long last, been roused by it to a sense of the necessity of what they call 'national' education. It was at a Conference of Directors of Education of various provinces of the country that

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the possibility of making vernaculars the medium of instruction in India was recognised, and that merely because of the success that has attended the experiment carried out by the Gurukula. Yet these are only superficial features of the ideal of education and instruction that the Gurukula represents. More important still is its moral discipline, conveyed by that untranslatable word *brahmacharya*. What a wealth of connotation is embodied in that term? It means simplicity, it means continence, it means godliness, it means strength, it means stamina. The ideal is national, international, human, divine. The Gurukula is the abode of *brahmacharya*.

The Gurukula will hold its annual *mela* in the first four days of March 1923. The occasion has been rightly characterised as one of annual pilgrimage. To the religiously minded the sanctity associated with Hardwar, in the vicinity of which the Gurukula is situated—add to it also the religious aspect of Gurukula instruction-will irresistibly appeal. On the votary of education its noble scheme and system of education will exercise its magnetism. A nationalist will find there, of nationalism a living picture. To one institution there are so many sides, each with a charm of its own. We are confident the *mela* will be attended by tens of thousands as in previous years and be by its automatic management, an object lesson in Indian Swarajya.

SWAMI SHRADDHANAND.

Our heartiest felicitations to Swami Shraddhanand. He is back in our midst as enthusiastic in the execution of his sacred ideals as before. We congratulate him not less also his term of imprisonment is cut short, though to us that is by no means the least important cause of personal pleasure, but because the austerity that the Swami of his free will courted has run its course and been quite undauntedly undergone. The Swami, back from his incarceration feels that neither the Congress nor any other body is doing what it boasts to do on behalf of the 'untouchables.' His latest announcement is that he will consecrate the rest of his life to this cause. The cause is worthy of his ochre robes, his cosmopolitan *ashram* and we wish him every success in the noble work. The life of the Swami has been a record of laurels won in glorious games of glorious causes. May this undertaking add one more honor to a list already long to his credit.

PASSING URINE.

We recommend to the notice of our readers the following observations of "Vaidik" in an article of his appearing in the last issue of *Everyman's Review*:—

I am aware that there are many even amongst highly educated people who eschew altogether, from any discussion or deliberation, even from bare reference in conversation several matters on the general ground of their being what is termed 'vulgar.' I am not all sure how far this prudishness is due at the present day to the effects of our contact with European society and civilisation. It seems to me that on account of such fundamentally false ideas, a great deal of evil has been allowed to originate and develop in all communities. It is due to some such silly notion that young boys and girls are left without any real or useful guidance in sexual matters which are, even to the human race as a whole, of paramount importance. I think it is Edward Carpenter who has, while condemning the practice in western civilised communities of allowing the youth of both sexes to get such instruction as they can

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in sexual matters clandestinely and from 'the gutters,' speak in terms of high praise of the ancient Hindus who embodied them in *mantras* and treat the matter not as vulgar but as sacred. Whatever is necessary to be taught, and any attempt to exclude any such matter on the so-called ground of vulgarity can only argue a low stage of development and an unbalanced condition of the human mind.

It may indeed be supposed that with regard to such a simple and natural function as the discharge of urine from the body, there would be little advice or direction to be given. But a contemplation of the prevailing practices and a consideration of the various rules prescribed in the matter as the result of our ancient wisdom, will serve to show the great importance of even such trivialities.

First, as regards the posture of the person while, urinating, it is a common-place that the European habit of standing is being widely copied and followed. Our ancient wisdom prescribes sitting on the feet with the thighs closely pressed to the sides of the body. This position obviously helps in the clean evacuation of the bladder and avoids the sprinkling of the urine all round.

The clothes as well as the sacred thread are directed to be put out of the way to avoid any wetting. A clean place is required to be selected—not a privy which is stinking or a pot which is already full of the urine passed by others. But at the same time, public places and holy places should not be contaminated. It is also prescribed that the mouth and the nostrils should be covered up by a cloth and that one should not speak while passing urine. The reasons for all these rules are not far to seek. Above all it is insisted that the urinating organ should after urinating be washed a number of times with clean earth and water. It is possible that clean earth contains in solution some chemical substances which are valuable for washing, disinfecting and de-odourising. Such a rule and ideal of cleanliness cannot be too highly praised. One Louis Kuhune, of Germany, I believe, has developed a system of treatment in which the washing with cold water of the foreskin of the urinary organ is claimed as a cure for all diseases under the sun. It was reserved for him to discover the value of such a practice but it is obvious that our young men, who ridicule all the rules laid down by their forefathers would readily adopt and follow the same when the same comes clothed in the Western garb.

KARMA: A CRITICISM.

Under this heading is appearing in the *Islamic Review*, London, a series of contributions by Herbert Bloodworth. The series is yet incomplete. It is therefore impossible to review it in full. The criticism of the writer is adverse. For this there is no quarreling with him. His latest contribution he concludes in the following words, which are a substance of his whole previous observations:—

> It estranges man from man, degrades and debases woman, and endangers the life of the child—especially the weak and the delicate child who, though weak and delicate, is not necessarily inferior to those of more robust constitution.

And how are these statements substantiated? By allusion to a perverse practice in China and to the status of women and the rigidity of taste in India. The writer makes the following quotation from Chester Holcombe's *The Real Chinaman.*

> A foreigner in China, if he be of an observant disposition, will soon be struck with one strange fact. He sees an abundance of children playing about the streets, of all ages and sizes. He can readily see, from the manner of life of the people and the entire absence of trained physicians, that the death-rate among the young must be at least as great as in any Western city, yet he never sees a child's funeral. He will puzzle over the problem for a time, perhaps ask an expla-

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tion from a native friend, and receive no atisfactory answer, since it is both impolite nd unlucky in Chinese ideas to discuss such topic. Then, if he happens to be upon the treet very early some morning, he will find he hideous explanation of his puzzle. He vill meet, as I have many a time, the dead-art, a huge covered vehicle drawn by two oxen, having a sign across the front stating ts horrible office, and piled to the brim with he bodies of children. I have seen at least a hundred in the cart at once, thrown in as garbage, nearly all of them naked. These carts go about the streets each night, pick up their pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood, and taken to a pit outside the city walls, into which they are dumped and covered with quicklime. They are the victims of one of the most cruel and revolting superstitions that ever found lodgment in a human brain.

China is an old country. If it has made of the doctrine of Karma such absurd travesty as is painted in the above quotation, it is the effete Chinese who in his long ages of degeneration has degraded his religion with himself and not the doctrine that is to blame. When you are studying a hoary doctrine, study it at its source, not as it is working after centuries of accretion of superstitious whims to its original unsophisticated form. The case of the Chinese we pity. His fatality which makes him inactive as regards the proper disposal of his infant's body after death may be as much the result of his belief in irresistible fate ordained by an arbitrary providence as in the unavoidability of the fruits of his own action. The doctrine of Karma makes for self-dependence in as much as it makes fate the fruit of action. The alternative solution offered by Christianity and Islam of inequalities and sudden mishaps in life viz. that God appoints destines of men according to his own arbitrary will should naturally make one simply a patient and passive tool.

As regards the social position of women determined by the Arya Shastras, the writer has not read the scriptures aright. He quotes Manu. Has he read:—Where women are adored, there live divinities, where the case is the reverse of this, all activities and performances are fruitless. The dependence spoken of women is not in the form of physical subjection. The sex being physically tender needs the support of the stronger sex. It is on this account that a woman is taught to depend on her parents in childhood, on her husband in married life and on her sons in old age. In their experience of the world, too, men are superior to women. Their age at the time of marriage is riper. Physiological considerations require this inequality of age. Where, however, a woman adopts life-long *brahmacharya*, and takes to one of what are now-a-days treated as *manly* professions, there is nothing to curb her independent activities. In the economy of nature, the office of woman is to inspire. Her domain is spiritual. Not physically at the head, she yet presides over the destinies of the household. Her physical powers, too, if allowed to develop on the lines of those of men might equal and even surpass those of the other sex. But

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that would be unsexing her. It is with a view to this that the Shastras assign to women a position both of superiority and inferiority to that of men. Morally they rule, physically they depend.

Caste as practiced in India to-day is a social perversity. In ancient times it was elastic. To-day too it is returning to its old character. Every human being as he is born has certain pre-natal tendencies—likes and dislikes, tastes and prepossessions. Those are the result of his efforts in previous lives. In order to raise himself in the social scale in both his present and future lives it is necessary that he should work. Where pre-natal equipment is thought to be a caprice of inexorable fate, as in Christianity and Islam, there is no incentive to human exertion.

The doctrine of Karma, we repeat is a hoary doctrine, a doctrine that all old races and religions have professed. These races have at their back a glorious past. It is more appropriate to read in that past the spiritual and moral effects of that doctrine than in the tottering present of some, now tottering ones, of those races.

ISLAM AND POLYGAMY.

Two of the western converts to Islam deliver themselves in the same Review as regards Polygamy in the following vein :—

1. Lord Headley writes :—

Amongst his good works, he (Mohammad) placed restrictions on the existing polygamy. He limited the number of wives a man might have, and subjected the practice to such strict conditions as to make it impracticable in the average case. By regulating the marriage customs which then existed in the whole world, *the Prophet paved the way to higher ideals respecting morality.*

Polygamy is not a substantial law in Islam. It is only an adjective or a remedial law which comes into operation when some evil is to be remedied in the absence of which such practice in Islam does not fall far short of sin.

Italics ours.

2. R. V. Lissan writes :—

The regulations of marriage and divorce as promulgated in Islam were framed at a time of conflict, when owing to wars and struggles, *the feminine sex were in numerical superiority.* The natural condition of things should be that the marital state is every woman's right, but the unequal distribution of the sexes debars many from the privileges of a household and home. The result is obvious unless some expedient is found ; there are those who have recourse to living under protection. This condition is not in harmony with a well-ordered society ; hence the law was formulated of conditional polygamy, assuring women their privileges and rights in harmony with law and not in irregular unions. By this means scandal and aberrant actions were avoided. Be it understood that *Islam is basically a monogamous faith*, but for times and needs has a sliding scale to meet eventualities. This shows the wisdom of the law.

Italics ours.

It is thus obvious that modern Islam, Islam as it is represented to its modern converts, in the West has been divested of its polygamous sociology. Polygamy, it is taught, was suited only to certain times and conditions. So far so good. We wish the example of the Prophet were a better guide in this respect. Lord Headly gives him credit for ' paving the way to higher ideals'. He means, we presume that his injunctions tend that way. When are, by the way, those higher ideals to come ? Islam then is not the final dispensation in moral law.

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PERSONALITY IN RELIGION.

A CHARM OR A DEFECT.

A Christian presses the personality of Christ as the greatest charm of Christianity. Christ to him is a living revelation, superior by far to any revealed book or word. Alexander Robertson expresses himself on this topic as follows :—

The beginning, the middle and the end of the duty of a Christian as a witness bearer is to present to men the living eternal Christ. The methods of the presentation may be numerous, but the substance of the message is one and simple. That I assume to be an axiom accepted by all evangelical people. But the axiom is so commonplace and so frequently reiterated in our speech ever since the generation that is passing insisted on the watchword, "Back to Christ," that we often miss some of the meaning of the idea in the familiarity of its use. Let me emphasise two elements of meaning that are embedded in this axiom and that may be legitimately deduced therefrom. First—a living personality can be represented only through a living personal medium. Our words and our deeds, however select and consecrated, can never in themselves alone reveal that personal quality which the Apostles named the grace of our Lord Jesus Christ. Perhaps it was on account of some such fact in the nature of things that our Lord did not entrust His truth to the words of a book, but to a company of living men, His own Church. It was for the same reason, doubtless, that the great Apostle of the Gentiles sought to write living epistles, known and read of all men, though he possessed a literary power far surpassing that of many. Was it on account of this same necessity that God became incarnate, not trusting His revelation either to "the book of nature ever open" or to the inner witness of the human spirit? It was under the constraint of this necessity that the Apostle strives to say truly, "I live, yet not I but Christ liveth in me."

Opposed to this is the view of which Swami Prakashanand makes himself the exponent in a lecture of his published in the latest issue of *Prabuddha Bharata*. Writes the Swami :—

No particular religion can claim to be a universal religion. A religion built around a particular personality may satisfy some, but cannot satisfy all. For instance, the personality of Christ around which Christianity is built may appeal to many, but not to all humanity. Similarly the personality of Buddha, or Krishna, or Mohammed may satisfy many but not all temperaments. So religion to be universal must be based on impersonal or eternal verities of life and creation, and at the same time must recognise the importance and necessity of varied personal ideals suited to different temperaments and natures.

Both of these writers are at once right and wrong. Each takes a partial aspect of truth to be the whole truth. Personalities live in time and unless the revelation made through them takes the form of 'word,' written 'word' that will last it dies with the death of the person whom it makes its mouthpiece. Cristianity is to-day a fluid form of faith. You may pour it into any shape you will. Still it is the personal character of prophets and apostles, the instruments of the Revealer, Teacher Eternal, that gives to revealed truth its substantiation. For the guidance of humanity both book and man are needed, man to be the human book, book to be the lettered man. The ideal revelation, however, has to be eternal. It should come at the beginning of time and last till the world of being lasts. Either writer has ignored this qualification.

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THE GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrengements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

Winter is at its climax. Nights are extremely cold. Sunshine is very pleasant during the major part of the day. The course of the Ganges has undergone a slight change so that the stream in front of our college is running still and is likely to run on throughout the year. This circumstance has, if possible, enhanced the grandeur of sunrise and sunset, for the season of the year. The landscape presents the characteristic baldness of winter. From the standpoint of health this is one of the best seasons of the year.

THE STAFF.

Prof. Rama Deva has, at last, yielded to the importunity of the Antrang Sabha and accepted the office of Principal. He assumed charge at the commencement of this session. Pt. Indra Vidyalankar took a year's leave and left the Gurukula in November last. Pt. Mahanand Vidyalankar taught the Arya Sidhanta classes for more than a month after which they were taken up by Prof. Rama Deva. Pt. Vishwa Nath Vidyalankar professor of Sanskrit philosophy and the Veda resigned his post and left the Gurukula in the last week of December. Pt. Dhan Raj Vidyalankar, Pt. Kanhaya Lal Shastri and Pt. Ishwar Chandra are teaching Darshana classes. A professor of the Veda and another professor who would carry on research in Vedic Literature are expected to arrive shortly. Mr. Vidu Bhusan a distinguished M. A. of the Calcutta University has joined the staff as professor of Ancient History. Mr. Balwant Rao L. Ag. Professor of Agriculture resigned and left the Gurukula on the first of January. The Agriculture classes are being taught temporarily by Mr. Sanjhi Ram M.S.A. of an American University. It has been decided to abolish the chair of Agriculture in the next session.

THH VAGVARDHINI SABHA.

The anniversary of the Vagvardhini Sabha, an association to encourage and stimulate Hindi speaking, came off on the first of January under the presidency of Pt. Vanshidhar Vidyalankar. The function was highly interesting. It was followed by a Sehbhoj at noon, a cricket match in the afternoon and an inspiring poetical concert in the evening.

THE CONGRESS.

An imitation of the Indian National Congress was arranged during the Christmas week. Every effort was made to make it an exact copy of the original. The president elect was conducted to the congress hall in the midst of a regular procession. The sittings were held on the three consecutive evenings. The resolutions had been formally concerted and prepared by a subjects committee. During the sittings of the Congress the resolutions were discussed one by one and put to the vote. The speeches made by the students seemed to be the result of

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genuine insight and patient study. Some of the speakers were remarkably eloquent. They could sway the audience completely for the time being. The whole affair was extremely interesting and instructive.

THE PARLIAMENT.

A sitting of National Assembly (an imitation of a Parliament) was held on the 31st December at 10 A. M. in the Library Hall. The Government introduced a Bill proposing the transference of the management and control of Indian Railways from foreign to National Companies. The Bill was thrashed threadbare. The technical objections raised by the students at every turn showed their thorough acquaintance with political principles and rules of procedure. Some of the objections were so ingenious as to threaten to bring the proceedings to a dead lock But, thanks to the marvellous logical powers of Prof. Rama Deva (who was in chair as Speaker) the proceedings did not come to a stand still on account of technical objections. The speeches made for and against the Bill and the numerous amendments proposed, betokened a thorough acquaintance on the part of students with economic principles generally and Indian conditions particularly.

THE SAHITYA PARISHAD.

A meeting of the Sahitya Parishad took place about the middle of December under the presidency of Mr. Nand Lal M. A. Professor of philosophy. Brahmachari Bhadra Sen read a paper on 'Man as a Social Being.' The paper was criticised and discussed by the students. The president's speech wound up the meeting.

EXAMINATIONS.

The supplementary examinations of the College Department came off in the 3rd week of December. The final examination of the 4th year students would take place early in February and the terms examinations of the other College Classes will be held about the middle of February. The examinations of the school classes too would take place about the same time.

CHANGES.

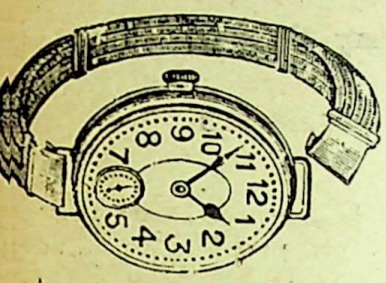
The Antrang Sabha contemplates introducing certain clamant changes with effect from the next session—Hitherto the professors were the examiners in their own subjects in the college department. According to the new scheme the professors would set and examine only one of the two papers in their own subjects. The second paper in each subject would be set and examined by distinguished scholars having no formal connection with the institution. Annual examinations will be substituted for term examinations in the college department. Students failing in these examinations will not be promoted to the next higher class till they pass in the next annual examinations. Some new chairs will be created e.g. those of Comparative Theology and Ancient History. Some others will be supplanted by more useful ones. Changes of a more radical nature also are in contemplation. We shall try to place them before our readers in the next issue, after they have been thoroughly concerted, and definitely decided upon.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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CONTENTS:

	Pages.
Ancient Indian Engineering Philosophy—By Rao Sahib K. V. Vaze I. C. E.	504
Atlantic the lost continent—By Mr. R. V. Lissan.	516
Arya Samaj Activities badly needed in Bengal—By Mr. Romesh Chandra Banerjee, M. A. ...	517
Spiritualism — A Fraud—By Mr. J. R. Bhatia, M.B., Ch. B.,D.T.M.	520
The Vedic Dharma and Christianity —By Pt. Dharma Deva Siddhantalankar	522
The Vision India has Worshipped—By Pr. T. L. Vasyani, M. A. ...	527
Industrialism in India—By Pt. Parmananda B. A.	529
Kalki Puranam--a study—Generality of the Puranas—By 'M. S.' ...	532
Shri Madhwacharya and Rishi Daya Nand—By Pt, Dharm Deva Siddhantalankar	539
Glimpses of Dayananda VI—The Ascetic By 'Devotion' ...	544
Contemporary thought Reviewed...	546
The Function of the Atma ...	546
Art and the Artist ...	547
Art and Community ...	547
Malaria and its Cure ...	548
World of Books	550
Editorial Reflections ...	552
Sudhi in Jammu ...	552
The Gurukula Anniversary ...	555
The Kanya Gurukula ...	556

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

"Of all gifts that of Divine knowledge is the highest and noblest."

VOL.. XX
No. VIII.

CHET 1979, MARCH 1923.

WHOLE No. 173.
NEW SERIES
No. 33.

Ancient Indian Engineering Philosophy.

(By Rao Sahib K. V. Vaze I. C. E.)

CHAPTER IX.

POSTS AND STAIRS.

(1)—Wood-work in General.

स्तंभोत्तरादिकांगानां द्रव्यं द्रुमोपलेष्टकाः।
स्निग्धसाराम हासारा ह्यवृद्धास्तरुणेतराः।
अवक्रा निर्व्रणाः सर्वे ग्रहीतव्या महीरुहाः।
एकवर्णाः स्थिराः स्निग्धाः सुखसंस्पर्शनान्विताः।
प्राचीनाश्चाप्युदोचीना भूमग्नाः शुभदाः शिलाः।
सुघनाः समदग्धाश्च सुस्वराश्चेष्टकाः शुभाः।
जलादुद्धृत्य यत्नेन भिन्नछिद्रादिवर्जिताः।
स्त्रीलिंगाश्चापि पुंल्लिंगा निर्दोषा न नपुंसकाः॥

मयमत अ० ७१

The materials for posts and the structure above it are (1) wood, (2) stone, or (3) bricks. The trees to be used for wood work should have oily and strong core, they should be neither very old nor very young, nor crooked or bent, nor full of holes (or cracks). The nor to be used for Posts and Beams should be of uniform colour, compact, not brittle, pleasant in touch, imbedded in earth and having their heads or bigger ends in the north or east. The bricks to be used for Posts &c., should be compact, evenly burnt, giving ringing sound, immersed or soaked in water and free from cracks and holes. These materials may be males or females but not neuter in their qualities.

Indian authors sort all materials according to their वर्ण grade, लिंग quality

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वय stage, **अवस्था** state and **संस्कार** improvement.

वर्ण लिंग वयोऽवस्थाः परीक्ष्यच बलाबले ।
यथायोग्यान्त्सुधीः कुर्यात्संस्कारानिष्टसिद्धये ॥
भृगुसंहिता ।

An Engineer should make **संस्कार** improvements in his materials as may be necessary after testing their **वर्ण, लिंग, वयः** and **अवस्था.** (*a*) There are four **वर्ण** or grades *viz.*, **श्वेत, रक्त, हरित,** and **कृष्ण,** or **ब्राह्मण, क्षत्रिय, वैश्य** and **शूद्र** as already explained above. (*b*) There are three **लिंग** or qualities *viz.* **पुंलिंग** Males, **स्त्रीलिंग** Females and **नपुंसक** Neuter.

(1). Things that are strong in compression or vertical pressure, have granular structure, or compact or of solid uniform composition, even throughout the length, in stable equilibrium on all sides, hard on the inside though soft outside, active, light and powerful are male things.

(2). Things that are strong in tension or horizontal strain, have tissuelar structure, are laminated or stratified in composition, tapering at one end, in stable equilibrium in one position only, hard on the outside but soft inside, passive, heavy and flexible are female **स्त्रीलिंग** things.

(3). Things that are brittle or can stand no heavy strain, are viscous in structure, conglomerated or distorted in composition, conical in shape, in unstable equilibrium, inert, soft and weak are neuter **नपुंसक** things.

(*c*). There are five stages **वयः** *viz.*, **बालत्व** Child-hood, **कौमार** Boy-hood, **यौवन** Youth, **वार्धक्य** Oldage and **निधन** Death according to the cohesion of the particles forming any thing

बालत्वं कौमारं यौवनमथ वार्धकं च निधनं च।
पंच वयांस्येष्वंत्ये नेष्टे शिष्टानि वास्तुनीष्टानि ॥
मनुष्यालय चंद्रिका ।

Of these five stages the last two are not to be accepted but the middle three are useful in building construction. The stage of a tree is ascertained by boring a hole through it, of any thing else by striking it with a heavy hammer.

तोक्ष्णसूच्यष्टिलाभ्यां च शोधयेत्प्रथमं वयः ।
गुरुशस्त्रेण महता यष्टिलेन प्रहारयेत् ॥
मयमत अ० ३३

(*d*). There are four **अवस्था** or states of anything *viz.*, **प्रकृति** Natural state, **संस्कृति** Improved state or cultivated state, **संकृति** Mixed or adulterated state, and **विकृति** Decayed or spoiled state. In Engineering things are very rarely used in their natural state; and in their decayed or spoiled state they are never used. Things are generally used after suitable improvement or refinement and in combination with other suitable adulteration or reinforcement. Thus for example lime is burnt slaked and sieved and is used in combination with sand, water, &c., The former set of operations *viz.*, burning, slaking and sieving is **संस्कृति** or improvement and the latter *viz.*, mixing with sand, water etc. is **संकृति** or adulteration or reinforcement.

(*e*). There are sixteen **संस्कार** or improvements effected in materials used in Engineering

गर्भाधानादि श्राद्धांताः संस्काराः षोडश स्मृताः ॥
भृगुसंहिता ।

(१) **गर्भाधान,** (२) **पुंसवन,** (३) **सीमांतोन्न-**

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यन, (४) जातकर्म, (५) नामकरण, (६) वेधन, (७)दर्शन,(८)प्राशन,(९)चूड़ाकर्म,(१०) उपनयन, (११) संकर, (१२) गृहप्रवेश, (१३) प्रस्थान, (१४) अंत्यकर्म (१५) सपिंडी, (१६) श्राद्ध ॥

These terms as used in Engineering mean as under:—

An Engineer has to use in his works all sorts of materials not only organic and inorganic things or mineral, vegetable and animal matters but beasts, birds and even human beings. It is necessary for him therefore to know their properties and defects as also the methods of improving their qualities and removing their defects. An Engineer has therefore to know the **वर्ण** grade, **लिंग** quality, **वयः** stage **अवस्था** state and **संस्कार** the methods of improving these things, mineral, vegetable, animal or human. This branch of the subject is largely neglected in Western Engineering. Every manager of every institution ought to study at least this **संस्कार** branch of Indian Engineering Philosophy. The **संस्कार** or methods of improvements will here be treated of in short for all things under the following heads *viz* :—

(1) Mineral and inanimate substances
(2) Vegetable materials.
(3) Animals *i. e.*, beasts and birds.
(4) Human beings.

Full details can not be given for want of necessary Manuscripts.

गर्भाधान—(1) Ascertaining the position of mineral substance by holes or bores in earth crust.

(2) Ascertaining the quality of a vegetable substance by a drill in the stem.

(3) Sowing of seeds of vegetables to ascertain their fertility ; grafting and cross breeding.

(4) Ascertaining the geneology of animals and breeding them by best selection.

(5) Inquiring into the previous history of a human being to ascertain its qualities.

पुंसवन—(1) Quantitative analysis of mineral substances and finding out the bases **पुं०** and acids **स्त्री** elements in them.

(2) Weeding of vegetable growth or substances in fields and retaining selected ones.

(3) Ascertaining the good and bad young ones of animals and rearing them by selection.

(4) Ascertaining the male and female elements in a human fœtus or embryo ; and testing a human being by candidateship.

सीमांतोन्नयन—(1) Finding the average quality of things from **सीमा** the maximum and minimum of quantitative tests.

(2) Finding the average fertility of seeds and the average quality of vegetable products from the experience of many tests carried out as above.

(3) Ascertaining the average of the breeds from many experiments.

(4) Ascertaining the average quality of employees from the experience of the candidateship of many.

जातकर्म—(1) Producing the mineral as a commercial substance or product **जात.**

(2) Producing the vegetable matter on a large scale.

(3) Propagating the species.

(4) Employing human beings in large numbers and making them into a **जाति** or caste.

नामकरण—)1) Naming the mineral as produced in a certain quarry by a certain process by a certain person.

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(2) Naming the vegetable substance by its qualities and uses.

(3) Naming the animal species or its individual for reference in talk or writings.

(4) Naming the caste, office or trade or individual for reference in dealing.

वेधन—(1) Sifting the mineral substance through sieves according to size or purity.

(2) Grading or sorting the vegetable substances according to size and smell.

(3) Breaking animals and accustoming them to reins or nose-rings.

(4) Testing a human being for his ears or hearing capacity.

दर्शन—(1) Minute examination of the mineral product for its crystals.

(2) Examining vegetable products for their colouring and trying to discolour them.

(3) Grading animals by their size, appearance and gait.

(4) Testing human beings for their sight.

प्राशन—(1) Examination of mineral substances for their solubility and melting ; purifying them by smelting ; burning or furnacing.

(2) Examining vegetable products for their juice and taste.

(3) Testing animals for their digesting capacity and special feeding.

(4) Testing a human being for its digestive strength, fasting power or capacity for endurance or honesty.

चूड़ाकर्म—(1) testing a mineral substance by hammering for its malleability.

(2) Testing vegetable matters by crushing or preserving.

(3) Marking the animals by tufts of hair, or feathers or branding.

(4) Testing a human being by some special work under secret observation for tact and intelligence.

उपनयन—(1) Testing mineral substances by touch or comparison with samples.

(2) Keeping samples of vegetable products and comparing them with old samples.

(3) Testing animals by pairing or yoking them with tested old beings.

(4) Testing human beings by competitive tests or matches.

संकर—(1) Mixing of two or more mineral substances to obtain their combined qualities.

(2) Mixing or hybridising vegetables by crops or pollen or grafts.

(3) Yoking together animals of different qualities, pairing or cross breeding for obtaining a peculiar quality of breed.

(4) Employing men in joint responsibility, forming joint stock companies or co-operative concerns, tying together by family ties.

Note—There are three sorts of **संकर** viz (1) Physical mixture **बलसंकर** mixing by force, (2) Solution mixture **जलसंकर** mixing in presence of water or some solvent and (3) Fusion mixture **अग्निसंकर** mixing in presence of fire or liquifaction or melting together. Ordinary mixture or co-operation is **बलसंकर**, mixing of solutions or friendly ties is **जलसंकर**, and melting together, chemical combinations or family ties are **अग्निसंकर** Among marriage institutions **राक्षसविवाह** Rape is **बलसंकर** or union by force, **पैशाच आसुर, गांधर्व, प्राजापत्य. दैव,** and **आर्ष** are **जलसंकर** or seduction unions on interested or commercial basis, and **ब्राह्मविवाह** is **अग्निसंकर** a perfectly disinte-

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rested and undissoluble union in marriage

गृहप्रवेश—(1) Using the mineral substance in its proper place in Engineering work.

(2) Using the vegetable products for Engineering purposes.

(3) Using the animals as domesticated ones for their proper use.

(4) Taking the human beings in confidence for secret service as responsible officials to be confidently relied on.

प्रस्थान—(1) Removal of the mineral substance as waste after it has served its purpose.

(2) Removal of the vegetable product after it has served its purpose.

(3) Putting the animals as reserve or in a **पांजरापोल** infirmary.

(4) Reserving the employees as superannuated persons or on long leave or concerns under winding.

अंत्यकर्म—(1) Destruction of the waste or remelting.

(2) Throwing of vegetable matter as manure.

(3) Removal of the dead animals and burying them out of sight.

(4) Retiring the employees ; breaking up of the concerns ; removal of the dead bodies or their destruction.

सपिंडी—(1) Mixing the mineral substances with medical substances and making them into pills for medical purposes **मात्रा**.

(2) Throwing the manure into small heaps in fields, collection of fallen leaves &c.

(3) Collecting the bones &c. of dead animals into heaps.

(4) Recording in history the deeds of retired persons or broken-up concerns, collection of Sociological information.

श्राद्ध—(1) Swallowing the pills with the faith that they would relieve a certain disease or pain.

(2) Spreading the manure with the faith that it would improve the land in a certain way or benefit a certain crop.

(3) Using the bones &c., of dead animals with the faith that they would profit the user in a certain way.

(4) Using the previous history of by-gone individuals with the faith that it would stimulate others to good action or deter others from injurious activities. All mythology and history has only this use.

It would thus be seen how Indian authors are careful to study all the properties of every substance and make proper use of the study in the construction of Engineering Works. This **संस्कारप्रकरण** of Engineering Texts **शिल्प संहिता** deserves careful study by all, as it explains many intricate problems such as (1) **लिंगविचार** or Genders in **संस्कृत** Language.

(2) **परिभाषा** or Uniformity of phraseology in **संस्कृत** Literature. The **संस्कृत** civilization is seen to have grown to a stage in which all sciences were unified and used common terminology.

(3) **धर्म**—or the Religious Ceremonies of the Hindus on a utilitarian basis. It throws good light on many religious customs of the Hindus.

(4) **ज्ञान**—It stimulates one to study **संस्कृत** Literature in the hope that it may throw light on old Indian civilization and be a guide to new ones.

The following is a list of Indian male trees or trees useful for Posts and such other vertical pieces.

पुरुषः खदिरः सालो मधुकः स्तबकस्तथा ।
शिंशपाऽर्जुनाऽजकर्णौ क्षीरिणौ पद्मचंदनौ ।

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पिशितो धन्वनः पिंडी सिंहो राजादनः शर्मा ।
तिलकश्चद्रुमाह्येते स्तंभवृक्षाः समीरिताः ॥
मयमत अ० १६

पुरुष, खदिर, साल, मधुक, स्तवक, शिंशप, अर्जुन, अजकर्णी, क्षीरिणी, पद्म, चंदन, पिशित, धन्वी, पिंडी, सिंह, राजादन, शर्मा, तिलक ।

The following is a list of Indian female trees or trees useful for Beams and such other horizontal pieces.

निंबासनशिरीषाश्च एकः कालश्च कट्फलः ।
तिमिसोलिकुचश्चैव पनसः सप्तपर्णकः ।
भौमा चैव गवाक्षी चेत्यादयः स्त्रीमहीरुहः ॥
मयमत अ० १६

निंब, आसन, शिरीष, एक, काल, कट्फल, तिमिस, लिकुच, पनस, सप्तपर्णक, भौमा, गवाक्षी ।

The following is a list of trees useful for pegs.

खदिरः खादिरश्चैव मधुकः क्षीरिणी तथा ।
खातशंकुद्रुमाः प्रोक्ताये चान्ये सारदारवः ॥
मयमत अ० १६

दंतंच चंदनं चैव खदिरः कदरः शमी ।
शाकश्च तिंदुकश्चैव शंकुवृक्षाउदीरिताः ॥
वास्तुविद्या ।

पुरुष बकुल वन्हि क्षीरिणीत्येवमाद्याः ।
सुदृढ विमलसाराः स्थूपि कीलाः प्रसिद्धाः ॥
मनुष्यालय चंद्रिका ।

खदिर, खादिर, मधुक, क्षीरिणी, दंत, चंदन, शमी, शाक, तिंदुक, पुरुष, बकुल, and any other tree having very hard and compact wood.

2 POSTS.

Indian authors specify the dimensions of Posts from the dimensions of the building. The length of the building is the first dimension that is fixed according to the area available for the building, the breadth of the building cannot be more than this, the height of the building is fixed according to the use, and the dimensions of Posts to suit these.

इष्टाद्दैर्ध्यात्सर्वधाम्नांचनाहो विस्तारो ।
स्माद्विस्तृतेः पादमानं ॥ मनुष्यालयचंद्रिका ।
आयाधिक्यं व्ययतः संपाद्यं सर्वदा प्रयत्नेन ।
वस्तुविद्या ।

तस्मान्मासूरं च तच्छेषतः स्यात् ।
स्तंभः स्तंभाद्विस्तृतिश्चोत्तराणं ।
तत्तदुत्तरविस्तारा छुपानीत्तादि विस्तृतिः ।
उत्तरादेर्धनं तत्तद्विस्तारादेव कल्प्यते ॥
मनुष्यालयचंद्रिका ।

The dimensions of the beams, planking etc. is fixed from the dimensions of the Posts and the dimensions of the pieces composing the roof are fixed in accordance with those of the beams. Thus the dimensions of all pieces are fixed in accordance with the length and height of the building.

यावान् गृहस्य विस्तार स्तावान् पादसमुच्छ्रयः ॥
मयमत ।

अंतरालस्य बाहल्यं गृहविस्तारतो भवेत् ॥
वास्तुविद्या ।

The height of the Post should be equal to the breadths of the bay and the length of the beam to be also equal to it.

गेहोदयं तु विभजेन्नवधा षडंशः ।
स्तंभोर्ध्वभाग समकं भरणं चशीर्ष ॥
कुंभीह्यदंबरसमैक विभागतुल्या ।
पादश्च तंत्रिक युतो शसमान एव ॥ राजवल्लभ ।
उच्छ्रयेनवभिर्भुक्ते चैकांशे पदकुंभिके ।
भागार्धं भरणं शीर्षं मूर्ध स्तंभषडंशकः ॥
शिल्पदीपक ।

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उत्कोत्सेधांश मानेन पादायामं विधीयते ।
पदोच्चं पंक्तिनंदाष्टौ भागैक स्तस्यविस्तरः ॥
कश्यप संहिता ।

यावंतो विपुले हस्ता स्तावदगुलिसंख्यया ।
सर्वेषा मपि गेहानां स्तंभविष्कंभमिष्यते ॥
मयमत ।

The height of the storey should be divided into nine equal parts, one part should be the chair, one part should be the corbal and one part the cap or head. and the remaining six parts would be the Post proper. According to कश्यप School the thickness of the Post should be $\frac{1}{8}$th to 1/10th part of its height; and according to भृगु School the thickness to be one ninth part of the height and according to मय School the thickness to be $\frac{1}{8}$th part of the length or one अंगुल per हस्त in length. When there are more than one storey in the building, the height of the upper storeys should be less by one वितस्ति per storey and the thickness of the Post to be two अंगुल less per each storey. The highest structure contemplated is a twelve storey one and for this the thickness of the Post will be 28 अंगुल for the bottom or ground floor and 6 अंगुल for the top floor.

अष्टाविंशति मात्रैस्तु मूलभूः स्तंभ विस्तृतिः ।
तत्तद्द्व्यंगुलभिन्नैन षण्मात्रंचांत्यभूमिके ॥
मयमत अ० १६

When a Post adjoins a wall its thickness may be less while the other posts should be square in section *i. e.* should have the same breadth and thickness.

तदर्धंवा त्रिभागोनं चतुर्भागोन मेववा ।
कुड्यस्तंमस्य विस्तारस्तेन द्वित्रिचतुर्गुणः ।
पंचषड्गुण एवं वा भित्ति विष्केभइष्यते ॥
मयमत अ० १६

दारुपादतलंचैव तत्कुड्यपाद मर्थाभ्यते ।
तदर्धं वात्रिभागंवा चतुर्भागोनमेनवा ॥
कश्यपसंहिता पटल ।

The thickness of posts adjoining walls should be $\frac{1}{2}$, $\frac{2}{3}$ or $\frac{3}{4}$ of ordinary posts according to the thickness of the wall which should be two to six times the thickness of Posts and in inverse proportion to the post adjoining it.

पादमर्धं त्रिभागं वा भित्तेः स्तंभस्यनिर्गमः ॥

A post near a wall should project beyond or out of the wall $\frac{1}{4}$,$\frac{1}{3}$ or $\frac{1}{2}$ of its thickness.

अंतः स्तंभंबहिस्तंभं आजुसूत्रं सदा भवेत् ।
गृहाणां भित्तिमध्यैस्युः शालानां च तथा भवेत् ॥
मयमत ।

The tops of inner and outer Posts as well as their sides should be in the same lines *i.e.* Posts should correspond with each other in all respects as to heights and breadths.

द्विहस्ताद्यं चतुर्हस्तं स्तंभांतर मितीरितं ॥
मयमत ।

The distance between two Posts should be from two hands to four hands.

अयुग्माः पंक्तयोयत्र युग्मा. स्तंभादय. स्मृताः ।
विषमस्तंभभागंतु वास्तु वस्तुविनाशनं ॥

Posts are even in number if there are uneven bays. An uneven number of posts is not desirable as a post comes in the center of the building and spoils its appearance.

स्तंभाग्रस्य तु हीनत्वं अष्टमांशादिकं भवेत् ।
मूलदंडस्य मूलात्तु त्रिभागं वाथ सार्धके ॥

The dimensions of a Post at the top may be about $\frac{1}{8}$th less than those at the bottom and the dimensions of the chair should be $\frac{1}{4}$ to $\frac{1}{2}$ more than those at the bottom of Post.

Posts are to be set up exactly at the same level and for finding level the process used is as under :—

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वापीं कृत्वा जलैः पूर्णांतस्यांशंकुद्वयं न्यसेत् ।
तोयोर्ध्व तुल्योन्नतयो स्तयोर्मूध्नोः समं तलं ॥
कश्यपसंहिता ।

अथ कुर्यादवनतं पट्टिकाभिस्त्रिभिः सुधीः ।
सांगुलीकरमानाभिस्त्रि भिस्त्र्यस्रं दृढं भवेत् ।
निधायत्र्यस्रकस्मैतद्ध्वास्त्रंबद्धलंबकं ।
यत्राधः पट्टिकायां तत्स्पृशत्पंकमथालिखेत् ।
तद्वतेनैव लंबेन जांनीयात् समंभूतलं ।
अंकाल्लंबगतिर्यत्र तन्निम्नं चान्यदुन्नतं ॥
भृगुसंहिता ।

यंत्रेणावनतादिनाच निपुंन यद्वांबु संपूरणे ।
नोर्वीं चारु समां करोत्वथ दृढं स्तंभं तदारोपरेत् ॥
मय संहिता ।

(1) A trench or trough should be prepared on the plinth and this should be filled with water. Two stones strong and straight should be erected in this trough and the line joining equal lengths of these stones above the water surface is the level line, *i. e.* all points at equal distance from this line are on the same level.

(2) Three battens one hand long and one **अंगुल** thick should be joined to form a triangle and firmly fixed together. At one corner of this a plumb-bob should be hung and the batten opposite this corner should be held touching the water surface of a well or tank and the point where the plumb line cuts the battens should be marked. At any other place where the plumb-bob touches this mark the batten is level, the side on which the plumb-bob falls away from the mark is below and the other side is above. The line dips towards the plumb.

(3) A tube of the shape of a **चुल्ली** channel U should be filled with water; then the position in which the water is full on both sides is the level position. This instrument is called **अवनतयंत्र** or **जलयंत्र** Water level.

स्तंभाकारं त्रिभागैकं चतुर्भागैकमेववा ।
स्तंभमध्ये शिखां कुर्यादेतत्स्तंभ विशेषयः ।
पादुकाद्यत्तरांतस्थो निखातस्तंभ उच्यते ।
अधिष्ठानोत्तरांतस्थो ऋषालस्तंभ उच्यते ॥
कश्यप संहता पास ।

When a Post is fixed into the ground on a slab footing it is called **निखातस्तंभ** and when it is fixed on chairs on the plinth it is called **ऋषालस्तंभ**. A post of the latter kind should have a tenon going into a mortice hole in the chair. This tenon should be of the same form as that of the post but should be $\frac{1}{3}$ to $\frac{1}{4}$ its breadth and thickness. This is peculiar to **ऋषाल** Post only.

Posts are divided into seven classes according to their forms and decorations as under. These are the chief classes :—

अग्राकारं युगास्त्रं तु कुंभमंडीसमन्वितं ।
ब्रम्हकांतं, तदष्टास्त्र विष्णुकांतमितीर्यते ।
षडस्त्रमिद्रकांतं स्मात्सौम्यं तत्षोडशास्त्रकं ।
कुंभमंडीयुतं वापि रुद्रकांतं सुवृत्तकं ।
आत्तमेव तदायामे शुंडुभेदसमन्वितं ।
युक्तं च कुंभमंडीभ्यां शुंडु पादमिति स्मृतं ।
मुक्तोत्करणकर्मांग पिंडिपादं तदेवहि ॥
मयमन अ० १६ ।

ब्रम्हकांत—A square post with similar chair and cap.

विष्णुकांत—An octagonal post with a similar chair and cap.

इंद्रकांत—A hexagonal post with a similar chair and cap.

सौम्य—A post having sixteen sides with a similar chair and cap.

रुद्रकांत—A circular post with any sort of cap and chair.

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शुंडुपाद—A trunk-like post like the trunk of an elephant with the head and end.

पिंडीपाद—A trunk-like post without carvings or one of which pearlsform part.

Similarly there are many sorts in the carvings of chairs and caps and many designs are specially recommended under special conditions. In ordinary houses such elaborate carvings are prohibited as untasteful.

स्तंभोऽष्टास्र सुवृत्त भद्रसहितो रूपेण चालंकृतो।
युक्तः पल्लवकैस्तथाभरणकै र्वापल्लवेनावृता,।
कुंभी भद्रयुया, कुमारसहितं शीर्षं तथा किन्नराः।
पत्रंचेतिगृहेनशोभनमिदं प्रासादके शस्यते ॥'

शिल्पदीपक।

A post having more than four sides or a perfectly circular shape, with carvings and decorations, foliage and figures, with a chair similarly adorned, the head having figures on it, fairies supporting the arches &c., is desirable in courts or temples but not in houses.

गृहे प्रशस्ताश्चतुरस्त्रकाश्च।
स्तंभान कंदेन विनाप्रशस्ताः॥ शिल्पदीपक।

In ordinary houses the posts should be plain and square but they should not be used without chairs. These chairs keep the bottom of the posts above ground and free from damp and rot.

In गृह्यसूत्र it is ordained that the erection of a post should be accompanied by recitation of मत्र and by offerings to gods and feasting.

The following मंत्र are to be recited at the time.

इमामुच्छ्रयामिभुवनस्य नाभिं वसोर्धारां प्रतरणीं वसूनां। इहैव ध्रुवांनिमिनोमिशालां क्षेमे तिष्ठतुघृतमुक्षमाणा ॥ १ ॥

अश्वावती गोमती सुनृतावत्युच्छ्रयस्व महते सौभगाय। अत्वाशिशुराक्रंदत्वागावो धेनवो वाश्यमानाः ॥ २ ॥

आत्वा कुमारस्तरुण आवत्सोजगदैः सह।
आत्वापरिस्रुतः कुंभआदध्नः कलशैरुपक्षेमस्व पत्नी बृहती सुवासा रयिनो धेहिसुभगे सुवीर्ये ॥३

अश्वावद्गोमदूर्जस्वत्पर्णं वनस्पते रिवा।
अमीनः पूर्यतां रयिरिद मनुश्रेयो वसानः ॥४॥

(1) I erect this backbone of the Universe, the pillar of the Atmosphere, the ladder of gases. I prepare this everlasting building. May it be peaceful to me while it gives ghee (strength).

(2) O Building! Be thou full of horses, cows and truthfulness and raise me to high honour. May children cry, cows bellow and may cows without milk be well fed.

(3) May boys, youths, as well as children fill this house with their noise. May strong and well clad housewife have her pots full of curds and give birth to strong and lucky prosperity.

(4) Just as plants are full of the leaves so may this house be full of horses and cows. May the inhabitants be full of welfare and prosperity.

After reciting these मंत्र offerings are to be given in fire to all deities in the various directions and then the owner again prays to God as under

निष्टितां प्रपद्यते धर्मस्थूणां राजं श्री स्तूप महोरात्रेद्वारफलके। इंद्रस्य गृहा वसुमंतो वरूथिनस्तानहं प्रपद्ये सह प्रजयापशुभिः सह ॥१॥

यन्मेकिंचिदस्ति उपहूतः सर्वगणसखायः साधुसंवृतः। तान्त्वाशाले ऽरिष्टवीरा गृहा नः संतु सर्वतः ॥ २ ॥

(1) I with my progeny and beasts get those houses of इंद्र full of wealth

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and high splendour, houses which have the day and night as their two shutters for the door and which a religious character or behaviour obtains with grace.

(2) Whatever I have obtained by sacrifices, by friends of all sorts, by the company of the good, I offer these to you, O house ! for destroying my enemies. May my house be happy in all ways.

After this the owner is to feed Brahmins and his relatives and friends and the construction goes on.

As a general rule a post need have no joints but if a joint becomes necessary it should be always in the lower-half.

स्तंभानां स्तंभदैर्घ्यार्धादधः संघातमाचरेत् ।
स्तंभमध्योर्ध्वसंधिश्चेद्विपदा मास्पदंभवेत् ॥
॥ मयमत अ० १७ ॥

A post gives way by bending or bulging in the centre of its length and is a beam fixed at the lower end and therefore the joint may be erected at about a third of the height from the lower end.

मेषयुद्ध, त्रिखंड, सौभद्र, अर्धपाणि, महावृत्त ।
मेषयुद्धं त्रिखंडं च सौभद्रं चार्धपाणिकं ।
महावृत्तं च पंचैते स्तंभानां संधयः स्मृताः ॥
मयमत अ० ७'५

स्वव्यासकर्णमध्यर्धद्विगुणंवातदायतं ।
त्र्यंशैकं मध्यमशिखं मेषयुद्धं प्रकीर्तितं ।
स्वरूपकार त्रिखंडं स्यात्, सत्रिचूलित्रिखंडकं ।
पार्श्वेचतुः शिखोपेतं सौभद्र मिति संज्ञितं ।
अर्धंदिग्त्वा तु मूलाग्रे चान्योन्याभिनिवेशनात् ।
अर्धपाणिरिति प्रोक्तो गृहीत घनमानतः ।
अर्धवृत्तशिखं मध्ये तन्महावृत्तमुच्यते ।
वृत्ताकृतिषु पादेषु प्रपुंजीत विचक्षणः ॥
मयमत अ० १७

मेषयुद्ध....The joint should be equal in length to the diameter of the Post or any length up to two diameters and the tenon should be one-third in dimensions fitting into a mortice.

त्रिखंड—The joint is like the form of a स्वस्तिक or it should be like three चुल्ली 'u' shaped forms.

सौभद्र—The joint has four tenons like a cross.

अर्धपाणि—The two pieces are halved in section and fitted into each other like hands shaking.

महावृत्त—The joint to have a semi-circular tenon in the centre of the section. This is particularly useful in circular or round posts.

A piece of wood should be used as it formed the part of a tree *i. e.*, the bottom should be the bottom and the top should be the top. No wood should ever be used in an inverted direction.

स्थितस्य पादपस्यांगप्रवृत्तिवशतो विदुः ।
ऊर्ध्वमूलमधश्चाग्रं सर्वसंपद्विनाशनं ।
स्रोतोभिमुखमग्रं स्याद् मूलंस्यात्पार्श्वगं सदा ॥
भृगुसंहिता ।

The upper or the lower end of a piece of wood is ascertainable by floating it in water. The end towards the flow of water is the upper end and the other end is the bottom. If the bottom and top of a piece of wood be not known it should be found out before the piece is used. A fine is ordered in case of a default in this behalf.

एकद्वित्रिचतुर्भूमि युक्तेवा पंचभूमिके ।
भित्तेरुपरिभित्तिः स्यादादः पादोपरि तथा ।

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भित्तेरुपरि पादो वा पादोपरि न भित्तिका ॥

मयमत अ० २३

In buildings having more than one story Posts should be situated on Posts and Walls on walls ; no Post should come on a wall or a wall on a Post.

पादोपरिभवेत्संधिरंतरेनैव कारयेत् ।
ब्रह्मस्थलोर्ध्वग द्रव्यसंधानं विपदांपदं ।
ब्रह्मस्थान स्थितः स्तंभः स्वामिनश्चविनाशकः ।
तूलादीन्युपरिद्व्याण्यत्रदोषो न विद्यते ॥

मयमत अ० १७

All joints of beams should be situated on Posts ; a joint situated on the site of ब्रह्म is the source of many dangers. It should be remembered here that vertical pieces of wood &c., are called रुद्र and Horizontal pieces are called विष्णु. A horizontal piece at right angles to विष्णु is ब्रह्मा and thus the middle point of a beam is ब्रह्मस्थान or the site or birth-place of ब्रह्मा. A Post on the site of the ब्रह्मा is a death blow to the structure except in Trusses. In Trusses the vertical load on the centre post is counteracted by the strains on the side pieces and hence a Post in the centre of a beam is not to be objected to in the construction of a Truss.

उपत्युपरिभूमिस्तु द्वादशांश विवर्जिता ।
प्रासादे सर्वदा कार्यास्तंभाद्यस्यानुसारतः ॥

मयमत

द्वारंतूर्ध्वभवं च भूमिरपराह्णखाऽर्कभागैः क्रमात् ॥

भृगु संहिता ।

The stories one over the other should be decreased in height by about one twelvth as one goes higher and the Posts, doors &c., should be made less accordingly.

सकलक्षितिपेंद्राणा मेकादशतलंभवेत् ।
नवभूमिर्द्विजेंद्राणां नृपाणां सप्तभूमिकं ॥ मयमत

गृहं चतुर्हस्तमितप्रमाणं वृद्धयाद्विरामांत विलस्ति भागात् ॥ राजवल्लभ

भूमिलंब मितिप्रोक्तं त्रिहस्तादि नवोदयं ।
देवानां सार्वभौमाना माद्वादशतलंविदुः ॥

कश्यपसंहिता ।

The houses of kings and temples of gods may have any number of stories up to twelve and the height of the ground floor should be three or four hands to nine or eleven hands according to the number of stories. The topmost story to be three to four hands high and the lower ones to increase by a hand or a half.

स्याद्भूमिरेका वसुहस्तगेहे दशाभिवृद्धयाच ततः परं भवेत् । दिक्शालांतं ह्येकशालादि गेहं ज्येष्ठामध्याचाधमानां क्रमेण ॥ शिल्पदीपक ।

A house eight hands square should have only one floor and for houses increasing by ten hands more should have a story for every ten hands ; houses should have one to ten storeys.

3 STAIR CASES.

तले तले तु सोपानं प्रयुंजीत विचक्षणः ।
त्रिविधं तस्य मूलं तु चतुरं वृत्त मायतं ।
चतुर्विधप्रकारं स्यात् त्रिखंडं शंखमंडलं ।
वल्लीमंडल मत्यर्ध गोमूत्रेण समाहितं ।
मूलादग्रात्क्रमक्षीणं प्रथितं शंखमंडलं ।
स्याद्वल्लीमंडलं वृक्षारोहि वल्ली समक्रियं ॥

मयमत अ० २६

The Engineer should arrange staircases for communications from floor to floor ; their beginning is of three sorts, *viz*., (1) square (2) circular and (3) oblong. Stair cases are of four sorts *viz*., (1) straight (2) gnomanal (3) like a conge (4) like a creeper.

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(1) **सम** Straight stair-cases are those in which the steps go straight from bottom to top.

(2) **त्रिखंड** Gnomanal stair-cases are those in which after a few steps there is a landing and a turn. These landings and turns may be more than one also to suit the circumstances of the case.

(3) **शंखमंडल** Stair-case like a conge is one in which the steps go winding round and decrease in width like the revolutions in a conge.

(4) **वल्लीमंडल** Stair cases like creepers are winding stair-cases without reduction or increase in the size of the steps.

A stair-case is composed of three posts *viz* **अश्वपाद** the sides, **शयित** stretchers **आरोहस्थित** risers and it may be Right-handed or Left-handed according to the turn.

अश्वपादोपरिस्थित्यारोहणं वामदक्षिणं ।
अश्वपादस्य विस्तारो द्विगुणाद्यश्चतुर्गुणात् ।
शयित व्यास पादार्ध त्रिपादांश दृशोदयैः ।
स्थितानीभवालवृद्धसमखंडान्यनुक्रमात् ॥

मयमत अ० २६

शयान फलकव्यासः षोडशाष्टादशांगुलः ।
समुद्गतं षडं शैक मेवं सोपान कल्पनं ॥

मयमत अ० २६

The width of the stretcher should be 16 to 18 **अंगुल** and the rise should be six **अंगुल**. The depth of the sides should be twice to four times their width and the thickness of the stretchers and risers should be $\frac{1}{4}$ to $\frac{1}{2}$ their diameter.

द्विदंडाद्या सप्तदंडा सोपानस्य विशालता ।
हस्तव्यासं द्विदंडं तत्पादव्यासं तु बाहलं ॥
हस्ते यथा वलं योज्यं प्रवेश स्थित शायिनोः ।
सोपानं सर्व वर्णा प्रादक्षिण्यादि रोहणं ॥

मयमत अ० २६

The width of a stair-case should be one hand to three and a half hands and its length should be eight hands to twenty-eight hands. Pieces for the railing should be used according to requirements as also risers and stretchers As a general rule the stair-cases should be right handed *i. e.* should turn to the right.

अधिष्ठानादिशेहार्थं सोपानं पार्श्वयोर्मुखं ।
हस्तिहस्तं चाश्वपाद फलकांतं प्रयोजयेत् ।
सोपानं तदधिष्ठान स्तंभप्रस्तरवद्भवेत् ॥

मयमत अ० २६

Steps taking one from the ground to the top of the plinth should go straight in front, they may have stone walls and should have stretchers and risers of stone with a railing of the same materials and posts.

तस्मिन् भित्तिषु बाह्यकासु शुभदः प्राग्भूमि कुंभ्यां तथा । प्रासादेच मठे नरेंद्र भवने शैले शुभोनोगृहे ॥ शिल्पदीपक

The stair-cases should be located in walls in the outside or inside the plinth; the stair-cases should not be open except those in courts, schools, palaces, and mountain passes.

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ATLANTIS. THE LOST CONTINENT.

(By Mr. R. V. Lissan.)

Atlantis, the submerged continent of legend has attracted the attention of students of history and archaeology, for centuries since its first mention by Plato in his work, the 'Timœus,' some believing the story, others ridiculing it and denying its possibility. His account deals with a conversation that Solon had with the priests of Egypt while he was on a visit to that country. He was told by them that there had been a large island in the Atlantic Ocean, where civilization, the arts, sciences and commerce had originated and flourished to a high degree, but which had been sunk by a series of cataclysms and earthquakes.

This island is said to have been very large, the source whence culture had spread to Europe and Asia. An account is given of its chief city and its environs, but it suddenly breaks off and is unfinished.

In an examination of the story—in an attempt to sift the legends and tales, relating to it, we can approach it by several ways :—geological, geographical, traditional and historical.

Geologically speaking, there is nothing improbable in assuming that a tract of land may have existed as stated. We know that the earth's crust is continually changing. The Himalayas have been raised by slow movements. The Andes are of comparatively recent origin, from a geological point of view. On the Grampians of Scotland are found sea-shells, showing that at one time they formed the ocean floor and so on.

Turning to the subject of geography, some years ago, an expedition known as the Challenger Expedition. was sent out by the Admiralty, to take deep-sea soundings in the North Atlantic Ocean, An elevated submerged plateau was located in the mid-Atlantic, south of the Azores. This plateau is in length about 900 miles with a width of from 100 to 400 miles, the Azores being the narrow apex of the ridge which is known as the Dolphin Ridge; the soundings outside this limit, suddenly take a much greater depth, showing that it is above the real ocean floor and is really an elevated plateau, more particularly as its surface is irregular outlining hills and valleys such as are found in land configuration; it is also thickly covered with volcanic deposits, indicating that it has been the scene of stupendous eruptions. The Azores are also covered with lava deposits, black, red and other colours, showing that there also has been considerable activity.

In its traditional aspect, will be found perhaps, the richest field of evidence, apart from the story told by Solon. Atlantis is said to have been a powerful empire, to have had settlements and colonies in Mexico, Peru, Ireland, Spain, Egypt, the Mediterranean shores and even as far as Chaldea and Ceylon, and to have been sunk about B. C. 9, 500. . Off the West coast of Ireland there is said to have been an island called Hy Brazail to which there are references in early Irish legends such as of the Voyage of Bran. Another was called St,

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Brendan's Isle mentioned in early Irish traditions.

In America the Indians say that their place of origin was in the East, in a land where the four races of mankind dwelt happily together, the red, yellow, white and black, but the land sunk in a single night. The sacred book of the Quiche Indians, 'The Popul Vuh' of which translations exist recount the event. The tribal legends of the Zuni and Mandan Indians are similar. The Mandan Indians were white with fair hair, whence came they?. The Mayas of Yucatan, an ancient race who still survive, recount that they were once visited by a white man, whom they called Quetzacoatl, long ago, who came to them sailing out of the East in a bark of serpent skins, taught them civilization etc. and then sailed away, promising to return. This points to the direction of Atlantis. On some of the West Indian Islands are paved causeways leading to the sea shore and there terminating abruptly. Were these roads to or from Atlantis? The West Indian islands are said by some to be the highest points of a submerged land, just as the islands of the Egean Archipelago, the East Indian and Polynesan groups.

The Phoenicians long believed the Atlantic Ocean to be full of unknown terrors and to be impassable.

The flora of Europe and America show many points of resemblance between the species, both of trees and flowering plants, favouring the idea of a common origin or of some means by which they were carried from one continent to another across thousands of miles of ocean.

The lemming, a species of Norwegian rat, periodically migrates in immense swarms to a point on the coast where it plunges into the sea and is drowned in vast numbers. It is said that the reason for this strange fact is that there was once a land connection which reached either to Atlantis or America and that the instinct is preserved in the race memory of the animals who seek to migrate to the lost land.

Apart from the above considerations which are based on tangible evidence there are the statements of occult students who aver the truth of the existence of Atlantis, even going so far as to give its size, peoples, towns and sketches of its history.

It is mentioned by Mr. Le Plongeon, the celebrated American archœologist, in his book, 'Queen Moo and the Sphinx' that the Greek alphabet is a record in the Maya language of the destruction, giving the date and some particulars of the catastrophe.

ARYA SAMAJ ACTIVITIES BADLY NEEDED IN BENGAL.

(By Mr. Romesh Chandra Banerjee, M. A.)

The Arya Samaj has done and is doing excellent work in Northern India. In the dark days of Moplah outrages in Malabar it has been the refuge of hundreds of helpless oppressed Hindus, who were forcibly converted to Islam and whose co-religionists thought it wise to give them up, partly from political considerations, and partly from that suicidal apathy which has been a baneful charactiristic of the Hindus for centu-

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ries. The Arya Samaj is really the Salvation Army of the Hindus.

It pains me, however, to see that the Samaj has made so little progress in Bengal yet. If an insignificant Bengali can speak on her behalf, of all the provinces of India, Bengal needs most the vitalising assistance of the Church Militant of the Hindus. Bengal is even now a predominantly Non-Hindu Province. From figures disclosed at a recent sitting of the Bengal Legislative Council, it was evident that in the last decade, the number of Hindus declined by one percent, while the Musalmans increased by five per cent. And it is a well-known historical fact that once a race begins to decline it dies out very fast. There are a multitude of causes of this 'Hindu' decadence. But the most amazing feature about the whole distressing phenomenon is the utter indifference of the Bengali Hindus. The most prominent of them are either busy——grinding their own axes or pursuing their political or other hobbies, supremely ignorant of the fact that their own graves are being dug at this moment at their feet. It may or may not be possible to arrest the decay of a whole race ; but the same may be said of many other current pre-occupations of our leading men. Besides, there is nothing but good in a manly endeavour to rescue an ancient race from an undesired death.

But, for a humble man like myself, it is nothing but crying in the wilderness. It requires a powerful voice, one that can compel attention and hearing, to rouse the people of Bengal from their fatal somnolence. Will the Arya Samaj turn its attention to this ill-fated province ? There is a branch Samaj at Calcutta ; but that is not sufficient. Intense propaganda work is urgently necessary, especially in East Bengal, where conversion to Islam, in remote villages, is almost a daily affair. In villages, where the majority are Musalmans, and the Hindus poor and un-influential, kidnapping of a Hindu girl ,virgin, married or widow is not uncommon; neither is rape an unheard-of event, though the timid Hindus keep all these facts secret. The result of every such occurrence is the rejection of the unfortunate Hindu woman by her relations and ultimate conversion. Of that peculiarly Hindu monstrosity viz excommunication on ground of pollution by touch, the result is frequently the same. So that from this cause alone, the Hindu community of East Bengal incurs a recurring numerical loss. I will not deal here with the economic and climatic causes, for they affect both Hindus and Musalmans, though there are people who, when speaking of the detirioration of the people, can see in the political condition its only cause, forgetting that this cause applies to Hindus who are dying out as also to Musalmans who are yearly growing in number.

Another peculiar attitude of modern Hindus is their encouragement of those very forces that are attacking and killing Hindu Society. This is partly due to a frame of mind which has recently obsessed the educated Hindus of Bengal, and partly to their inherent weakness which passes by the name of liberality. What would you think, for instance, of an educated Bengali patriot, who stands up at a Calcutta meeting and shouts congratulations and words of deep admiration for the Moplahs at the very time when he reads in the papers of the horrible outrages committed by these fanatics upon Hindu men, women and children and upon their religion ? And Mr. Devadhar of the Servants of India Society has said that Bengal gave next to nothing for the relief of the distressed Hindus of Malabar. I am not aware of the extent of success of the appeal which Mr. Fuzl-ul-Huq of Calcultta issued in a Musalman paper for money contribution for assisting the Moplahs,

As to the liberality of the Hindus, it is sufficient to say that this so-called liberality has been their death. We are really liberal to everybody except our own co-religionists. For instance, the other day, I read in the Vedic Magazine, that the Hindu authorities of Faridcote state expelled some Arya Samaj preachers. Evidently these gentlemen could not do the same thing to Islamic Moulvis or

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Christian padres. Again, in the December issue of the same paper, I find two articles on the Samaj, one by an Englishman who has nothing but admiration for the Samaj, the other by a prominent Bengali political leader, who describes the ideal of the Samaj as narrow and chimerical. It is said that when, about a thousand years back, the Moplahs came to settle in Malabar for trade, the Hindu Zamorin of the place, in his over-liberality to the Musalmans, made it a law that every family of Hindu fishermen of his Kingdom must give one son to the Moplahs, so that the latter might not suffer any inconvenience for numerical inferiority. And we all know what has been the reward of this Hindu liberality. Had the Zamorin been a little "narrow-minded" according to the vocabulary of some "liberal" Hindu political leaders, Malabar might have been spared many afflictions. It is unnecessary to multiply instances from history. Suffice it to say that, had the Hindus of middle ages been a little less liberal to others and a little more so to their co-religionists and countrymen, the history of India would have been written otherwise. The followers of every other religion know well how to safeguard their interests and defend themselves from the attacks of others; we go on, in the name of broad-mindedness---sacrificingthe interests of our community---interests which are ever unconnected with those of any foreign race--and giving hundreds of our co-religionists up to other aggressive religions.

The above remarks apply to the Hindus of all provinces but they are perhaps applicable with greater force to the Hindus of Bengal. To counteract this self-destructive tendency among Hindus, there is only one remedy which will recommend itslef to all except those who seem to think that the Hindu was born to be converted to other Non-Aryan religions and to be the natural prey of every other aggressive community. So long as there are other religions in the world ready to invade Hinduism it must protect itself, and in doing so go on proselytising. So long as there are millions of men in India who claim the interests of their community and religion first and everything else afterwards, Hindus must be on their guard, if they want to live. If there is narrowness in the Vedic ideal, therein lies the salvation of the Hindus and their very existence depends on it. They cannot allow themselves in the name of liberality, philanthropy or even patriotism, to be completely overwhelmed and swallowed by any other community. Theirs is the only ideal which is truly and purely Indian.

Signs of disintegration are not wanting in the Hindu society all over India. These are most patent in Bengal. Bengali Hindus are moreover, more timid and less virile than their brethren of other provinces. They have a right to be rescued by their manlier co-religionists of upper provinces. In the evil days of old, when Vedic religion was about to die out in Bengal, a band of Aryans from Kanauj came to her rescue. Twelve centuries have rolled by; Bengal is again in dire distress. If she is not saved in time, the whole fabric of Aryan culture may be extinct in her home. Will not the Arya Samaj come and revive the sacred fire in this otherwise doomed province? Bengal seems to have sunk so low that she is incapable of helping herself. She must be taught the value of Hindu unity, fraternity, efficient organization and thorough and real social reform.

Among the depressed classes, there is a vast field of work. To make its influence felt, the Samaj can start a college in Calcutta or in some important centre in East Bengal, with a few connected Schools.

It may seem presumptuous on my part to make these costly suggestions as I am unable to contribute anything towards the expenses. But though a poor man, my heart bleeds when I think of this ill-fated province. I am not familiar with the inner condition of the Punjab; but there the Samaj is doing its utmost to save the dying Hindus. But the Bengalis have not

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yet lifted a finger to save their dying brethren. One Bengali gentleman a true patriot though not of the popular brand, has tried in vain to turn our attention to the slow but sure extinction that awaits us. But his voice has been a voice in the wilderness and he was moreover laughed at and slighted by many, who thought, he ought to have exhausted his breath only in abusing the Government ; for according to many that is the only test and measure of patriotism. This gentleman may be of great use to the Samaj, for he is a man of some substance. There may be others who will come forward, once they are convinced of the necessity of such work. Above all, that God, whom our forefathers worshipped heart and soul will stand by the Samaj and crown its efforts with success. Will the Samaj at once commence active propaganda in Bengal and thus rescue her in time ?

SPIRITUALISM—A FRAUD.

(By Mr. J. R. Bhatia, M.B. C.H.B. D. T. M.)

Some time ago there appeared an article in the Vedic Magazine under the heading of 'Spiritualism, a fad'. It would be more appropriate to call it a fraud, though not always conscious fraud. It is common tactics on the part of the supporters of this new religion to cite the names of a few prominent scientists who give their allegiance to Spiritualism and thus shut the mouth of the uncritical funwary. Wallace, Crooks, Bennet, and Lodge are a striking array of names but be it remembered, that no creed, theory or dogma whether concerning religion, society or science, has ever been without its great disciples and yet how many scientific theories and religious dogmas have crumbled into pieces within the last 50 years ! How many sane people to-day, believe in the flat earth, the bodily resurrection of Jesus or his Virgin birth, witchcraft, the divine right of kings, the Christian theory of creation, so on and so forth and yet can it be seriously disputed that all these theories were believed in by otherwise some of the greatest personages in history ?

It is impossible to discuss Spiritualism from every aspect, within the scope of a small article but I think the study of the history and characters of Mediums would be most profitable ; because " Mediums ", as is well said by Joseph McCabe " are the priests of the Spiritualist religion. They are the indispensable channels of communication with the other world. From them alone and through them alone can one learn the conditions under which manifestations may be expected. Were they to form a Union or go on strike the life of the new religion would be more completely suspended than the life of any other religion. They control the entire output of evidence. They guard the gates of the beyond. They are the priests of the new relegion.

Modern spiritualism was born in the year 1848 when a fraudulent little American family-syndicate was formed with Mrs. Fish as the managing director with the purpose of making a profitable concern, the power of her younger sisters to rap out "spirit" communications with the joints of their toes. And from that day until ours, there is hardly a single prominent medium who has not been convicted of fraud. The following is the verdict of the French astronomer Flammarion who believes that mediums do possess abnormal powers and has studied them for nearly sixty years: —

"It is the same with all mediums, male and female. I believe I have had all of them from various parts of the world at my house during the last 40 years. One

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may lay it down as a principle that all professional mediums cheat but they do not cheat always.

Great fuss is made about paid, and unpaid, mediums. This is what the experienced astronomer says about them:— "I have seen unpaid mediums, men and women of the world cheat without the least scruple out of sheer vanity, or from a still less creditable motive—the love of deceiving. You must distrust both classes (paid and unpaid").

Listen to the verdict of a medical man of leisure and means who studied the mediumistic phenomena for 30 years— Baron Von Sehrenk-Notzing:—

"It is indisputable that nearly every professional medium (and many private mediums) does part of the performance by fraud. Conscious and unconsious fraud plays an immense part in the field ..."

Mr. Herward Carrington who has studied mediums for 2 decades in various parts of the world says:— "Ninety-eight per cent of the (Physical) phenomena are fraudulent." One must guard against the distinction of paid and unpaid mediums. The unpaid ones are generally found to be living in luxury in the company of people above their social position. They are kept by some wealthy lady ; no charge is made at the door to convince the sitters of the lack of any pecuniary motive for fraud. Not many years ago, Professor Reichel tired of exposing professional mediums heard, that the daughter of a high official of Costa Richa was producing wonderful materialisations. On going there and studying the whole phenomena, he found, the ghost was a servant girl or her mother smuggled in through the back door. The medium refused to materialise a ghost. She could'nt do it. The daughter of an Italian chemist Linda Gazerra cheated scientific and professional men for 3 years (1908-11) but, was at last found to conceal her 'ghosts' and 'apports' in her false hair and her under clothing. Even Sir A. C. Doyle wants to classify mediums into white, grey and black "in accordance with the degree of their genuineness. The four spotless ones were Home, Staintion Moses, Mrs. Piper and Mrs, Everett— not a great record for 70. years But all these snow-white mediums have been found out and exposed, several times during their mediumistic career and still men like Conan Doyle go on believing in and preaching their snow-whiteness.

In 1866 a wealthy London widow, (Mrs. Lyon.) asked Home, to get her in touch with her dead husband. This he did at once of course. He stuck to the lady and got immense sums from her by bringing messages from the dead husband to the effect, that she should adopt Home and endow him. She gave him at once £2600. Later on by the same fraudulent means, he got £7000 from her. Home was sued; the case was in London from April 20 to May 1,1868 under Vice Chancellor Gifford and the court of justice compelled Home to return the lot. This is the official judgment on a white medium.

Stainton Moses chose an exclusive circle of sitters who would never look for fraud. Carrington says, "no test conditions were ever allowed to be imposed upon this medium". His tricks were always performed in very bad light (if any) before a few chosen uncritical friends.

Take the Foxes who began the movement. In 1888 Margaretta Fox who had married Captain Kane and had been brought to some sense of her misconduct by him confessed (in the New York Herald September, 24) that the movement was from the start a gross fraud engineered for profit by her older sister and that the whole spiritualist movement of America was steeped in fraud and immorality.

Mrs. Guppy who duped Russel Wallace for years, was caught at Amsterdam in 1878, along with Rita and Williams and they were searched. Rita had a false beard, six handkerchiefs and a bottle of phosphorised oil. Williams had the familiar black beard and dirty drapery of "John

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King " (the converted pirate) and scents.

The story of Florence Cook who has duped such a great scientist as Sir William Crooks , is most interesting. Suffice it to say that she was exposed four times and when ultimately, she saw that even Sir William Crooks was not quite satisfied and wanted to impose very rigorous tests on her, she declared that her mission was over, of course. Always so when found out. ' Craddock the most famous materialising medium in England who had duped the most cultivated spiritualists of London for years, was caught and fined £10 and costs at London, in 1905. Marthe Berand the next sensation of the spiritualist world was caught in 1907 and had to be transformed into 'Evac.' Miller, the wonderful San-Francisco maker of ghosts was exposed in France in 1908. Vom-Abend, the marvel of Berlin and the pet of the German Spirtualist aristocracy, was exposed and arrested in 1909. Bailey, the pride of the Australian spiritualists was unmasked in France in 1910. One can go on adding to the list of these Spiritualist mediums including, Fowler Hudson, Miswood, Mme. Blavatsky and showing how every one of them was found out and their trickery exposed.

The raps, levitations, materialisation,etc. are all done by fraud in a very clever manner and a demonstration of how they are done was given by Margaretta Fox (one of the founders of Spiritualism) in New York in 1888 publicly. Tons of phosphorous have been used in the service of religion since 1848. It has taken the place of incense. The Saintly Moses twice had a nasty mess with his bottle of phosphorous. Certain sulphides electricity (in modern times) and chemicals of the pyro-technic port, and phosphorous are used in the production of luminous phenomena. Mr. SidneyHamilton described in Pearson's weekly (February 28,1820)an illustrated catalogue of 40 pages, which he had with great difficulty secured. It was the secret catalogue of a firm that supplied apparatus to mediums. The outfit includes " a self-playing guitar" a telescopic aluminium trumpet (for direct voice) magic tables, luminous objects, and even a fully materialised female form (with face that convinces) .....floats about the room and disappears.....price £10. "For Rs.40 you can get an apparatus which will levitate a table so effectively that 2 or 3 persons can not hold the table down.

Such is the Spiritualism ! Any one who, knowing the facts about the mediums can seriously believe in the spirit messages, from the other world, is not very particular whether he is deceived or not. Part of such like phenomena as automatic writing etc can be explained quite naturally and so are certain psychological manifestations, the trance etc. The latest researches of Freud, and Jung in the realms of the unconscious and pre-conscious mind, will explain almost all cases of multiple personalities. Now it will not be seriously disputed that during the last 7 years, these mediums or priests have perpetrated more fraud than was ever attributed to any priesthood before. Christian Church seems spotless in comparison.

The Vedic Dharma and Christianity.

(By P. Dharma Deva Siddhantalankar.)

Vedic Dharma is the fountain-head of all religions as Sanskrit is the mother of all languages. It is the purest and the first Dharma on the face of the earth. Such is the belief of all Aryans whatever sect they may belong to. If Vedas are truly the revealed books as all the Aryans certainly believe, it naturally follows that all the sublime teachings of the different scriptures should be found in them. My

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study of these Holy Scriptures convinces me that that is really the case.

To-day I propose to deal with the relation of Christianity with Vedic Dharma.

At first sight, it may seem difficult to find out any correspondence between these two religions ; but even a moment's thought will show us that there are many points of contact between them. Let us take into account both the points of contact and difference and then alone we shall be in a position to decide which of the two religions is more acceptable.

(1) The first point of contact is that both of them assert the Fatherhood of God. I need not quote from the Bible in this matter, and the following verses from the Vedas are enough to give countenance to my statement.

(a) त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूविथ ॥ Thou art our Father, O Lord Thou art our Divine mother.

(b) स नो बन्धुर्जनिता स विधाता *i. e.* God is our Friend Father and dispenser of justice.

(c) अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरमित्सखायम् *i. e.* I regard God as my Father, as my Brother and my Friend.

(d) त्वमग्ने प्रमतिस्त्वं पितासि न । O Lord ! Thou art our Father and the giver of true wisdom.

(e) यो नः पिता जनिता यो विधाता *i. e.* God is our protector Father and dispenser of justice.

It is clear thus that Vedas mention the Fatherhood of God in the most unmistakable terms ; not only that, but they go a step further and teach us to regard God as our Divine mother the embodiment of Love pure and simple.

(2) The second point of contact which is based upon the Fatherhood of God is the brotherhood of mankind In the Bible there are references to this universal brotherhood but nowhere is it expressed in such unmistakable and impressive terms as in the Vedic verses like अज्येष्ठासो अकनिष्ठास एते संभ्रातरो वावृधुः सौभगाय which emphasise that all men are brothers. There is none superior among them none inferior by birth. In another verse the word अमृतस्य पुत्राः *i.e.*, the children of the Immortal God has been used for all persons to whatever caste, creed and country they may belong.

(3) The third point of contact is the belief that realisation of God has for its foundation the purity of heart. Jesus lays much stress on it, so much so that Mr. Renan in his "Life of Jesus" referring to this matter writes :—

"An absolutely new idea, the idea of a worship founded on the purity of heart and human brotherhood, through Jesus entered into the world—An idea so elevated that the Christian Church ought to make it its distinguishing feature."

As regards the sublimeness of this idea of worship founded on the purity of heart there can not be the least shadow of a doubt. But the question is, is it really an absolutely new idea as Mr. Renan would have us believe ? In my humble opinion the answer to this question can be given in the affirmative. In the Vedas we find times out of number passages like मायुष्महि मनसा दैव्येन and तन्मे मनः शिवसंकल्पमस्तु *i.e.* Let us always have divine mind. Let our mind

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always entertain good thoughts. These passages when studied impartially lead us to the conclusion that this sublime idea of worship founded on the purity of heart was not a strange idea at least to the Vedic sages taking even for granted that the Vedas are human compositions.

(4) The fourth point of contact is the Omniscience of God. Though in the old Testament there are hundred and one passages to show that the Jewish God is not free from errors. Passages, like "Thy Father which seeth in secret himself shall reward thee openly" abound in the new Testament. Is that not a Vedic idea? We are expressly told in the Atharva Veda "सर्वं तद् राजा वरुणो विचष्टे यदन्तरा रोदसी यत्परस्तात्" *i.e.* King Varuna (God) knows everything of this earth as well as of the sky above. None can ever escape from Him. Where two persons meet He is there as the third. I need not dwell at length on this point.

(5) The next point of contact between the Vedic Dharma and Christianity is the Golden rule expressed in the words "All things whatsoever you would that men should do to you, do ye also so to them. For this is the Law and the Prophets." In the Yajurveda "we find this Golden Rule enunciated in the following unmistakable terms. यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति। सर्व भूतेषु चात्मानं, ततो न विचिकित्सति॥

He who looks on all beings as his own selves and sees universal spirit pervading them all, can never hold any being on earth in contempt.

To look on all beings as your own selves ——is that not the foundation of the Golden Rule that the Veda lays down in clear terms as quoted above. It goes without saying then that the most sublime Golden Rule mentioned in the Bible is not at all original.

(6) Setting aside many minor points of contact we come to what according to the Christians is the bublimest and most original teaching of the Bible. I mean "Love your enemies. Bless them that curse you. Do good to them that hate you and pray for them that despitefully use and persecute you."

As regards the noble-mindedness and largeheartedness of Jesus who gave such a noble piece of instruction to his disciples we have not the least shadow of a doubt. But the question is, is this noble precept not to be found in ancient Sanskrit, Pali and Hebrew Literature? None who has taken pains to study the literature of the above languages will make bold to answer the question in the affirmative. Even a bird's eye view of ancient literature will convince us that almost all sages and great souls in all ages have been preaching the same thing. Verses like

अक्रोधेन जयेत्क्रोधमसाधुं साधुना जयेत्।
जयेत्कदर्यं दानेन, जयेत्सत्येन चानृतम्॥

which abound in the Mahabharata and the Pali literature are sufficient to bear me out. When we turn our attention to the Vedas themselves, we are taken aback by finding verses like मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे *i. e.* Let me see all beings with friendly eyes अनमित्रं नः पश्चादनमित्रं न उत्तरात्। इन्द्रान मित्रं तो ऽधरादनमित्रं पुरस्कृधि।" Let me have no enemy in any direction सर्वा आशा मम मित्रं भवन्तु and आरे द्वेषांसि सनुतर्दधाम which means, "Let all persons

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in all directions be my friends and let us throw off all feeling of enmity and hatred. All passages of this nature which occur in the Vedas at many pleces show beyond the possibility of a doubt that to love all beings on earth is the principal teaching of the Vedic Dharma. But it must be borne in mind that taking into consideration the interest of the whole society Veda does not prevent Kshatryas from punishing and even killing persons who stand in the way of general good. It asks them, however, to discharge that duty with a disinterested heart free from the spirit of revenge or personal hatred. It may be clearly brought home to us by the words which Veda puts in the mouth of a victorious general addressed to his defeated enemy. These words are अपपत्राः प्रदिशो मे भवन्तु, नवैत्वा द्विष्मो अभयं नो अस्तु *i. e.* Let me have no enemy in any direction. I have no enmity even with thee. Let there be fearlessness from all sides.

How beautifully these words give expression to the truth that Vedas prevent us from entertaining any ill-feeling even towards our enemies.

Here I need not deal at length with the fact that in beautiful and most impressive words like "when thou doest alms, let not thy left hand know what thy right hand doeth" Jesus only echoes the teachings of Gita which in every line lays the greatest stress on disinterested work.

These points of contact between the two religions prove beyond doubt that they are not quite different from each other. Jesus never laid stress on dogmas. Many eminent scholars hold the view that the first three synoptical Gospels do not give tone to the received dogmas of the present-day Christians. Here I do not propose to dwell upon the subject at length. I shall only refer to some passages from the Bible and then leave the readers to form their own judgment.

Let me take first the Christian dogma of Redemption by grace. According to this dogma it is only through the Divine grace that the sinful nature of man wears off and he is able to attain salvation. It is only by having faith in the name of the Holy Son that salvation falls within the reach of a human being. Thus says the 4th Gospel "He that believeth in Jesus Christ is not condemned, but he that beleived not is condemned already because he hath not believeth in the name of, the only begotten son of God. In the synoptical Gospels however there is very little to support this dogma. We read for instance in St, Matthew:— Not every one that sayeth unto me Lord, Lord, shall enter into the kigdom of God, but he that doeth the will of my Father which is in heaven. In another place Jesus says to his disciples :—Except your righteousness shall exceed the rightionsness of Scribes and Pharisees, you shall in no case enter into the kingdom of heaven.

Passages of this nature are in perfect harmony with the Law of action enunciated in the Shastras. They are, however quite at variance with the dogma of Redemption by grace which is undoubtedly the foundation of Christianity.

Let us take now the dogma of the Divinity or Sonship of Jesus Christ.

The epithet (Son of God) has been used even in the Synoptical Gospels but

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the following passages from the Bible will convince us that all those who are righteous persons may be called by that name. (1) Blessed are the peace-makers for they shall be called the children of God. (2) That ye may be the chlidren of your Father which is in heaven. (3). Ye shall be the children of the Highest. (4) Pray to thy Father which is in secret.

We are justified in concluding then that to regard Christ as the only begotten Son of God is not at all subscribed to by the Synoptical Gospels.

Now we come to the dogma of Trinity. This Trinity consists of Holy Ghost, Holy Father and Holy Son. These three though separate are also one—by what miraculous formula is a riddle. There is only one verse in the Bible which expressly mentions this Trinity. The verse runs as follows :—'There are three that bear record in heaven, the Father, the Word and the Holy Ghost and these three are one.' (John I) Regarding this verse it is interesting to note that it was not found in the Bible edited by Erasmus in 1516 A.D. Even Luther while editing the Bible omitted this verse perhaps regarding it as an unfortunate interpolation. In no ancient manuscript this verse is to be seen These facts may throw sufficient light on the spurious nature of the verse on which is founded the principal dogma of Chritianity. The points of difference between the two religions are too well-known to be mentioned here in detail. The Vedic Dharma is purely monotheistic. According to it God alone is to be worshipped and all beings on earth are His children. Christianity teaches that Christ alone is the saviour of the world.

If it is only by having faith in the name of Jesus Christ that men may be saved, does it not follow that all those prophets who preceded Jesus were thrown into Hell. Will our Christian brethren assert this ? Can such a dogma ever stand the test of reason ? According to the Vedic Dharma, men, however noble-minded they may be can not be expected to be altogether free from all shortcomings and weaknesses. It is God alone who saves mankind by sending His Divine grace every now and then and not Moses,Jesus,Mohammed and other Prophets. Jesus himself gave utterance to this truth when he said, "Why callest thou me good? None is good save God only"! Is it not a surprising matter that the followers of the same Jesus who did not like to be called good even, regard him as the only saviour of Humanity?

The second point of difference between the two religions is regarding the eternity of three things. Vedic Dharma teaches that God, soul and matter—these three are eternal, whereas the Bible does not make mention of any other eternal but God. I leave it to the readers to judge which of the two relegions is more logical on this point.

The third point of difference is as regards wealth. Condemning riches downright Jesus goes so far as to say "It is easier for a camel to enter into the eye of a needle, than for a rich man to enter into the kingdom of God." The Vedic Dharm however taking into the consideration the utility of well-earned riches for bringing about the welfare of society never looks down upon them. Riches are not to blame if a man makes bad use of them.

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Setting aside many other important points in this connection we come to the question which of the two religions is more acceptable. In my opinion that religion is more acceptable which leads to the harmonious development of mankind and whose teachings are in keeping with scientific principles and philosophical thoughts. While writing on Christianity I can not forbear mentioning those martyrs who have left behind them immortal names on account of the persecutions they met with from the hands of the Christian dogmatists. Hypatia, Arias Palagions. Golelio, Bruno and thousands of others had to suffer imprisonment and even death for preaching scientific principles like the plurality of worlds and revolution of the earth round the sun which according to the Inquisition court were 'expressly contrary to the Holy Scriptures.' But I can venture to say that that is not at all the case with the Vedic Dharma. Not only are its teachings in perfect harmony with modern science as scholars like Jeicollia have rightly observed, but in its scriptures are mentioned many scientific truths asSwami Daya Nanda Saraswatee, Shriyut Aravindo Ghosh and many other scholars of note have successfully proved. Vedic Dharma takes into consideration the physical spiritual and social development of mankind and therefore is undoubtedly the first and purest Dharma on the face of the earth.

The Vision India has Worshipped.

(BY PR. T. L. VASWANI, M.A.)

Standing at a corner of a bazar in Karachi one day, I heard little boys and shopkeepers and carriage drivers shout, *Bharat Mata ki Jai.* And I asked myself:— Do they realise what is meant by Bharat? For Bharat is not these stones or this earth. Bharat stands for a *darshan*, a *vision*. In vision is *strength*, is *shakti*. A vision is not a fancy, a mere thought. It is a strong motive force,- an *Ideal* which is more thau an *idea*. A nation never achieved Freedom by shouts and shows. Freedom grows out of Greatness, and a nation attains to greatness by verifying some vision.

Acient Rome was great. Her vision was Power. She showed it in her conquests and Organisation. Ancient Greece was great. Her vision was Beauty. She showed it in her art, he literature, her philosophy, and social life The modern West is not without it elements of greatness. Three of these ar *(1)science (2) politics* and *(3) industry* The West has developed a spir of Science which India needs to enric her life. The West has developed political consciousness which, if we regulated, may yet open new chapter in the world's Scripture of Freedom And industry is a dominant charact eristic of the modern period. Our ag is industrial. Britain's imperialism i in this regard, different from Roma imperialism British imperislalism essentially *economic*. Its motive is e ploitation. Britain does not come t terms with the Turk, because Britai wants Mosul oil. Britain's interest i

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India is primarily *economic*. India is a good market for British "goods" The British "Empire" is a big Business House.

What is the vision which India has worshipped? It is the vision of an inner Realm. Great is science; and greater wonders will science reveal to us in the coming years. Yet what is science without moral values? Force of nature? Yes. But there are deeper forces, the Hidden Forces of the Self, the *Atman*. These did India study in the long ago.

Politics? But more than "Politics" are the Vision and the Dream of the Inner Realm. And they who built Aryavart were not politicians but Dreamers Singers, Poets, Sages, *Rishis*. Professional politicians have oftener than not mismanaged national affairs. Seers have been the saviours of nations.

The great Ones of India studied an Inner Realm, studied its Laws, One of these only may I indicate to day. It is referred to, again and again in India's Scriptures and Epics. An Upanishad mentions it in pregnant words.—"Whatever is, is God-vestured. Rejoice through Renunciation," This Law—of seeking *anand*, in and through Renunciation,—was sought to be worked out, as it seems to me in the literature and Philosophy and religion and *asrams* of Aryavarta. *Brahmacharya* was the basis of student-life. Student was to shun luxuries. The householder was to live a life of continence. His life was regulated by *disciplines* in food and dress and marriage. The *vanaprsthi*, and *sanyassin* were pre-eminently men of *tapasya*, of renunciation. The same Law was sought to be worked out in the *varnas* of old. The Brahmin was to teach but not make money, the Kshatrya king ruled but with an aspiration later to renounce. The Vaishya earned but did not become a "profiteer" or a multi-millionare.

It was a refined civilisation evolved by Aryans in India. And a striking feature of it was,—*simple* life not *bhoga* (sense enjoyment). Much of what is named "civilisation' to day is really *bhogacharya*. Aryan Civilization was inspired by *Bramacharya*. It was a Civilisation which offered its fruits at the Feet of God. A volume has been recently published. It is named "*Civilization in the United States*." It is written by 30 contributors. And, the conclusion arrived at by all these learned writers is:—Civilization in the United States,—there is none. The unanimous decision of 30 is significant. Motors, picnics, cinemas, gramophones and many other things. But these are instruments of *Bhoga*. And Civilization is not *Bhoga*. Families are becoming smaller in several Western countries. Marriage has ceased to be a sacrament. Journalism is falling more and more into the hands of dishonest writers. Politics are being invaded more and more by opportunists. A democracy to be safe must be swayed not by mountebanks but by sages, by thinkers, by men of sacrifice.

Rejoice in Renunciation;—such is the vision India worshipped in the days of her greatness. What vision will you worship? There are, "Parties," to-day,—you say,—in the National Camp. Let each party do its work. But let the Motto of all be *National Tranformation through the power of Renunciation*. The other night, I dreamt a dream. I wandered here

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and there; then there came a voice saying;—Arise and See, and I went into a little boat, and I saw there some people. They called themselves Pilgrims. And they were wounded, and I asked what was the meaning of it all and a voice said:—Wait and see. And soon the little Boat of my little dream touched the shore. And upon the shore stood radiant forms. And they looked at the wounded ones, the pilgrims in the Boat, and greeted them in joyous strains:—"Well-done! Worshippers of the Vision! Well-done ye that are wounded in the great good Fight!" Speaking to young men at this anxious hour in our destiny, let me say:—India worshiped a vision of Renunciation when she was Great. Worship ye the same vision to-day, then enter the Field of Action. Suffering will be your reward. It may be you will be wounded, but you will have your place in the Pilgrims' Boat; and you will know that on the other side stand the Rishis, the Spiritual Leaders to greet you in joy:—Well-done, ye that are wounded,—in Freedom's Fight.

INDUSTRIALISM IN INDIA.

(By Pt. Parmananda B. A.)

While reading Manu, one comes across his condemnation of big machinery and asks himself if Manu would take him back to the condition of wild beasts from whom he thinks he has emerged after a long struggle and a trying course of evolution. Machinery has effected a great saving of human-labour and has at the same time added to the comforts and luxuries which the modern mind has learnt to hanker after. Nobody with a grain of common sense in him would discard all machinery or deny its benefits. Machinery has its place in human society in all times and in almost all climes. Even the Negro of Africa has his bow and arrow wherewith he can kill birds of prey and keep his body and soul together. The most ignorant and the most isolated people of any country, say India, make use of some sort of machinery and to their advantage. This same Manu while enumerating the five sins that a householder brings daily upon himself and while suggesting the five big Yajnas as an expiatory measure, doesn't recommend a wholesale rejection of the grindstone, pestle and mortar and the hearth etc.

The question, therefore, reduces itself into a very simple thing. Some machinery is unavoidable; we can't go without it. But our contention is that big machinery is distinctly harmful in the interests of mankind, much more in the case of India which is already the victim of economic exploitation, physical emasculation and moral destruction For a better understanding of the subject the issue has been confined in these lines to a review of the good and the evil that canals and railways have brought to us, as ordinarily andapparently they bespeak prosperity and contentment in any country according to the canons of the present day civilization.

In India too it is tacitly assumed in offical records and in the so-called educated circles, that they have conferred untold blessings on an ungrateful people as those who challenge this statement are called. But it will be seen in the following lines that the blessing has not been an unmixed one. On the other hand it has been outbalanced by the harm and even mischief

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that these canals and railways have positively done.

Taking only one out of the many scourges of these railways, we have merely to call before our eyes the dreadful picture of the floods that swept over the smiling plains and beautiful towns and villages of Bengal and Assam very recently. It is important to note in this connection that the Modern Review of Calcutta, a very sane, popular and responsible monthly, holds the Assam-Bengal Railway responsible to a great extent for the enormous loss of life and property that these floods meant. Nearer home, we have the painful experience of some parts of the Punjab of only a few years back. One could finger out the district of Sialkot for instance, where the farmers had to cut the railway line at several places in order to provide an outlet for the water that had gathered in the fields and that had rendered all cultivation impossible. From these two occurrences, it is easy to notice another evil that this growing network of railways is doing. The railway line is generally placed on a considerably higher level than the adjoining surface. The result is that water generally accumulates on both sides of the railway and this accumulated water gives birth to malaria and other foul diseases. In dry parts of our country, malaria is quite a new thing for the inhabitants of the soil. It has taken a very big toll of human lives in places where fifty years before nobody knew any thing about it Myriads, millions of Indian people have succumbed to it and have been permanently debilitated by malaria. The question pertinent to the subject arises:--What if a few comforts and advantages come to us and we have to pay such a heavy price for them ?

It is thus clear from the above that railways are also a great source of infection and spread the contagion of any disease all around. Lest I may be misunderstood I should point out that it is not intended to run down the railway system which like every other thing in the world has a good deal to say for it. What is meant here is to weigh the advantages and disadvantages in the balance of human reason and to suggest if possible what is comparatively less harmful. As regards the latter point it will do to quote the opinion of the Modern Review itself. In one of its Editorial notes, it was suggested that locomotive engine is not the last word in science and that some countries like France and America have realised the truth of this remark and they spend more on their public roads than on railway lines. Public Roads can be available for all kinds of wheeled traffic, while the railway lines can accomodate only one. Moreover they do not absorb so much of useful land which if brought under cultivation could be turned into gold. As for infection, it requires no logic to prove that inspite of all precautionary measures that are taken, quarantines and the like, contagious diseases have spread. This is qutie a new and lamentable feature in the history of the Indian nation. Beubonic and pneumonic plague, pneumonia, and particularly influenza are purely outlandish scourges.

And what justification possibly could there be for the loss of human life and cattle that one daily hears of in connection with railway accidents ? The piteous cries of passengers that were killed in the railway accident near Mewa Nanda are still ringing in our ears. Similarly the ghastly echoes of the Laddhowal tragedy have not yet died out. So much for the other dark side of the picture that railways present. Canals are, for the time being, a very productive means of irrigation and consequent cultivation. But it should never be forgotten that they are also the source of much mischief.

True, they fertilise many a virgin land but it connot be too strongly pointed out that they take away much from the strength of the soil that is already under cultivation. The produce of the land irrigated by canals is generally far inferior to well-water or rain-water produce. Neither do men and animals fare better. Canals have introduced mosquitos where they were entirely unknown. And mosquitos and malaria have proved the curse of India

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Bengal has its woeful tale of depopulated cities and big flourishing towns,which were once very beautiful trade centres and the glory whereof eminent historians and statesmen have sung in unmistakable terms. Canals and railways, it needs no logic to prove have, changed the geographical conditions of India in our verylife-time.

It may not be admitted, but it is none-the-less true that canals have given rise to much litigation and made Indians a nation of litigants. While India and Indians are all losers by this transaction, it is really the European Companies, Ralli, Sunday Patrick etc. that thrive and enjoy all the benefit that extra cultivation brings leaving the people of the soil to snatch each other's bread and to cut each other's throat for the same. Drunkenness comes to boot as a result of the penetration of civilization or more correctly syphlisation heralded by these modern things with all their blinding glare and with all they mean in the secluded and comparatively contented interior of the country leaving both the zemindars and tenants permanent debtors and quite at the mercy of money-lenders and agricultural banks. Sir James Anthony Froude spoke out the naked truth when he said that three things usher in Occidental civilization and Occidental occupation everywhere, *viz.*, priests, (gun) powder and port wine. It is not at all strange that Lord Ronaldshay, Sir Valentine Chirol, Sir George Lloyd or other British politicians saw in the non-co-operation movement an attempt to remove all vestige of this blessed or cursed civilization (whatever it is).

And this capitalism; where will it lead and land us? The mass of Indian people are under the thumb of these capitalists who indulge in sport, their rings and speculations and who prosper at the cost of the man of the field. We have seen what penalties we have to pay under this system of monopolistic capitalism, we have seen how corporations and municipalities and even big Government departments first cripple people by introducing elaborate machinery and afterwards when they have become accustomed to it, it is all of a sudden withheld leaving the people to curse their lot. We have seen how even the primary requisites of human life, such as light and water could be shut out from the inhabitants of Amritsar during the fateful days of the martial law regime.

And what about the vast army of idlers in England, in India and in almost every other country, the problem of the day? They are threatening the peace of the world no less than they are troubling England at the present moment.

Then, who will hear the silent cries of babies that are burnt in the wombs of their mothers working in big mills and concerns not only in the West but also in some parts of India? And the tale of debauchery that is the direct result of the unnatural commingling of men and women in factories and mines will never be told to effect. The late cry of poor Hira and her father Gangadhar in the tea-plantations of Assam seems also a cry in the wilderness,

But industrialist brother! beware lest the wrath of God come upon thee. Don't defy Manu whose vision is invariably prophetic. It was not all in vain that Christ said "Blessed are the poor for they will see God". There is a sure connection between Mammon and Unrighteousness. Simple habits and godliness go hand in hand. Turn thy steps from this complicated industrialism of the present day and revert to the old era of peace, power and plenty.

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KALKI PURANAM—A STUDY.

GENERALLY OF THE PURANAS.

(BY 'M. S.')

Being a heterodox person I have not that prejudice against the Puranas which some you have. So I give my mental faculties that licence and relaxation which the study more abstruse subjects makes necessary a kind of mental holiday. So I enjoy occasions the music and mystic abandonment which the Bhagawata Purana affords to me. And now and then I make excursions into the lesser Puranas, as I did lately into Kalki. The great Sage Vyasa must have lived very long, as he is supposed be living still, to pass through such varied development of style as is represented by different Puranas, Bhagawata and Kalki for example. There are poor imitations of "himself', or great improvements in his style, or many personalities must have informed his saintly frame to permit of such variety of diction, as if he was striving to express himself in some large rythmic measure, as we find in that grand song of the milk-maids and in the hymn of Sushanta to Kalki. Almost recognisable echoes of each other we catch as we read both.

It seems somewhat regrettable that so many second rate poets of Sanskrit trie to secure immortality for their compositions through anonymity or rather under the cloak of the revered Vyasa. The author of Kalki Purana is a poet of no mean order as can be seen from his style and matter, though he can not be placed on the same pedestal as the author of Bhagawata. Perhaps he felt some justification for his cloak on the basis of inspiration, and may have consoled himself with the idea that he was privileged to be the medium for the spiritual communications of the ancient seer reputed to be still in the flesh, like the Theosophical Mahatmas.

By the way this Purana has more to say about the great Rajarshis whom the Theosophsits have exploited for their mystic or mistic cult, than the few lines which Bhagawata Purana devotes to them. Unfortunately for Theosophy these Rajarshis instead of being Jivanmuktas, are described in the Kalki Purana as warriors and rulers of the Satya-Yuga who are still waiting to marry and leave dynasties, about four hundred thousand years hence when the Satya-Yuga is to be inaugurated. Rather a long and tedious period to wait for those who wish to see the Heavenly Kingdom established on earth, when all sin and evil will be destroyed and goodness and righteousness will be established but we must not lose patience with the Puranas which love to deal with geological and cosmic periods. And who that has some knowledge of human nature can quarrel with them for almost "divine" patience with and toleration of evil, which systems of ethics and legislative institutions seem well nigh helpless to eradicate, or even to diminish

It seems to me that if mankind can become good in four hundred thousand years finally, it is a most hopeful and optimistic expectation, because many men knowing their own nature intimately despair of such a thing happening before the dissolution of this earth—a local pralaya, after all..... I have often thought over the question what these Puranas are. The orthodox Hindu whose religion has become hinged on these treatises take them to be divinely inspired works of minor Rishis which contain nothing but absolute truth and this belief is after all like the belief of all religious sects with reference to the sacred scriptures. The Puranas are said to be according to themselves, branches of the tree of Veda, as this one also says some-

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where. In various Puranas it is clearly said that they are intended for those who can understand religion better in the form of stories and parables than in the more solid and perhaps drier forms of philosophic enunciation. Others hold that they belong to that period of human evolution when Bhakti or devotion comes to take precedence over knowledge in matters of religion. There is no doubt that a softer atmosphere, more emotional and perhaps weeker than is to be found in the more vigorous hymns of Veda pervades these treatises, but it seems to be associated with a neglect or deterioration of the intellect. This view is strongly upheld by the more protestant and iconoclastic schools which began with rational Vaishnavas like Kabir, and have culminated with the violent protest of the Brahma and Arya Samajes in these days, the latter of which looks upon them as productions of minds muddled by the visions of Hashish. In my humble opinion both views are extreme and one-sided. The Purana however imperfectly expressed has a due place in the evolution of the human consciousness, religious or otherwise. It is the symbol of the age of novel and romance with a high purpose. It aims at teaching great religious and social truths by means of stories which can entertain and hold the attention of men and women and children whom philosophical exegesis would send off dosing, and the majority of humans are in that stage still. We are in fact living in that very era in these times. The nineteenth century and the twentieth are pre-eminently the age of the novel for all purpose, and there is no doubt that the novel is being used for educative purposes by many writers. It is used for entertainment and killing the time of the upper class "unemployed" no doubt, but in a very great measure it is being used for educative and propaganda purposes. Even those who have been dealing with philosophical abstractions all their lives are often more powerfully impressed by a high aimed story which brings the mind in touch with more concrete forms of conception. The truth of self-sacrifice is often brought home to one far more powerfully by reading or witnessing a drama like Tolstoy's, "Living Dead" than by reading a hundred platitudes about ethics in abstract statements. That is why a living example of self-sacrifice is a more potent incitement to deeds of sacrifice than a cartloads of books and a concrete story is nearer to a happening than abstract teaching of virtues. This is the function which the Purana has tried to fulfil in its own way. It has been well said that mythology is the poetry of religion. And as the Aryan mind here as elsewhere has tried to deal with cosmic facts also in the light of religious consciousness, in other words has tried to see and feel the purpose of God running through the veins of creation or nature if you please it has cast these facts of general evolution into the more or less anthropomorphic forms, even when they did not strictly speaking lend themselves to this process. We see this poetic tendency in the Veda where however it is less veiled and hence less liable to misapprehension. There we witness the play of duty in the forces and cataclysms of nature, which according to spiritual blind anthropologists created religion by frightening man with what he did not understand. Does he understand these things now, very much better ? Only a few processes of a more immediate character a few links in the unlimited chain of causation, and then a gulf and a blank. Let him who cares or can, be proud of this achievement. But it does not put up even agnostics like Huxley and Herbert Spencer. These men have expressed their awe bordering on worship, before the incomprehensible mystery which works behind nature like a living mind and Herbert Spencer finds it impossible to concieve of force as anything different from Will, and Huxley and Tyndal the latter of whom can not help being struck with the crystalising water as it freezes before a magnifying lantern as the work of intelligent minds, of fairy spirits--can not understand consciousness as the forms of matter or force, thou

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they had tried to conceive them as such. And Huxley openly confesses that while idealism has some basis, materialism has no legs to stand upon, and if the choice were offered to him to choose between idealism and materialism which he as an agnostic is not bound to accept he would assuredly chose idealism. While these giants think like that the pigmies of science strut about on the fields of denial, and those who are educated by these pigmies spread their tales of self-conciet still more. We have no quarrel with them, for they are within their rights assuredly. Coming back to the Puranas we find that their poetry has become still more anthropomorphic. Whatever discredit may have been cast on anthropomorphism, it is nothing so very bad after all, as we have said before. For it sees the mind behind dead nature at one leap while the philosophic mind does it with a number of steps that would not matter if these steps were always facts, but they are often the Vikalpa of fancy or Theory and hypotheses. And why should not the less sophisticated minds be allowed that privilege and play and rejoice in the realm of dream and fancy poetry which after all is as true finally in the light of the above facts, and leave the more sophisticated and those whose intellectual activities have caused an atrophy of their emotions and fancy to stew in their own misery such as Darwin and Mill confessed they were suffering from to their regret. As a human being I have to sympathise with these intellectual scientific giants for their loss for I too have suffered from it no less than with a fowl in my poultry-yard who being lame since it was a small chicken has developed one leg at the expense of the other. But joking apart, it is a serious loss to suffer an atrophy of feeling and fancy in the over-exercise of intellectual faculties, which I would certainly not like any friendly creature to suffer.

We must not forget that the Puranas deal with cosmic processes also though they put them in the form of personal tales. One can see it clearly enough if one seriously studied them without bias, as we find in a series of lectures which were delivered at Cambridge or Oxford by a learned man. They came to my hand many years ago, but I lost trace of them and have never been able to find them though I should so much like to have them. But it is not difficult to see that the Purana is adumberating the lifting of the earth out of the sea by volcanic forces, as a boar digs up the earth——a more appropriate image could not be fancied by a poet though it may be repellent to the Semitic mind. The titan at work to make the land rise above the waters and make it habitable by sentient creatures, is it not rescuing Veda knowledge, evolution of Mind in nature through her children ? Then the aquatic life and life that is amphibious, then the animal life on land, and at last man the pigmy compared to these giants and demons, who overcomes them though diminuitive in size—the Vamana. The allegory of the three steps of the Vishnu as the sun who encompasses heaven and earth, and the deeper truth of the Spirit triumphant over earth and sky and transcending these as the Vedic version is, is more rational and a little less anthropomorphic than the Puranic. Then you see the Rama of the Axe, when man is fighting against stronger beasts with the help of flint tied at the end of a stick which gives it enormous momentum and him greater superiority in the age of flint and metal tools and weapons. Then the Rama of the Bow when man gains still greater superiority over the beasts, of prey and his enemies by being able to kill from a distance thus causing the pigmy to over-awe the giants still further.

Again the triumph of mind over brute matter. Then we see the shepherd and ploughman-Krishna and Balram typifying this man in his pastoral and agricultural evolution. Again man using the animals not merely as prey in the forest but domesticating them and using them in a more

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humane fashion. And agriculture adding to his productivity of food-stuffs and increase of his race which lived and throve more meagrely before. He is in possession of fire already to cook and to weld, and is thus in a still more independent position than the animals and those who did not cook. The wealth of starch in the cereals would be inavailable to man as food for he can not digest them well without cooking and bursting the cellusose sack which preserves them against decay and digestion. Lastly comes Buddha the enlightened, when human intellect begins to grow beyond feelings and fancy. This is typified by Buddha. Man is awakening from dream and fancy to intellectual power. He questions and denies everything which can not be proved. He is anxious to understand also what he has felt. And its culmination is in the age when intellect altogether denies all feeling on which finally it rests, and thus undoes itself by destroying its own basis.

In the times to come the reign of feeling will be established when they are purified of all irrationality, and man grasps the fundamentals of knowledge in direct perception adumberated in the Para-pratyaksha, supreme perception of Patanjal and even Buddha himself. In this age man has been entering the era of personal freedom, freedom of thought and action, freedom from all authority which in his childhood kept him within the bounds of ethical law. He feels the need and pressure of this freedom from within him for it is the very element of the Spirit which is free from all limits of time and space and causation. Manu has clearly hinted at it and elsewhere the words *Swarajyam-adhigacchati* point the same way. But as his nature is not purified and his passions are not subdued he tends to anarchy in his personal and social organism. It is the feeling of inner power and inner freedom incapable of expressing itself in the body and its environment, breaking out in disregard of moral and social law. And this typifies the Age of Kali, the age of dark passions and self-indulgence which represent sin and evil. When this age reaches its culmination—see the geneological tree of Kalki and his race given in the Kalki purana, where all the evil passions and selfish desires of mankind form this group and man begins to feel the terrible inconvenience caused by his own licence and self-indulgence, the cosmic mind——Vishnu once more puts forth another wave of moral evolution to perfect man, as it happens in the individual also, which represents the cosmic drama on a small or microcosmic scale. This is the Avatara of Kalki who comes to destroy all evil and perversity in the world. It seems to me that although there must have been individual types, one or many who represented the advance of life or mankind, on the whole I am inclined to think that a general upl,ft of mankind or life was meant by an Avatare of Vishnu the all-pervading Spirit. If you wish to see the unveiled philosophy of this process read it in the Gita where after enumerating his Vibhutis or powers and manifestations he sums up by saying, 'What is the good of enumerating these in detail; I stand supporting the whole of this universe with a mere fraction of myself. Note the allusion to the Purusha Sukta here, and the unveiling of the secret of Avatara as the universal stress of life for self-expression and higher and higher reaches of consciousness. And the Puranas clearly tell us that their object is to place before man for his adoration and uplift and emancipation the story of the play of the Deity in His Universe to show man the wonder and marvel of it all, so that by its contemplation he may escape the dark caves of materialism and spiritual despair and rise to the worship and nearness of God by this spiritual vision. It is to make him recognise the Lila or play of Evolution with a Conscious moral mind behind it, which alone makes worship possible. No one can worship a dark and purposeless process blind and unfeeling such as materialism places before man in its blindness. For who can be more blind than he who can call that blind whose meanest processes——

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digestion etc, which go on without his knowledge within him, the cleverest physician has not understood beyond a few meagre steps, and this understanding does not help him even to digest his food any better, but makes a dyspepetic of him which the natural man ignorant of these few steps is not, he leaving this process to accomplish its work by its own instinct or hidden wisdom. But the special topic of Kalki purana is the future Icarnation of Vishnu, in whom the final hope of righteousness and humanity rests. As said before, his function is to destroy all evil and establish the kingdom of righteousness on earth. What is most interesting in this connection is the fact that all religions with perhaps a few recent exceptions entertain this hope of the destrutction of evil and the establishment of divine justice, with this difference that each of them identifies this victory with its own faith and the destruction of all other faiths. If we were to examine the matter more deeply we shall find that this is due to the reason that each religion identifies all goodness and virtue with itself and is inclined to deny it to other religions owing to want of knowledge on the part of the so called followers of that religion, of the principles of other religions. It should not be difficult in this age when a study of comparative religion has become available to all through translations of the sacred books of every religion that in spite of all minor differences which are chiefly based on dogmas and laying stress on the very things of form which are not essential but which being formal are more easy to be observed than the principles of ethics and devofion to God and love and justice towards one's fellow beings, which are the kernel of each religion. but owing to the moral struggle involved in their observance are hard to realise and consequently are conveniently neglected by the followers and even instructors of religious doctrines. If this fact were realised then it would be easy to see that the victory of religion-whatever name it may possess would mean the victory of righteousness, goodness and truth, so that every religion could claim the victory as its own if it realised that goodness was the thing God wanted to finally triumph. This explains the wish of every faith for the final triumph of itself. It will mean not the triumph of any particular form of belief. but the triumph of goodness alone. It would mean the triumph of not any religion but RELIGION which means Dharma, or Righteousness. If we keep this in view the sectarian-looking character of the Kalki Purana will disappear, if it needs any other reason apart from the very names of the evils and vices against which Kalki is to strive and which he has to overcome. In this connection it is significant to mention that while Kalki is pictured as striving against the Jinas or Buddhists, and has to destroy them along with Mlecchas, Buddha himself is accepted as an Incarnation of Vishnu who comes for the good of the world. If the writer of the Purana were familiar with other religions even as little as he was with Buddhism, he might have said the same thing concerning the prophets of other religions also.....Notwithstanding all these fine ideas lying behind the Puranas we must not take them too seriously as many people have done which has resulted in their being condemned equally violently by others. And for this reason it is a pity that these first-second-and third-rate poets have not given their own names as the authors of the works but palmed them off on Vyasa to give them that sanctity and authority which they would otherwise not have acquired. That is the thing which has done the greatest mischief to the Puranic literature and those who like children have swallowed the tales without straining at them. When you read a good story or see a noble drama being performed you enjoy it and are uplifted by its inspiring theme although you know that the characters are fictitious and the piayers mere actors who will be laughing, just after being martyred.

The power of real art is that it appears as real for the time and leaves a good and uplifting effect on the consciousness of

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the audience, It would much detract from its influence if it were given out as an actual happening and turned out to be fictitious. It seems to me that the aim of the Puranic writers was not very different from the writers of modern nobler fiction or idylls. Tennyson has treated the legend of Arthur in a somewhat different way from the way, they had been treated before his times. He has lifted it into higher levels of thought and beauty. This is not contrary to any truth, for the poet has a right to place before his readers a theme chastened and brought nearer to the ideal than it had been done by his predecessors for the uplifting of his audience. And the Puranas have no less right in pursuing this method. The credit of attempting to write the Puranas in a more rational manner, and on more theistic lines lies with Guru Gobind Singh, who felt the need of such literature and wanted to bring it in harmony with the spirit of the age he lived in. This can be seen from the different treatment not only in style, which betrays their varied authorship, but the different treatment of the same theme in different Puranas.

Take the Prahlada legend in Bhagawata and Vishnu Puranas, and many other legends besides. Assuredly the models already existing must have been in the ken of the later authors. Yet they have treated them differently, improving in some instances and merely varying in others. This fact is used by unsympathetic critics for showing up the contradictions in Puranic lore, but this is the very thing which is really their merit, and which shows that they did not most probably intend to deceive the people in the matter of their authorship as they have been made to do by later interpolators very probably, by stamping all of them with Badarayana's name. Had they been intended to be palmed off originally as such, a much greater consistency in subject matter would have been observed, as false witnesses in the law courts try to give a perfectly consistent account of a happening to prove what really disproves it or throws a doubt on its veracity in the eyes of a wise judge. You notice this frankness in the case of the better kind of Puranas like the Bhagawata and the Vishnu especially. ..... There are modern authors who have tried in the interest of truth to write certain stories which are based on facts. Witness Tolstoy's Resurrection, and probably Kreutzer Sonata. And one must admit it enhances the ethical value of a work which is grounded on truth.

But the author has to introduce many details of conversation and even occurrences which may have happened as he describes but are more likely to be imaginary. It seems to me that in a lesser degree the authors of the Puranas have done the same on the basis of the current legends which they perhaps believed to be true. In any case the tendencies of Cosmic evolution which they have delineated in their Avatara Idylls were surely believed by them to be facts of universal history or rather geology or biology, and though they have worked them up according to their poetical genius and fancy for uplifting their readers or listeners they seemed conscious that they were not writing pure fiction but something which had to do with cosmic truths. I am not prepared to deny that certain heroes of antiquity were not taken by them as representatives of the types which they believed Vishnu to symbolise ——though in this connection the philosophic doctrine of the Gita should not be overlooked, and the fact of a great man uplifting humanity with the example of his life towards a godlier life is a thing which many people now-a-days overlook philosophically although they can not deny the uplifting character of the life example of these great men. And why should not one attribute what is good and great to God, and hero-worship from which the corrupted forms of idol-worship have sprung up, is a thing which need not be despised in the matters of human progress. It would do some good to those who feel very hostile on this point to read Carlyle's Heroes and Hero worship. Thus even the greatest iconoclasts like

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the prophet of Islam have a chance of being revered to a degree which falls short of worship only by courtesy and the severe protest of Islam against such tendencies. Budha, too, called himself a mere man though perhaps he allowed himself to be denominated "Enlightened", but a greater part of Idol-worship has sprung up from worshipping his chaityas or images set up in his memory after his Nirvana. And in these times we see the process of another iconoclast being almost worshipped by his followers——though there is a lesser chance of the worship actualising in these days of intellectual strife, in the person of the founder of the Arya Samaj. There is yet a chance for him to be made into an idol if the agnostic tendency of modern education is withdrawn, and when less educated people form the congregation of the Arya Samaj than they do now. Mahatma Gandhi for the reason that the greater mass of the illiterate form the bulk of his admirers had almost passed into the category of a minor Avatara at least, though he is always protesting against the miraculous powers which the masses have been attributing to him. And why not, pray ? Does not the Gita say ? *Yadyad vibhutimant Sataam Shri madurjitamevavo. Tadtadevavgacchat vaam mamatejoshasambhavam.* According to this doctrine which the orthodox Hindu can not repudiate that all powerful and glorious and noble personalities should be considered as born of a part of the splendour of Vashnu, even Napolean stands a fair chance of being identified with Diwinity as he no doubt inwardly aspired after the custom of the later emperors of Rome when he put on the laurel crown in imitation of them. It may be that he did not possess much godness but he was legitimately conscious of an almost superhuman sense of power till his day set. If you will not take it too seriously. I will say that if I were a writer of a modern Purana I would gladly place Swami Dayananda in a niche in the pantheon of Avataras. His vigorous attack on Hindu orthodoxy——apart from its justice or otherwise would not deter me from doing that in spite of the Arya Samajist's protest against turning a personality into an Avatara who denounced the very idea of such beliefs, for there is a very good precedent in the person of Budha who launched a vigorous attack on the Brahmanism of that day, being placed within that cat egory. And this too not by those merely who said that he had come to delude the evil-minded and turn them into materialists disbelieving the potency of the Mantras in order to make them harmless against the good through this very unbelief, but in a most serious and reverential manner by the author of Gita-Govind, and Tulsidass still later, about whose orthodoxy no question has arisen since they established themselves as great poets and Bhaktas or devotees. This is saying no more or less than even what the Muslims better informed about their religion believe that God has not left any people or age without a guide or a prophet. Thus there is many a minor avtara in my pantheon though I do not belong to any orthodoxy.....But I had promised to give you the result of my study of Kalki Purana, and have been indulging in these generalities instead. Well this is the result of my study. There are a few things worth mentioning about the Purana in particular but they are very few. And I will reserve them for another occasion, by which time I hope to forget to say anything about the matter, and I trust you will do the same, to save me further trouble of writing.

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Shri Madhwacharya & Rishi Daya Nanda.

(By P.Dharm Deva Siddhantlankar)

In the October number of the 'Vedic Magazine' there appeared something relating to the similarities between the doctrines preached by Shri Madhwacharya and by our Acharya Rishi Daya Nanda. In south Canara where I have been working since about a year and a half dualistic Vaishnavism as preached by Shri Madhwacharya is still a living religion, it has been a great pleasure to me to go through the works of Shri Madhwacharya and to-day I propose to lay before the readers of the 'Vedic Magazine' some points of contact between the doctrine held by the two eminent Acharyas——both of whom were Aditya-Brahmacharis and Yogis. I believe that the comparative study of this kind will certainly be interesting to our readers.

Shri Madhwacharya was a great religious and social reformer who flourished in the thirteenth century. Unlike Shri Shankaracharya but like Swami Daya Nanda Saraswati he mainly look his stand on dualistic Philosophy. He was strongly opposed to the Maya Vad of Shri Shankaracharya. In his condemnation of the Advait theory, he goes so far as to call the followers of Shri Shankaracharya atheists and Rakshasas. In this matter he has certainly gone a step further than Rishi Daya Nanda himself. It is because perhaps he strongly felt the bad effect of the theory of illusion leading to inertia and irreligion. How far his interpretation of the Upanishads, Vedant Darshan and the Bhagwadgita is right I am not going to discuss here. Leaving the matter for some other occasion, I would like to take up here what are eternal truths and differences according to Shri Madhwacharya. The following verses from the Mahabharat Tatparya Nirnaya of Madhwacharya are especially to be taken note of in this connection.

सत्या विष्णोर्गुणाः सर्वे, सत्या जीवेशयोर्भिदा।
सत्यो मिथो जीवभेदः, सत्यं च जगदीदृशम्॥
जगत्प्रवाहः सत्योऽयं, पञ्चभेद समन्वितः।

That is to say—All the attributes of God——His Omnipresence. Omni science, Omni-potence, Kindness etc., are eternally true, (2) The difference between the soul and God is eternally true, (3) The difference among the souls themselves is eternally true, (4) This Universe as it appears is real not unreal (मिथ्या) as the Vedantis believe and (5) The cycle of the world is also real. Those of our readers who have carefully gone through the works of our Acharya Rishi Daya Nanda will at once observe that both these eminent Acharyas are quite at one on these points. Shri Madhwacharya then goes on to say that there are five differences which exist under all circumstances, in all conditions, and in all times. These differences in his own words are the following:—

जीवेशयोर्भिदा चैव, जीवभेदः परस्परम्।
जड़ेशयोर्जड़ानां च, जड़ जीव भिदा तथा॥
पञ्च भेदा इमे नित्याः, सर्वावस्थासु नित्यशः।
मुक्तानां च न हीयन्ते,तारतम्यं च सर्वदा॥
म० भा० तात्पर्य निर्णयः

i. e., (1) The difference between soul (जीव) and God, (2) the differen

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among the souls themselves as already pointed out, (3) the difference between the inanimate objects and God (4) the difference between various inanimate objects and (5) The difference between the souls and inanimate objects, all these five differences do never cease under any circumstances and at any time. Even the emancipated soul or **मुक्त जीव** is different from God. I need not remark here that Rishi Daya Nanda sees eye to eye with Shri Madwacharya on all these points. Both of them take their stand on the Vedas, though the former quotes freely from the Puranas also. Let me hasten to point out other points of contact between the doctrines held by the two Acharyas.

(2). As regards the Vedas the position of Shri Madhwa Acharya and Rishi Daya Nanda is mainly the same. Not only do both regard the Vedas as final authority in all matters but they are also at one is asserting that all the Mantras of the Vedas have got three meanings which are generally known as **आध्यात्मिक** (Individual) **आधिभौतिक** (social) and **आधिदैविक** or (cosmic) **सर्ववेदेषु त्रयोऽर्थाः** that is what Shri Madhwacharya states at the very outset of his commentary on the Rig Veda. Both these Acharyas are also of the same opinion regarding the terminology of the Vedas. To my surprise I found that Shri Madhwacharya goes to the root-meaning of each and every word and believes like Rishi Daya Nanda that Âgni, Mitra, Varuna, Saraswati and all such names pre-eminently stand for God in the Vedas. Like our Acharya he explains the words like Soma and Yajnas in their spiritual sense. In this respect his short notes on the Vedas are really of very great value to those who have a desire to know the inner meaning of the Vedic Mantras though in other matters their method may seems to be very defective.

(3). Now I take up the question of idol-worship. The Vaishnavism of the present day as represented by the followers of Shri Madhwacharya lays so much stress on image-worship, that it seems difficult even to conceive that Shri Madhwacharya condemned it strongly. While on one hand, we find the establishment of the very well-known Krishna-Temple at Udipi—the centre of Orthodoxy in south Canara attributed to Shri Madhwacharya, on the hand toour as tonishment, we come across the following verses in the Madhwabhashya on the Chhandogya, Upanishat 7-14.

न ह्यन्यदन्यदित्येव, ध्यातं स्यात्पुरुषार्थदम् ।
अनर्थश्च भवेत्तस्माद्, भृत्य राजेति बोधवत् ॥
राजपूजां यथा भृत्ये, कुर्याद्राजा हिनस्तिहि ।
तद्वशत्वात्तथा भृत्य एवं नामादिकं च यः ॥
उपास्ते ब्रह्मरूपेण, तं ब्रह्मार्थेतराणि च ।
पातयन्ति तमस्यन्धे, तस्मान्नेक्षेत तांस्तथा ॥
अचेतनमयोग्यं च, तथैवातात्विकं च यत् ।
नोपासीतपरो ऽनर्थः, स्यात्तथोपासना कृतः ॥
माध्व छान्दोग्य भाष्य पृ. ६३०

The sum and substance of the above verses is that to meditate on a thing in a manner not in keeping with the real nature of that thing, can never lead to salvation and is also detrimental. As a king gets wroth with a man who worships his servant as himself, so God is displeased with those who worship sun, moon and other objects (images etc,) regarding them a

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God. Whatever is inanimate should never be worshipped, because such worship is harmful. Shri Madhwacharya has quoted these verses from an ancient book called **साम संहिता** in support of his view. Later on he quotes the following two passages from the books named as **उपासना लक्षण** and **संकर्षण सूत्र** respectively.

(a) **न ह्यचेतनकं किञ्चित्फलदं स्यात्कदाचन ।**
तस्मादचेतनोपासां, न कुर्यात्कापि कश्चन ॥
(b) **अचेतनासत्यान्यनुपास्यान्यफलत्वविपर्यया-**
भ्याम् ॥ छा० भा० पृ० ६३ ।

Which clearly mean—No inanimate object can give us any fruit or fulfil our desires. Therefore none should ever worship such an object.

The Sankarshan Sutra above quoted enjoins that inanimate and unreal objects should never be worshipped, because in the first place, they can not fulfil our desires and in the second place, the worship of such objects leads to undesirable results. Could even Swami Daya Nanda condemn idolatry in stronger terms than these? I remember when last year on the occasion of a big festival at Udipi, I visited the place and had a talk with the Swami of the Adhmar Math, I quoted the above verses from Shri Madhwacharya's works and asked him to express his views on the subject. He admitted that Shri Madhwacharya did not lay stress on image-worship, but he recommended it only for men of very undeveloped intellect for, which he quoted the well-known verse **प्रतिमा-स्वप्रबुद्धानाम्** where the Acharya says that the un-enlight ened or ignorant persons worship God in images. Quoting this he once more told me that they did not regard image-worship as an essential thing after passing a few early stages. Undoubtedly it seems clear, that though Shri Madhwacharya was personally not in favour of image-worship, (or was rather opposed to it) he made a compromise in the matter saying that it could be recommended for the beginners. It only shows that like our Acharya Rishi Daya Nanda he could not entirely go ahead of his times.

(4) Let us see now what were the views of Shri Madhwacharya regarding the caste-system. The Swami of the Adhmar Math in answer to my question about this subject said that the Acharya has not said anything either for or against the caste-system. But my study of the works of Shri Madhwacharya leads me to the conclusion that in this important matter also he held the same views as our Acharya Rishi Dayananda In Shri Madhwacharya's **गीता तात्पर्य्य** we come across the following verse throwing light on the views of the Acharya on the caste-system.

अधिकाश्चेद् गुणाः शूद्रे, ब्राह्मणादिःस उच्यते ।
ब्राह्मणोऽप्यल्प गुणकः, शूद्र एवेतिकीर्तितः ॥
गीता तात्पर्य अ० १८ पृ० ७०२

Which indisputably means—if the above-mentioned virtues i. e. self-denial, cleanliness, forgiveness etc are found more in a man born in the Shudra family than in a man belonging to the Brahman family, that Shudra (by birth) is certainly said to be a Brahman, while on the other hand, a Brahman (by birth) lacking in the above virtues is surely a Shudra (**शूद्र एव**)

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Is it not this asserting in the most unmistakable terms that the Varnas are to be determin by merits and not by birth? Is not then Shri Madhwacharya at one with Rishi Daya Nanda on this matter of importance also? Certainly he is. In the गीता भाष्य while commenting on the fourth chapter of the Bhagavadgita Shri Madhwacharya makes it clear that Brahman is one, in whom the element of harmony or सत्व is predominant, Kshatriya is one in whom the element of motion or रजस् dominates and so on.

सात्विको ब्राह्मणः। सात्विक राजसः क्षत्रिय। राजसतामसो वैश्यः। तामसः शूद्र इति गुण विभागः। कर्म विभागस्तु शमो दम इत्यादिना वक्ष्यते।

It is for the readers to judge whether the above quoted passages give tone to the Varna Vyavastha based on merits or not. It is interesting in this connection to note that the same Shri Madhwacharya, among whose followers to-day the hereditary caste-system and untouchability have found a strong hold, converted many fishermen belonging to the so-called untouchable classes into Brahmans. This is too well-known a fact to require any proof. Many of the Shivali Brahmans to-day admit plainly that they originally belonged to the fisherman class. Even to this day in some parts a woman belonging to the Shivali Brahman community has to fish in water on the occasion of her marriage ceremony, of course in memory of her original caste. Just the same thing is also true about Shri Ramanujacharya who converted many Pariahs or untouchables into Brahmans who even to-day while reciting the name of their Gotra use a word which shows that originally they belonged to the community of toddy-drawers. There can not be the least shadow of a doubt that Shri Madhwacharya who took such a bold practical step in the direction of elevating the Depressed classes was really a very great socialreformer. It is also known to every man in these parts that Shri Vadi Raj Swami the successor of Shri Madhwacharya regarded Kanak Das——a man belonging to the untouchable class as the greatest devotee of Vishnu and that he allowed him to enter Krishna Temple at Udipi. This untouchable was the most favourite disciple of Shri Vadi Raj Swami.

(5). Closely connected with the question of castesystem is the right of studying the Holy scriptures. The prevalent Pauranic idea is that Shudras and females are not entitled to study the Vedas. Now practically all persons not belonging to the Brahman class are debarred from the study of the Vedas in the Madras Presidency. But the following verses from Shri Madhwacharya's commentary on the Vedant may form an his views on this subjects :—

अन्त्यजा अपि ये भक्ता नामज्ञानाधिकारिणः।
स्त्रीशूद्र ब्रह्मबन्धूनां, तन्त्रज्ञानेऽधिकारिता॥
आहुरप्युत्तम स्त्रीणामधिकारं तु वैदिके।
यथोर्वशी यमी चैव, शच्याद्याश्च तथा परा॥

माध्व ब्रह्मसूत्रभाष्य पृ० ८१

The meaning of the above verses quoted by Shri Madhwacharya from an ancient book named as Vyoma Sanhita is———Devotees even belonging to the lowest class are entitled to know the names and attributes

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of God and Shudras as well as females have full right to studying the Shastras (including the Vedas for the word तन्त्र does not exclude them). Then the names of Urvashi, Yami Shachi and other women of ancient days have been cited and it is expressly stated that noble women are certainly entitled to study the Vedas. There may be some a doubt as to whether according to Shri Madhwacharya Shudras have a right to study the holy scriptures or not (though the verses abovequoted speak for it) but as regards the right of famales there can not be the least shadow of a doubt.

(6). When we compare the doctrines held by the two Acharyas regarding the primeval and efficient causes of the universe, we find that both of them are at one with each other in believing that matter is the primeval cause or the Upadan Karan of the world, while as God is the efficient cause or निमित्त कारण. They also agree in holding that the cycle of the universe (प्रवाह) is beginningless and endless. The following verses from the works of Shri Madhwacharya will make the point clear.

अगतो मूलमप्येष, निमित्तं न विकारवान् ।

छान्दोग्यभाष्य पृ० ६२३

i. e, God is the efficient cause of the world and not the primeval cause.

अव्ययोऽयं (जगद्वृक्षः) प्रवाहेण, स्वसक्तज्ञानहेतिना

i. e., The cycle of the universe is endless or eternal. I need not tell the readers who have read the works of our Acharya that Rishi Daya Nanda sees quite eye to eye with Shri Madhwacharya on this point.

(7). There is yet much to be written but I leave it for some other occasion to point ont other points of contact and difference between the doctrines held by the two eminent Acharyas. It is generally said by those who take exception to Rishi Daya Nand's position regarding interpolations in the anciet books that the statements of this kind are unfounded. Here I want to invite the attention of such critics to the following statement of Shri Madhwacharya made by him in the महाभारत तात्पर्य निर्णय ।

क्वचिद् ग्रन्थान् प्रक्षिपन्ति, क्वचिदन्तरितानपि ।
कुर्युः क्वचिच्च व्यत्यासं, प्रमादात्क्वचिदन्यथा ॥
अनुत्सन्ना अपि ग्रन्थाः, व्याकुला इति सर्वशः ।
उत्सन्नाःप्रायशः सर्वे, कोट्यंशोऽपि न वर्तते ॥

म० भा० तात्पर्यनिर्णय पृ० ९०७

i. e., Almost all the ancient books have been lost now. Even one-croreth of the total number of ancient works is not available. And in the books available at present many things have been interpolated, some portions omitted, others altered out of neglect sometimes even deleberately. Thus the whole thing is in a tapsy turvy condition. Does not this statement gives countenance to Rishi Daya Nand's views on the subject! Let the critics judge for themselves, Rishi Daya Nand's interpretation of the Upanishads and the Vedant is just in keeping with the exposition of these works as made by Shri Madhwacharya. It is also noteworthy in this connection that both these eminent Acharyas are of the same opinion regarding the Yajnas enjoined by the Shastras. Both of them hold that the animal sacrifices are not sanctioned by the Vedas.

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Thus the study of the works of Rishi Daya Nanda in the light of the works of other Acharyas of the same type will certainly lead us to the conclusion that our Acharya did not give expression to ideas invented by himself, but that he strained every nerve to preach once more the almost forgotton truths of the Vedic Dharma. The more we study the works of other Acharyas the more we will be impressed with the sublimity and truth of Rishi Daya Nand's teachings.

GLIMPSES OF DAYANANDA.

VI

The Ascetic.

After his voluntary exile from home, Dayananda had been practically without a penny. As if his poverty had not yet been complete, he took, at the close of Kumbha, that mighty vow of absolute renunciation and asceticism. He withdrew once more from the world of suffering and activity. On the former occasion he had receded for his own salvation. It was physical death that had appalled him as an apparition, and he had fled into the bosom of 'mother nature' for shelter and repose. In the midst of his roamings he had met a gifted Guru, whose eyelessness had given him vision intuitional, what Krishna in the Gita calls Eye Divine. He was convinced that he was immortal, and to test the potency of the charm, he had gone out to see death face to face once more. The Guru had laid on him the burden of succouring the whole human family. For a huge humanitarian effort he had now left the cosy shades of secluded wildernesses. The peaceful hermit had come out to thunder over the roaring babbles of Kumbha. He had thundered, he had roared. But the babble of Kumbha was found stronger and louder than his own thunderings and roarings. The spectacle was more fearful than that of physical death. Here were masses of human beings, living to all appearances, and yet dead, except only to hollow convention, that haggard spectre of lifeless superstition. His uncle's and sister's death had driven him from home. His fellows beings' life—life more fearful than death—drove him from Kumbha. Those that depended for their felicity, both physical and spiritual, on a certain stream of water, nay on a step on its bank, not as a poetic flight in an idealistic dream, but in the prosaic sense of men of the world, who sought to physically bathe for beatitude and pressed in an egrigious fashion to a torrent of water, descended as they believed, in fact, from heaven, who with folded hands prayed to it, prostrated before it, more awful still, made their souls abject before it in beggarly solicitation——these people enacting poetry in a rhythmless life of prosaic disharmony, were a miserable travesty of both poetry and religion.

The spectacle went into the core of Dayananda's heart and stirred its innermost depths. He flung from him the scanty clothes he had. A copy of Mahabhashya too, that had been with him, and which in his wranglings with *pandits* had formed his sole authority for grammatic accuracy, he sent away to his *guru*. For the redemption of a misguided humanity greater *tapas* was needed than had been sufficient for his own enlightenment out of the shadows of Shivaratri.

And now Dayanand might be seen naked, with only a loin-cloth on. After bath he would seat himself in a posture that kept his private parts covered till the wet loin-cloth had dried, for he had no second loin-cloth to replace it. For food

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he depended on offerings that the accidental charity of a passer-by might perchance place before him. It was so in summer, it was so in winter, in rains, in all seasons.

During chilly nights of Pausha and Magha he might be observed sitting on the cold sands without a shred of a cloth on him. Men in their mercy threw over him rugs, when he was immersed in his meditations, but as soon as he rose from his trance, he cast these away, and was in nature's garb again.

One moonlit night a Christian padre, accompanied by a high official, found him sitting in this fashion. His well-built body shone on the sand as a human mould of health and beauty. The official was curious to know how the Swami could in such bitter cold manage to sit without clothes. The jocose vien in the clergyman was hard to control. The latter at once broke out :—

"The Swami has abundance of nutritious food---Khir, Puri, Malpua. What business has cold to effect a constitution so profusely and daintily fed."

The Swami laughingly retorted :—

"Less profusely, sir, than a Christian father's,whose daily grace is pronounced over quartered beasts and boiled eggs. Your food, sir,is said to generate heat. Will you kindly take off your overcoat, your other coat, your shirt, your sweater, and all the layers of clothes, piled one on the other on your body, and test the heat of your dainties in the Pausha cold of the Ganges bank ?"

The official felt the point of the remark and at once silencing his jolly companion requested the Swami to please be serious, and answer his query as regards his, what he regarded a, miracle of ascetic endurance.

"It is simply the force of habit. With all other parts of the body covered, covered again, and yet again profusely covered, you hold your face bare even in this bitter cold. From your childhood upwards you have held it so, so that now you do not in your face feel the pinch of freezing chill. Even so have I habituated my whole body."

What an unassuming answer ! Was not the Swami by these exercises preparing the ground for that compulsory asceticism which his zeal as reformer was to impose on him in later days, days of his undaunted denunciation of falsehood and hypocrisy. With a prophet's vision, he had foreseen the force of opposition he would arouse by calling to bay the hydra-headed monster of superstition, a preliminary glimpse of which he had caught in the persistent perversities of Kumbha pilgrims. Not that such life was his ideal. Later when he had established for himself a position, a foothold, he clad himself in cotton, silk and wool, and lived in houses and camps. Human art is the glory of man's capacity as Creation's Lord. Made in the image of God he imitates God; he creates his own world out of the very world that God has created for him. That is his special destiny. Comfort, instead of degrading, exalts him, provided that comfort is not sucked out of the bleeding bodies of his brethren.

It was in the course of these roamings that Dayananda saw one day a woman throwing her dead baby into the Ganges, and taking off the piece of cloth in which she had covered her child's corpse. A shriek escaped her lips as she threw her darling naked into the howling watery abyss. On inquiring it was found that it was indigence, penniless poverty that had compelled the mother to strip her dead child of his last clothing. India's indigence stood painted here in clear colours, and Dayananda to whom the intellectual bankruptcy of India had disclosed itself in the panorama of Kumbha, saw a living picture of its economic poverty in this heartless act of an otherwise loving motherly dame. His resolve of asceticism was redoubled. The ills of humanity could be cured only by taking those ills on one's self. And Dayananda became indigent, roaming naked, wandering homeless, having nothing that he could call his own.

The sting of poverty can be realised

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only by those that become poor. If Dayananda in later days could advocate the cause of the orphan, the widow, the dumb sub-human creation, the down-trodden Shudra, anything and anybody that was in affliction, it was because he had passed through that furnace himself.

Misery hardens man too, If adopted as a part of ordinary human life, it blunts the finer senses. The motive to remedy the ills of fellow-beings is, by the adoption of such life, taken away. Dayananda, therefore, in the days he was busy preaching his time-worn gospel of the high destiny of man, was humanly lodged and humanly clad. He took ordinary human food, and lived in ordinary human comfort. It were ill-advised sympathy to weep all sympathy out. Mourning has its place in human psychological disposition. It softens the heart of man, and brings on a mood of kindness and affection. Yet the world has to go on and the affection to be a happy ambrosial feeling has to nerve itself, and fall on other resources than morbid melancholy.

Dayananda had passed through that melancholy mood. His asceticism stood him in good stead when the hour came of trial. But he was not an ascetic all his life.. Aseticism, as we said, was a preparation for the hard knocks of a life of cheerful toil. It could not by itself be a goal ; as some sects seem to have assumed,

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CONTEMPORARY THOUGHT REVIEWED.

THE FUNCTION OF THE ATMA.

In the *Theosophist* for March 1923, appears an article, entitled The Mystic Intuition. The following extract from it will enlighten the reader as to the function of the soul in the psychological composition of a living being: —

There is another objection to the sense-impressionist school, and an equally serious one. If, as it is said, sense-impressions are the root and ground and material of thought, what is it that in the mind has the faculty of comparing and contrasting one impression with another? Mr. Karl Pearson, in his book *The Grammar of Science*, compares the brain with a central telephone exchange, which receives messages or "calls" from senders in the form of sense-impressions, and the originality of the operator or clerk in this exchange he says, "is confined to immediately following their behests or to satisfying their demands to the best of his ability by the information stored in his office". The important things to consider, according to Karl Pearson, are the senders' messages; the operator simply carries out, more or less automatically, the instructions contained in the messages. But we know very well that a central telephone exchange cannot be efficiently carried on without a degree of intelligence in an operator, without some capacity in the operator to understand a message or call, and use this intelligence to satisfy the caller's wishes, which may vary every three or four minutes. The point is, that we must assume a capacity in the mind to receive and distinguish sensation from sensation, impression from impression, and also the mind must possess the capacity to establish a relation between itself and an object causing the sensation. Anynumber of stored sense-impressions will never produce something in the mind to distinguish one set of impressions from another; such power cannot be the result of an indefinite accumulation of impressions and sensations.

Mind alone cannot produce thought by reason of its own activity, any more than sensations, as such, can do so. Dr. Annie Besant, in *Thought Power, Its Control and Culture* mentions two opposite points of view in regard to the declaring that

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"not only are sensations the materials out of which thoughts are constructed, but that thoughts are produced by sensations, thus ignoring any Thinker, any Knower. Others, at the opposite extreme, look on thought as the result of the activity of the Thinker, initiated from within, instead of receiving any impulse from without, sensations being materials on which he employs his own inherent specific capacity but not a necessary condition of his activity." The full truth, as Dr. Besant points out, lies between these two views. Thought arises as a result of impulses received from sensation; yet unless there were an inherent capacity for linking these together, of organising them, of establishing relations between them, and also between them and the external world, there would be really no thought at all. There must be perception of the object causing sensation, in order to produce thought, and when this recognition and relation is effected, thought can be said to arise. It is necessary that the relation of Knower and Known be established, before any knowing becomes possible. Theis of course, is only a reflection down here of Being and Non-being.

ART AND THE ARTIST.

To the same journal Mr. Jinarajadasa contributes an instructive paper on "The Religion of Art". How Art is a reflection of the Artist is set forth in the following lines:—

There is no such thing as an art which can be separated from the artist as a man. He is a transformer, but if his character is coarse his art is coarse. It may not be recognised as such, in his own generation. You may have profligates creating in music or in painting, and commanding success; but, when the world passes on a generation or two, and profligacy is no longer seen in the old light, but as something derogatory to the dignity of the soul, then all those creations are seen as mere empty forms without an eternal life. Because of this intimate relation between the artist's nature as a man, and what he creates, there can be nothing in the artist's life which is not important. A violinist's thoughts, his words, his deeds, his ambitions and his jealousies are reflected in the tones which he brings out from his violin. You can not separate the personal nature of the artist as he bodies forth. That is why sometimes you get a purer message of Art from some boy or girl who is playing or singing some simple thing than when that same thing is played by a virtuoso or sung by a prima donna. You are nearer to the heart of the thing, because the boy or girl is less spoiled by life; the personality which bodies forth, which reflects it, is purer, and so you come one step nearer to the eternal realm of Art.

So close is this relation between Art and the artist's own personality—what he calls his "private life"—that I would say distinctly that, much as most Western artists are meat-eaters, they would be better artists if they were vegetarians. The very fact that a cruelty is imposed upon animals through one's eating meat reflects itself in one's art. You may not be "found out" in this generation, but you will certainly be found out when the whole world is vegetarian, for it will then say: "This picture was painted by a meat-eating artist." I am putting this forcibly, so that you may understand the subtle relation which exists between every cell of the artist's body and the thing which he creates.

ART AND COMMUNITY.

The soul of the community expresses itself in its Art. Says the writer—

Obviously there is a very close relation between Art and the community and this close relation has been very strikingly put in a Chinese proverb. In China they put things in a quaint way, but what they say you never forget. The proverb is this: "If you have two loaves. sell one and buy a lily." That is a magnificent saying; it is a statement of the greatness of a nation. Our modern statesmen think of the greatness of a people merely by the worldly possessions, the "loaves and the

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fishes," which the nation has for its own. But in a true ideal State, where every man is at his best, the ideal which a statesman will have before him for his country is that the State's organisation should be such that every man is given an opportunity to be at his best.

Now, science cannot do that. Science can never appeal directly to the individual but Art can. It is Art which moulds the soul of a people and creates and civilises. Science comes merely to crown a civilisation, but the moulding, the fashioning, the creating of a civilisation is done through Art. So powerful is this subtle influence of Art, to awaken the hidden best in the individual, that I go so far as to say what may seem nonsense—that the more Art there is in a nation the more business there is too. For when each individual is artistic, and responds to the massage of life which Art can give, he is a bigger individual, he is a more powerful dynamo of the forces of life. When thereafter he turns his mind to the development of the nation's resources, he sees the problem of business in a larger way. At once you can see what an utter calamity you are courting if you let your State Orchestra disband, for want of money. The wealth of Sydney is not in its Wool Exchange alone, it is also in this place, the Conservation of Music. Thousands come here to find a little bit of themselves as souls, and a little discovery of yourself as a soul, even if it is only once or twice in three months or so, is quite enough to last you for the rest of the year, For all must grapple with the problem of life in a more dignified and grander way as they grow. We have to realise a new ideal with regard to prosperity. The prosperity of a nation is not to be judged by its bank balances, but by the "soul forces," as we say in India, which the nation contains, by that spiritual content which is in each individual in the nation. The true contribution to this nation's strength by a citizen is not the taxes which he pays, but the quality of artistic appreciation which he has. Indeed, when we begin to see the true values in life, then a well nurtured child, singing, dancing, playing, reveals more of the universe than a powerful savage who carves out for himself a kingdom. Indeed, such a "little child" shall lead mighty empires.

MALARIA AND ITS CURE

The following extracts are taken from a learned article by Pramathanath Bose, B.Sc., contributed to the pages of *The Calcutta Review* for Feb. 1923:—

There are two factors concerned in the propagation of malaria—the Anopheline mosquito, and the malarial parasite (Plasmodium malaria). Quinine has, of course, no action upon the former, and it does not appear to have perceptibly reduced the activities of the latter. The reasons are not far to seek. The parasite which causes malarial fever belongs to the lowest order of the Animal Kingdom, the Protozoa. It has the rather unusual capacity of existing in asexual as well as sexual forms. Quinine kills the former, but has hardly any action upon the latter.

In Mian Mir last year crescents were exceedingly numerous in the blood of European soldiers who were receiving considerable amounts of quinine once or twice a week, and in this respect, the examination of their blood yielded results which were very different from those obtained in the examination of the blood of untreated natives. In the blood of the latter it was rare to find crescents. Relapses of fever which almost certainly were brought about by the development of the female crescents parthenogenetically were also exceedingly frequent among the European troops, and it appeared doubtful whether the large doses of quinine at intervals of a week had any effect in preventing these relapses. It is possible, therefore, that by administering large doses of quinine more or less in a haphazard manner we may not only be placing the patient in such a condition that he is very liable to relapses, but may

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be increasing enormously the sources from which anopheles mosquitoes become infected,"

The dangers of quinine do not end here. Fever, called quinine fever, may be caused and maintained by the continuous use of quinine under certain circumstances. "This is probably the case with many patients in whom fever persists, notwithstanding the adminisration of large dosee of quinine F. Plehn is of opinion that quinine sets up a disintegration of the blood corpuscles, especially in persons whose blood cells are abnormal, more especially from malaria; in the mildest cases this is hardly perceptible, but in serious cases it may cause hœmoglobinuria (Blackwater fever). In quinine fevers no parasites are found in the blood, and signs of quinine intoxication are present ". The outbreak of blackwater fever has been observed by various investigators "to immediately follow the use of quinine, even in quite small doses. Of 43 cases of blackwater fever which came under F, Plehn's observation in Cameroon, 24 positively broke out a few hours after the administration of quinine; and of 55 cases treated by A. Plehn in the same place 48 of the attacks were directly caused by quinine. Most of the attacks set in two to four hours after the administration of quinine; in rarer cases, probably in consequence of retarded absorption, the attack commences later even as much as ten hours after. For this reason Koch has made the assertion that blackwater fever, as a *rule*. is solely *quinine poisoning* without malaria taking any part in the condition. Baccelli made the same assertion in regard to malaria--hæmoglobinuria in Italy."

Then, again, quinine in large doses—and small doses are now considered by many authorities to be useless—often, produces ringing in the ears, dyspepsia, deafness, headache, giddiness convulsions. &c². These symptoms show how very adversely the constitution is affected by quinine, and from what has been said above, it will be apparent, that in many cases, the benefit it confers is problematical, but the injury is sure, and that the constitution is damaged, and its capacity for resisting and overcoming disease diminished.

Malaria was endemic in India, especially Bengal, for good many centuries before 1860, but was kept down very low in areas such as the districts of Burdwan, Hooghly, Nadiya and Twenty-Four Parganas, where the endemicity has been very high since that date. Quinine, however, was unknown before the forties, and but little known before the sixties of the last century. The indigenous febrifuges then used were. Nata *Guillandina (Coesalpinia) Bonduc*, Nim *Melia azadirachta* (*Azadirachta Indica*), Shefalika *Nyctanthes Arbortristis*, Chirata *Agathotes Chirata*, Nishinda *Vitex Negundo*, Charaigorwa *Vitex Peduncularis*, Gulancha *Tinospora Cordifolia*. Palta (Leaves of *Trichosanthes dioica*), etc, In regard to Nata, Watt in his "Economic Products of India" (1883) says, "The seeds are said to possess well-marked anti-periodic properties and are largely used by the natives instead of quinine. For this purpose they are pounded with black pepper, from 5 to 30 grains being regarded as the proper dose. Ainslie seems first to have drawn the attention of Europeans to this powder, but even up to the present date it has not apparently taken the position which it deserves as a tonic and febrifuge."

Voigt in his "Hortus Subarbanus Calcuttensis," 1845, observes: "One of the seeds of this plant [Nata] pounded into paste with three or four peppercorns, and taken from three to four times a day in a decoction of Chirata is an excellent febrifuge. the seeds are intensely bitter and powerfully tonic, and shonld not be neglected, at least, as an adjuvant, where *bark* and *quinine* disaggree with the constitution."

Writing about *Nim* in 1858, Drury in his "Useful Plants of India" observes: "The bark which has a remarkable bitter taste, has been much employed of late years as a fair substitute for cinchona. The natives consider it a most useful tonic in intermittent fever and chronic rheum-

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atism, administering it either in decoction or powder." Voigt speaks of the bark of this tree as a 'good substitute for the Peruvian bark.' Drury speaks of Chirata as 'one of the most esteemed of Indian medicinal plants, being especially valuable as a tonic and febrifuge.....Its febrifugal properties are in high estimation with European practitioners in India who use it instead of Cinchona when the latter is not to be procured."

An experienced allopathic physician, L.M.S. of the Calcutta University, wrote in the monthly journal *Ayurveda* (Ashar, 1325), that he had found the powder of Nata seed to be much more efficacious than quinine, and that it does not produce any deleterious after effects like quinine.

THE WORLD OF BOOKS.

Ancient Tales of Hindustan. By Miss A. C. Albers. Published by the author, 29, Baniapukar Road, Calcutta.

This book contains five poems, each dealing with a popular hero in India's history. The poetry of the book is attractive. Every line breathes romance. The touch of feeling that characterises the lively description on every page of the book is truly poetic. The pity is that what a whole enlightened India regards history has been treated of by the author as mere 'tales', as if the episodes had no more authenticity than the story of King Arthur narrated by Tennyson in his Idylls. Shri Krishna and Prahlad, for instance are not simply spoken of in literature but monuments so tangible as living cities commemorate them to this day. The author of the book under review has no doubt simply reproduced what books of fiction had already distorted and made fiction of. The original responsibility, therefore. for the dishabilitation of India's history does hot rest on her. Yet all writers in the present age who love India, as the writer of these 'Tales' evidently does-- her whole poems are permeated by this feeling, must take care to preserve the ancient history of India intact, for in that history is embodied India's greatness. For the reader's benefit we reproduce below a few extracts from the beautiful poems.

Mother's love,for instance is characterised so charmingly in the story of Dhruva:—

The mother, ah the one who could not cease
To care, to love, she who in silence prayed,
And knew not any force that could have strayed
Her mind and her affections from this boy.
Ah, motherlove is strong without alloy,
That is the force that is not of this earth,
Hallowed, unshaken, pure—it had its birth
In spirit realms, thence strayed down to this sphere,
Its roots in Paradise, its blossoms here,
And with its virgin bloom this dark world dowers.

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The following lines are an apt description of the fates, good or bad, of men:—

Oh Fates of Mortals, you have many a gift,
For those shore seeking wanderers who drift.
Still on the sea of life. You may bestow
What'er your fancy suits on us below
You make of man the plaything of your whim.
You taunt, you please, you tempt, you punish him
And then leave him to marvel or to weep.
But p'rhaps you are right. Th' unfolding mind must reap
Experiences, be they curse or bliss.
But the most stirring of your gifts is this,—
When the strung cord on which all hopes are hung
Snaps suddenly and to the winds are flung
Scatt'ring to fragments as he sees them fall.
Man's hopes, his dreams, his aspiratios —all
While he looks sadly on, bewildered dumb.
Is this to teach him equilibrium,
Indifference ? Or is it merely play,
A joke to see him either curse or pray ?
Perhaps 't is more than all of these, who knows ?
But if the world be nought but shadow shows.
Why waste much feeling—fear, regret pride ?
Were it not best to cast the whole aside,
Fling it away like a half-broken toy ?

Yogmaya. By the same Author. Published by herself.

This is a dramatic poem to which a few others of the same type are added.

A Study of Caste. By Prof. Lakshami Naresha. Published by the Author, 367, Mint Street, Madras. Price Re. 1-8-0.

The author has before him only the dark side of the system. In its inelasticity of the present age the system does deserve condemnation. The plight of the untouchables in particular damns it as nothing else could. Such, however, was not the character of the system in all ages.

Some division of the society there must be. Call them castes or classes ; the the name does not so much matter. In ancient times when division was based on merit, it was a wholesome institution. Today when birth determines caste, the whole society has become stagnant on account of it. Into the whole community have crept evils that cry vociferously for reform. The necessity today is to recast the system into its old mould not to cry it down, as the publication under review purports to do. The book is one continued essay covering 160 pages and makes tedious reading.

Swaraj Cyclopœdia for 1923 Compiled by D. K. Bharadwaj Vidya Bhushan. Published by S. B. Bhide, B. A., B.L., the Bhide Co. Weaving Works, Mangalore. Price Re. 1.

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This is a diary for the current year. Besides dates of the Christian year Hindu *tithies* and Hijra *tarikhs* are also indicated in it. The system followed in the case of the Hindu *tithies* is. however, that observed perhaps in the Deccan. The special feature of this diary is the copious information it contains as regards the political, industrial, economical and educational condition of the country. Comparisons are here and there made with conditions obtaining in foreign countries. A short history of the progress that things have made inIndia under the British rule is presented to the reader in a compendious form. Many things valuable, and nothing superfluous has been included in this sketch.

EDITORIAL REFLECTIONS.

SHUDDHI IN JAMMU.

The martyrdom of M. Ram Chandra has accelerated the progress of Shuddhi in Jammu. About four thousand Meghas have already been admitted into the Arya Samaj fold, and steps are being taken to admit more. The work is not without its difficulties, but Arya Samaj missionaries are trying to overcome them by dint of their religious enthusiasm and tact. The following note containing facts and figures as regards the depressed population in the Jammu and Kashmir State has been prepared at the instance of the Secretary, Arya Pratinidhi Sabha, Punjab. It will give the reader an idea of the magnitude of the reclamation work that awaits us in that locality alone :—

The question of reclamation of the depressed classes has fortunately begun to receive the attention that it deserves. Leaving aside its political significance, with which we are not directly concerned, the question is one of very great religious importance to the Arya Samaj. In the all round general cry of uplifting these classes attempts are being made by Mohammadans, and Christians to bring the members of these classes into the fold of their respective religions. The Salvation Army under the command of General Booth is making renewed vigorous attempts to do the proselytising work and even Agha Khan has felt the necessity of turning his attention to this important question. Signs are not wanting that Mohammadans have commenced this work. It is therefore essential for the Arya Samaj, the "Watch dog" of the so-called Hinduism, to seriously take it up with the least possible delay.

2. The murder of Mahashai Ram Chan has brought the question of the reclamad tion of Meghas in the Jammu territory to the forefront. The total area of the Jammu and Kashmir State is 84, 432 square miles. It can be conveniently divided into the following three Provinces consisting of the districts shown under each :—

I. Jammu Province (including Jagirs.)
   1. Jammu District.
   2. Kathua District.
   3. Udhampur District.
   4. Riasi District.
   5. Mirpur District.
   6. Bhadarwah Jagir.
   7. Punch Ilaqa.

II. Kashmir Province (includin g Jagirs).
   1. Kashmir North.
   2. Kashmir South.
   3. Muzaffarabad District,

   } Valley Province.

III. Frontier Districts.
   1. Ladakh.
   2. Gilgit.
   3. Frontier Ilaqas.

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There are 61 towns and 8865 villages in the whole State.

4, The total population of the State is 31,58,126 persons which is distributed among the various districts as follows :—

Jammu Province	...	1597865
Jammu District	...	326691
Kathua District	...	151802
Udhampur District	...	215725
Riasi District	...	206809
Mirpur District	...	324923
Bhadarwah Jagir	...	37512
Poonch Illaqa	...	334393
Kashmir Province	...	1295201
Kashmir North	...	460786
Kashmir South	...	639210
Muzaffarabad District	...	195205
Frontier Districts	...	285000
Ladakh	...	186656
Gilgit	...	23969
Frontier Illaqus	...	54435

The following are the details of this population according to the various religions :—

Brahmanic	...	689342
Aryas	...	1047
Brahmos	...	1
Total	...	690390
Sikhs	...	31553
Jains	...	345
Budhist	...	36512
Zorastrian	...	31
Mohammadans	...	2398320
Christians	...	975

The distribution of the population according to the various religions in the different provinces is as follows :—

JAMMU PROVINCE.

Hindus	...	626439
Sikhs	...	16659
Jain	...	345
Buddhist	...	452
Zoarastrian	...	5
Mohammandans	...	953293
Christians	...	672

KASHMIR PROVINCE.

Hindus	...	62414
Sikhs	...	14772
Jain	...	...
Buddhist	...	3
Zoarastrian	...	26
Mohammadans	...	1217768
Christians	...	218

FRONTIER DISTRICTS

Hindus	...	1577
Sikhs	...	122
Jain	...	...
Budhist	...	38057
Zoarastrian	...	...
Mohammadans	...	227259
Christians	...	85

In connection with the above figures of the Jammu Province it is necessary to bear in mind that out of the total number of Mohammadans 302719 reside in poonch Illaqa whose total Hindu population is 21021 persons only.

5. The facts and figures in para 4 above will show that the major portion of the Hindu population resides in Jammu province and as the depressed classes form a part of Hindus the work of reclaiming them is to be done in this province. The following are the various classes which though classed as Hindus are occupying this position on "debatable grounds":—

Batwals	...	11175
Basith	...	7386
Bawaria	...	33
Bazigar	...	121
Chamiar	...	38752
Chuhra	...	231
Dum	...	36128
Gadri	...	354
Ghirt	...	131
Koli	...	1784
Megh	...	74762
Rotal	...	970
Sansi	...	45
Saryara	...	2626
Thior or Dhiar	...	2756
Total		177,253

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Thus out of the total Hindu population in Jammu Province 28. 3. per cent belongs to the so-called depressed classes. The figures speak for themselves and no comment is needed to bring out in a more vivid way the pitiable pass to which the wrong sense of feigned superiority has brought the Hindus.

6 Of the classes Bawarias, Bazigar Chuhras, Gadri, Rotal and Sansi may left aside for the present. Their numb is too small and in their case the resul achieved will not be commensurate wi the labour involved in the work.

The following table will show tl population of the remaining classes in th several districts of the Jammu Provinc

District.	Megh.	Dum.	Chamiar	Batwal.	Koli.	Saryar.	Thiar.	Total
Jammu ...	30,560	11,273	12,915	9,715	....	925	53	65,414
Kathua ...	7,131	11,892	7,684	215	578	801	...	28,301
Udhampur ...	20,995	9,489	5,093	238	1,205	448	...	37,469
Riasi ...	7,209	2,796	5,795	121	...	452	2,576	18,949
Mirpur ...	1,582	296	6,558	631	...	...	118	9,185
Bhadarwah ...	7,074	845	628	187	...	...	...	8,734
Total ...	74,551	36,591	38,673	11,107	1784	2,626	2,747	1,68,079

The above statement will clearly show that the greatest amount of work is required to be done in Jammu District. This is necessary not only in view of the largest number of men available in this district but also in view of the importance of Jammu which is the winter capital of the Darbar. There was a prevailing impression that His Highness would not permit the reclamation work being done. The recent Shuddhi in Jammu has given the lie direct to that impression but much still requires to be done in this direction and if we can successfully do solid work in this district a very favourable impression will be created in the mufassil which will very much facilitate our work there.

In the end I may express the necessity of doing uplift work among those whom we have reclaimed. Much is to be done for them and unless we turn our attention immediately to this aspect of the question our future activities will be greatly hampered and we will be false not only to these poor people in whose minds high hopes have been raised by our action but we will also be false to our mission.

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E GURUKULA ANNIVERSARY

etailed report of the anniversary of Gurukula, Kangri, has, we regret to e to say, not yet arrived, wherefore readers will have to wait for a month re to have a full account of the berations of the great *Mela*. The *la* this year was in most respects a lica of its predecessors. There were tures, there were conferences, st notable among these being that the redemption of the Rajputs in ra and Mathura districts. Swami raddha Nand was the president of is conference and great enthusiasm evailed when he narrated the story his success in bringing round Sa-tanist pandits who while performing e ceremony of the reversion of these isguided brethren of theirs showed, as n expiation for their former callousness, npatience now to eat from their ands.

A special feature of the *Mela* which ppeared to be an improvement on all ie anniversaries that had preceded it as the regularity with which large mbers of Aryas, both men and omen were seen early in the morning ying their daily prayers. Parties of ngers went about making *Sankirtan*. his appeared to be a remnant of e Dayanand week which had been cele-ated only a few days back with a great splay of devotion and enthusiasm. his is religion in its true colours. he spirit underlying these orthodox rformances deserves to be encouraged. attempt should be spared to foster l perpetuate it.

Of donations the most noteworthy are two. One amounting to Rs. 40,000, of which Rs. 30,000 are meant for the foundation of a chair in the Veda Vidyalaya, and the remaining Rs. 10,000 are designed to be spent in furthering the foreign mission of the Arya Samaj, comes from Messrs. Hari Ram, Kirpa Ram, Rawalpindi. The other is of property, valued at Rs. 60,000, half of which goes to the Veda Vidyalaya for the foundation of another chair while the other half has been laid at the disposal of the Arya Pratinidhi Sabha Punjab, to be utilised as the Sabha thinks fit. The donor in this case is Pandit Nihal Chanda of Delhi. Other collections amounted to about twenty-six thousand rupees.

The output of the Gurukula this year is nineteen Snataks, one of whom took the degree of Vidya Vachaspati which those scholars have a title to win, who after graduating practically serve the Gurukula, and submit a thesis which being approved the degree is awarded. Eight of these snataks offered themselves for service in Agra and Mathura, and have since departed to work under the guidance of their quondon *acharya*, Swami Shradhananda. Four others have begun working under the Arya Pratinidhi Sabha Punjab. Thus twelve out of nineteen new graduates are already in the field of active religious service. The proportion is encouraging.

Besides the educational value of the institution, the *Mela* it organises every year has for the masses an educative

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value of its own. It is only at Kangri that Arya Samajists from various parts of the Hindu continent meet and live together for days. A communal consciousness is aroused thereby, which could by no other means be awakened. Once a year we see our diffused strength concentrated. Provincial angularities are rounded off. A spirit of oneness takes its birth in the midst of the anniversary activities and we return a homogeneous community, a uniform religion, an accommodating creed.

The anniversary regarded from whatever point of view was a success, on which we congratulate the Governor, P. Wishambhar Nath and his colleagues.

THE KANYA GURUKULA.

While gratefully accepting the donation of a Lac of rupees which Seth Raghu Mull of Dehli had already promised and to which he has now added another of Rupees 40,000 for the purchase of a site, undertaking further to donate Rs. 500 per month during the first year of the working of the institution, The Arya Pratinidhi Sabha, Punjab, has sanctioned the opening of a Kanya Gurukula at Dehli. This Gurukula will be worked on the same lines as the Gurukula for boys at Kangri, excepting where the special requirements of the tender sex warrant a change. It will begin working on the first of Baisakh next, i.e., 13th April 1923. P. Vidya Vati Seth B.A., Editor, Jyoti, has kindly consented to work as Honorary Principal, while her sister Shrimati Radha Rani, a lady of saintly habits will assist her in superintending the Ashram. The Governor of the Gurukula at Kangri will be the Governor of this Gurukula too. The prospectus of the institution containing the scheme of studies and other rules and regulations will shortly be published. The course of studies will cover ten years. The institution will start with four classes, and admit pupils aged not more than ten years, applications for which may be addressed to the Mukhyadhishthata, Gurukula Kangri, District Bijnor, U. P.

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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

BAISAKH 1980, APRIL 1923.

CONTENTS:

	Pages.
Thought for the Month, Shame and Glory—Elizabeth Arnold	557
Ancient Indian Engineering Philosophy —Rao Sahib K. V. Vaze I. C. E. ...	558
Witness of Aryavarta—Pr. T. L Vaswani	564
The Generative System—Professor Satyavrat Sidhantalankar	566
The Secret of Hindu-Muslim unity Pt. Bhagavan Das, M. A. ...	572
The Daughter of Prajapati.—Pt. S. D. Satwalekar ...	576
The Brazen Serpent.—Princess Karadja ...	585
Glimpses of Dayananda 'Devotion'	587
Disintegration of Christianity:—R. V, Lissan Esq. ...	589
Centemporary Thought Reviewed	
The Success of Prohibition	598
Science and Faith ...	599
Indian Education ...	599
The University and the Village	601
Cow Protection	602
Mica in Ancient Hindu Medicine	605
The World of Books ...	606
Editorial Reflections ...	
Congres, or a Comedy ? ...	608
Christ, a Dual Personality ...	610
The Soul of the Beast	612
The Cross—3,000 Years old ...	614
Hindu-Muslim Unity ...	614
The Reclamation of Malkana Rajputs ...	615
Who is a Hindu ?... ...	617
A Call from America ...	618
A Confession of Faith	619

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वैदिक धर्म के अमूल्य ग्रन्थ।

[१] योग-साधन-माला।

(१) संध्योपासना। योग की रीति से संध्या करने की पद्धति। मूल्य १॥) डेढ़ रु०

(२) संध्या का अनुष्ठान। मूल्य ॥) आठ आने

(३) वैदिक-प्राण-विद्या। प्राणायामपूर्वार्ध। मूल्य १) एक रु०

(४) ब्रह्मचर्य। सचित्र। वीर्यरक्षण के उपाय। मूल्य १।) सवा रु०।

[२] उपनिषद्-ग्रन्थ-माला।

(१) "ईश" उपनिषद् की व्याख्या। मूल्य ॥=) चौदह आने।

(२) "केन" उपनिषद् की व्याख्या। मूल्य १।) सवा रु०।

[३] आगम-निबंध-माला।

(१) वैदिक-राज्य-पद्धति। मू० ।=) पांच आने

(२) मानवी-आयुष्य। मूल्य ।) चार आने

(३) वैदिक सभ्यता। मूल्य =) तीन आने

(४) वैदिक-चिकित्सा-शास्त्र। मूल्य ।) चार आने।

(५) वैदिक स्वराज्य की महिमा। मूल्य ॥) आठ आने।

(६) वैदिक सर्पविद्या। मूल्य ॥) आठ आने

(७) मृत्यु को दूर करने का उपाय मूल्य ॥) आठ आने।

(८) वेद में चरखा। मूल्य ॥) आठ आने

(९) शिवसंकल्प का विजय। मूल्य ।॥) बारह आने।

(१०) वैदिक धर्म की विशेषता। मूल्य ॥) आठ आने।

[४] स्वयं-शिक्षक-माला।

(१) वेद का स्वयं शिक्षक। प्रथम भाग। मूल्य १॥) डेढ रु०।

(२) वेद का स्वयंशिक्षक। द्वितीय भाग मूल्य १॥) डेढ रु०।

[५] देवता-परिचय-ग्रन्थ-माला।

(१) रुद्रदेवता का परिचय। मू०॥) आठआने

(२) ऋग्वेद में रुद्र देवता। मू०॥=) दसआने

(३) ३३देवताओंका विचार मू०=) तीनआने

(४) देवता-विचार। मूल्य =) तीन आने।

[६] धर्म-शिक्षा के ग्रन्थ।

(१) बालकों की धर्म-शिक्षा। प्रथम भाग मूल्य ।) एक आना।

(२) बालकों की धर्म-शिक्षा। द्वितीय भाग मूल्य =) दो आने।

(३) वैदिक-पाठ-माला। प्रथम पुस्तक। मूल्य =) तीन आने।

[७] यजुर्वेद का स्वाध्याय।

(१ यजु०अ० ३० नरमेध। मू० १)एक रु०

(२) यजु०अ० ३२। एक ईश्वर उपासना। मूल्य ॥) आठ आने।

(३) यजु० अ० ३६। शांति का उपाय। मूल्य ॥) आठ आने।

[८] ब्राह्मण-बोध-माला।

(१) शतपथबोधामृत। मूल्य ।) चार आने

[७] वैदिक धर्म।

यह सचित्र मासिक पत्र वैदिक धर्म के तत्व ज्ञान का विचार और प्रचार कर रहा है। योग साधन विषयक लेख भी सब को करने योग्य सुगम रीति के साथ इसमें प्रसिद्ध होते हैं। वार्षिक मूल्य ३॥) साढे तीन रु० है। शीघ्र मंगवाइये।

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मन्त्री—स्वाध्याय मंडल, औंध (जि० सातारा)।

* ओ३म् *

THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

VOL. XX No. IX.	BAISAKH 1980, APRIL 1923.	WHOLE No. 174, NEW SERIES No. 34.

THOUGHT FOR THE MONTH

SHAME AND GLORY.

Shame to the hand that steals the toiler's fruit,
Shame to the band that fashion such pursuit;
Glory in pain if, bleeding, still we stand,
Glory in death if yet we LIFE command.

ELIZABETH ARNOLD.

(कविता कौमुदी)

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Ancient Indian Engineering Philosophy.

(By Rao Sahib K. V. Vaze I. C. E.)

CHAPTER X.

BEAMS & FLOORS.

The width of beams should be the same as that of the posts and its thickness one and a half time the width. Before a beam is put on the post a corbel is always desirable as it reduces the span of the beam, affords space and support to the joints in the beams-and gives so much more height to the post.

स्तंभमूर्धनि निधाय पोतिकां उत्तरंतदुपरिप्रकल्पयेत्

मनुष्यालय चन्द्रिका०

विस्तार सदृशोत्सेधापंचदंडायुतान्विता ॥
उत्तमा बोधिका ख्याता तार द्वित्र्यंशमुन्नता ॥
चतुर्दंडामध्यमा स्याद्गुणदंडाच कन्यसा ॥

कश्यप संहिता पटल ६

पोतिकातु त्रिधाज्ञेया नामभेदेन दैर्ध्यतः ॥
त्रिदंडा च चतुर्दंडा पंचदंडा यथाक्रमं ॥
महार्णवी च चित्री च पत्री च प्रतिलोमतः ॥
सदा विष्कंभतः कार्या पादेनार्धेनवायुता ॥

भृगु संहिता अ० ८

पादविस्तारविस्तारा पोतिका तत्समोदया ॥
पंच दंड समायामा श्रेष्ठार्धोच्चा कनिष्ठिका ॥
आयता सा त्रिदंडेन चतुर्दण्डेन दीर्घिका ॥
त्रिभागोना त्रिपादोच्चामध्यमा पोतिका भवेत् ॥

मयमत अ० ७५

पादाग्र विपुलं यत्तु तद्दंडमिति कथ्यते ॥

मयमत अ० ७५

A corbel should be of the same width as the post, its thickness should be the same as its width and in length it should be three to five times the width. When a corbel is five times long it is best and is called महार्णवी, श्रेष्ठा and when four times it is called चित्री, दीर्घिका and when three times long it is called पत्री, आयता. The tenon of the post should go into the corbel and the corbel should have projecting pegs going into the beam above. There should be at least two such pegs going into each beam

अन्तरालस्य बाहुल्यं गृहविस्तारतो भवेत् ॥

The thickness of the beam should be according to the span; as a general rule it may be baid down that the thickness should be two अंगुल for each वितस्ति of the span or about $\frac{2}{12}$ the length of the beam

पार्श्वयोः पोतिकामध्ये पट्टं पाद विशालवत् ॥

Between two posts there should be wooden braces at the sides. These should have the same thickness as the width of the posts and in breadth they may be a few अंगुल as they simply serve to keep the posts in position and bind them all together. These are necessary when beams rest not on two posts but on beams and posts.

वृक्षांगात्सुबलिष्ठत्वं आधारत्वं तथैव च ॥
तदंगानि तदन्यान्य प्याधेयानि यथाबलम् ॥मयमत

The strength of wood is according to its position in the tree and hence to have the best results it should be used in the same position as that it occupied on the tree.

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वृक्षाणां मूलमाधार मग्र माधेय मुच्यते ॥
शयितानां च सर्वेषां मूल माधारमिष्यते ॥
तथा तदग्रमाधेयं सदा संधौ प्रकल्पयेत् ॥ मयमत

In a tree the bottom is th support of all its parts and the top is supported by it; consequently in beams the bottom should be the supporter or the lower portion and the top should be the supported or the upper portion; this should be attended to in all joints.

मूलं मूलेन संदध्यादग्र मग्रेन योजयेत् ॥
मूलयोरग्रयोः संधिर्द्व्यनाशाय कल्पते ॥ मयमत

The bottom portion should not be joined to another bottom portion or the top portion should not be joined to another top portion. The joints composed of two bottoms or tops are to be deprecated.

व्यास दीर्घक कोणेषु नैतद्दोषकरं भवेत् ॥
ईशाने चाग्रमग्रेण मूलेनाग्रं तु पावके ॥
मूलं मूलेन निर्ऋतौ मूलेनाग्रं च वायवे ॥ मयमत०
प्रायश्च चूलिकादीनां व्यासे चैतद्विधीयते ॥ मयमत

When, however, some beams go from corner to corner while others go like a rectangle this may be allowed. For example if a pair of beams lie east and west or north and south and is to be joined by diagonal beams, then two ends may come in the North East corner and two bottoms at the South West while a top and bottom will come at the North West and South East corners. This is generally required in "U" Shaped houses.

दुर्बलत्वाद्द्रुमाग्राणा मबले बलवर्धनं ॥
संधिकर्म प्रशस्तं स्यात्सजातीयैर्वरैर्द्रुमैः ॥

As the top portion of a tree is weak and as it is desirable to strengthen the weaker pieces, it is desirable that the bottom which is stronger should be joined with the weaker. If the two beams to be joined be of the same sort or species, it would be better, as the state of the two pieces will be similar under varying conditions.

Beams have to be joined to form a long length more frequently than posts.

षट्शिखा झषदंतं च सूकरघ्राणमेव च ॥
संकीर्ण कीलं वज्राभं पंचैव शयितेष्वपि ॥
मयमत अ० १७

For beams also there are five sorts of joints viz—

षट्शिखा, झषदंत, सूकरघ्राण, संकीर्णकील, वज्राभ
अर्धपाणिर्द्विललाटे लांगलाकार षट्शिखा ॥
घनमध्यस्थ कीला च सामताषट्शिखाह्वया ॥१॥
स्वायामतिर्यग्बाहुस्थशिखं तु झषदंतकं ॥२॥
ऊर्ध्वाधस्ताद्यथायोग्यं यथाबलशिखान्वितं ॥
सूकरघ्राणमित्युक्तं सूकरघ्राण संनिभं ॥३॥
यथाबलं यथायुक्ति नानाबल शिखान्वितं ॥
नानाकीलैस्तु संकीर्णं तत्तु संकीर्ण कीलकं ॥४॥
वज्राकृति शिखं नाम्ना वज्रसंनिभमेवतद् ॥
एतस्मिन्पंक्ति संधाने संधिरेकाकृतिर्भवेत् ॥५॥

षट्शिखा—The two beams are scarfed half and half and to be joined with six tenons on one beam fitting into six mortices in a line like the tail of any animal, on the other with a peg in the center of the section and the beams to abut each other.

झषदंत—In this the tenons are in a line slanting to the length of the beams. Thus the mortices are not visible on any face of the beams and hence it is called **झषदंत** or fish-tooth joint or joint like the teeth of a fish.

सूकरघ्राण—This joint has the mortices and tenons sloping from top to bottom and look like the head and mouth of a

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bore सूकर and hence it is called सूकरघ्राण or nose of a bore.

संकीर्णकील—This joint has more than one peg through the joints. The thicknesses of the pegs and the distances between them varying according to the strength of the woods forming the pegs and the beams.

वज्राभ—The tenon in this joint is like वज्र or dovetail; it is thicker and wider at one end and thinner at the other and once fitted it is difficult to disjoint it. Sometimes this joint is made secret or not visible on the faces and if well made the two pieces join together as if they were only one piece. All very fine work is made of this sort and is afterwards veneered or covered over with another sort of wood of a higher order or quality.

शिखा दंतं च शूलं च विद्धं पर्याय मीरितं ॥
शल्यं च शंकुराणिश्च कीलं पर्यायमीरितं ॥
मयमत अ० १७

When a wood is cut or hollowed i. e. made into mortice and tenon it is called शिखा, दंत, or शूल, when another piece of wood is passed through the hollow left for it the piece passing through is called शल्य, शंकु, आणि, कील.

मध्यार्धमध्यमध्यं च त्यक्त्वा युंजीत बुद्धिमान् ॥
द्रव्यमध्यस्थ सूत्रस्य वामेऽवामे च दंतकं ॥

The mortice or hollow should be in the center of the section and the tenon should be half and half on both sides of the center line.

द्रव्यविस्तारमध्यस्था शिखा शीघ्र विनाशिनी ॥
अन्योन्य संधिविद्धं च शिखा कीलस्य वेधनं ॥
मयमत अ० १७

A tenon that projects out at right angles to the length of a piece of wood breaks very easily, so also one that meets a peg at right angles to it.

पुराणैर्न नवैर्द्रव्यैर्न पुराणैर्न वैरपि ॥
नवैर्नवानां द्रव्याणां योगो जीर्णैश्चजीर्णिनाम् ॥मयमत

Old and new, or seasoned and unseasoned pieces of wood should not be joined together, the joint should be between woods of the same quality.

जात्यैकयाशुभद मुक्तविधिक्रमेण ॥ भृगु संहिता०

Pieces of the same age and quality should be joined together as detailed above.

संकीलयेद्दुत्तरबाह्यपश्चादूर्ध्वंदृढैःस्वोचितदारुकीलैः
वास्तु विद्या०
सारदारूद्भवं चैव स्थूपिकाकील मिष्यते ॥ मयमत

Pieces of wood should be joined together with appropriate pegs of wood on all sides and quite firmly. All pegs should be carefully made of hard and compact wood.

In making mortice and tenon or any other joints the following points should be attended to—

छिद्रं स्वल्पतरं विधेय मधुनादीर्घान्वितं छेदनं ॥
स्थूलं काष्टशिलेभदंतमुदितं निम्नं हि पक्केष्टिकं ॥
पक्कं निर्गमनं सुधाभिरनिशं कुर्यात्तनुत्वं यथा ॥
पूर्वमानं समुन्नयेत्तदपरं शिल्प्युत्तमः शातयेत् ॥
वास्तु विद्या०

(1) The hole should always be a little smaller than the tenon or peg, so as to fit it well even after drying.

(2) The tenon should project along the growing length of the wood as formed on the tree.

(3) The tenon may be of wood, stone or ivory.

(4) The brick work should be for mortice or hollow only.

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(5) The hollow should be smaller at th etop than at its bottom and be filled with liquid lime or lead so that the tenon may not come out of brick work.

(6) Careful measurements should be taken first and the wood cut accordingly afterwards as once cut wood is difficult to be joined and used again.

संधि खंडस्य दैर्घ्यं तु स्वव्याससममुच्यते ॥
वास्तु विद्या०

The length of the joining pieces should be at least the same as the diameter of the piece or beam. It may be more but it should not be less.

स्तंभविष्कं भयोर्मध्ये न संध्येयं कदाचन ॥
वास्तु विद्या०

Two pieces should not be joined together between the post and the wall or any other support.

पादोपरिभवेत्संधिरंतरे नैव कारयेत् ॥
मयमत० अ० १७

The joints should be on the posts and not between two posts or supports.

युक्तयैव द्रव्य संधानं संपदा मास्पदं सदा ॥
विपरीते विनाशाय भवेदेवेति निश्चयः ॥
मयमत अ० १७

All joining work of all materials is to be made with skill and thought. Any mistake in this matter is sure to ruin the structure.

शयितानां च सर्वेषां मूलमाधारमिष्यते ॥
द्रव्याणा मग्रमाधेयं संधौ तु परिकल्पितं ॥
वास्तु विद्या०

In joints in beams the bottom of the tree should form the lower piece or support and the top should overlap on it and be supported. This should be carefully attended to in wooden joints.

उत्तराग्रं च पूर्वाग्रं सर्वेषां परिकल्पयेत् ॥
वास्तु विद्या०

Beams should be laid with the top portion of the tree towards the east or north. Particularly in round pieces this is necessary as the bottom is thicker and does not allow the rain or wind to enter the building. If the thin end were to face the rain or wind it would allow it to get into the building.

अंतर्मूलं बहिश्चाग्रं पार्श्वद्रव्येषु योजयेत् ॥
मयमत अ० १७

When joints are made on the sides the end of the tree should be on the outside and the bottom should be inside.

पुंस्त्रीन पुंसकमहीरुहसंधिकार्ये पुंसा च पुंविहितमेव तथैव पुंस्त्री । नैवोभयेन च नपुंसक संगमः स्यात् जात्यैकया शुभद उक्तविधिक्रमेण ॥
मयमत अ० १७

When woods of different qualities लिङ्ग are to be joined together then male trees should be joined with male ones or male and female trees may be joined but neuter trees should not be joined with any. For general guidance it may be stated that असार trees are neuter, अन्तःसार trees are male and बहिःसार trees are female. No list of neuter trees has been found by me as yet.

2 FLOORS.

स्तंभमूर्धनि निधाय पोतिकां उत्तरं तदुपरि प्रकल्पयेत् ॥ मनुष्यालय चन्द्रिका

पोतिकां विरहितः समुद्गकः स्तंभमस्तक शिखाहितास्पदं ॥ वास्तु प्रदीप०

स्तंभस्योपरिकर्तव्यं पोतिकोत्तर वाजनं ॥
मयमत अ० १७

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The flooring should be built on beams laid on the corbel, for if no corbels are used, then the tenon on the top of the post is endangered. Besides, as shown above, the corbel is useful for supporting the joint connecting two beams. The corbel if projected outside the post is useful for supporting the gallery also. The dimensions of the beams have already been specified to have (1) the same width, as that of the post (2) depth, one and a half times the width and (3) length, of course, from the outside of one post to the outside of the other. Indian authors never support posts on walls only. They specify that a post should be situated near a wall opposite to the posts in the verandah.

The dimensions of joints on the top of beams are specified as under:—

अथोत्तरोच्चोच्चतदर्धतारं क्षुद्रोत्तरा ख्योत्तर
पट्टिकांच ॥ मनुष्यालय चन्द्रिका०
उत्तरस्यानुरूपेण लुपानां तारमिष्यते ॥ वास्तुविद्या
लुपातीव्राष्टगुणो वलयो वंशविस्तरः ॥
लुपोर्ध्वे फलकान्यस्य तदूर्ध्वं भूमिकल्पनम् ॥
मयमत अ० १८

Joints should be half the dimensions of beams or their dimensions should be calculated as the dimensions of beams are calculated in accordance with the span and spacings apart. As a general rule the spacing between two joints should be eight times their thickness and their lengths should be eight times their spacings.

लुपामध्यादधश्छिद्रं वलयस्य विधीयते ॥
मयमत अ० १८
तदर्धं वेशनं तीव्रं छादनं लोहलोष्ट्रकैः ॥ मयमत०

If there are arches between two joints their thickness should be half that of the joints and they should rise to the top of the joints. On these joints and arches good hard bricks of half the thickness of joints should be laid.

निश्छिद्रं छादयेत्स्वोचितघनफलकाप्रस्तरेणोर्ध्वभागं

These bricks should be laid so as to leave no spaces between them. On arches stones or bricks and on wooden joints wooden planks should be laid of proper thickness and on these planks the flooring or terrace should be laid.

स्तंभात्तुपोतिकानीत्रं बोधिकाद्युत्तरं तथा ॥
कश्यप संहिता० पटल ९

In short all the dimensions of the posts, corbels, beams, joints, planks and flooring should be so calculated as to make the roof strong, stiff and sound-proof (*i. e.*, sounds of foot-stepts on the top should not be heard down below)

दग्धैश्चमृण्मयैश्चापिलोहलोष्टैर्यथोचितं ॥
गोपानस्योपरिष्टात्तुछादनीयं विचक्षणैः ॥
कश्यप संहिता०
मृण्मयैस्तुयथास्थैर्यं स्वेच्छया छादयेत् पुनः
इष्टिका सुधयावापि प्रच्छादन मलं क्रियात् ॥
मयमत अ० १८

The flooring may be of layers of earth or stone or brick and lime as one may desire, but it should be stable under the particular circumstances of its situation and use.

उत्तरेण लुपानां वै संधानं चार्धपाणिकम् ॥
लुपाभिः कूटसंधानं वेणुपर्वाभिधंभवेत् ॥
वास्तु विद्या०

The joints between beams and joints should be what are known as अर्धपाणिक scarfed, and the joints between joints and flooring should be what are known as वेणुपर्व *i. e.*, should consist of four or five layers in which no joint comes over the other as explained in 'Bonds' above.

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महार्णवतरंगाभंतरंगं परिकल्पयेत् ॥
पादमर्धंत्रिपादं वाभित्वास्तंभस्य निर्गतं ॥

कश्यप संहिता पटल ६

The joints and planking or joints and arches should appear like the waves of a sea and they should overlap the wall from ¼ to ¾ of its width and should project similarly beyond the post also. This projection would be a sort of cornice at the floor level.

लुपामूले च कर्तव्यं सूत्रमेकं वितानकम्। वास्तुविद्या

At the bottom of the joints there should be plain ceiling in one line.

पादानामंतरं छाद्यं फलकैः सारदारुजैः ॥
अष्टांश बहलं छन्न फलकाछाद्य मूर्ध्वतः ॥

मयमत अ० १६

तत्रमध्यस्थिता वापि सौधे शैले समाहिता ॥
विधेया वाजनस्योर्ध्वे भूतहंसादिकावलिः ॥

मयमत अ० ७६

The space between two posts may be filled with good compact planks and the thickness of these planks should be ⅛ the width. These planks will be at the bottom of the joints and there will be planking and flooring above the joints hidden by these planks. On these planks—or it may be plaster or stone—may be depicted pictures of birds, beasts etc.

The flooring, if of stone and lime (concrete), should consist of five layers of materials as noted below mixed with lime.

कराल मुद्गी गुल्माष कल्क चिक्कणसाव्हयाः ॥
चूणेपियुक्ताः पंचैते सर्वकर्म सनातनाः ॥
अथयाक्षबीजमात्र शर्करासा करालिका ॥
मुद्गबीजसमाक्षुद्राशर्करा मुद्गमिष्यते ॥
सार्ध त्रिपाद द्विगुण किंजलक सिकतान्वितम् ॥
चूर्णस्य शर्करा शुक्त्योर्यदुगुल्माषं तदुच्यते ॥
पूर्वोक्तमात्र सिकता चणकश्चूर्ण मानतः ॥
क्रियार्थंपेषितं कल्कं, चिक्कण मस्तुकेवलम् ॥

मयमत अ० १८

कराल,मुद्गी,गुल्माष,कल्क, चिक्कण are the five sorts of stony material that is used with lime (to form concrete) in all sorts of works. This concrete is useful for any work

कराल—Clean sand as big as the fruit of अभयाक्ष and रुद्राक्ष or bigger than these

मुद्गी—Clean sand as coarse as मुद्ग not bigger.

गुल्माष—Clean fine sand similar to the mixture of shell lime with 1½ to 2 times good, sharp, clean sand.

कल्क—Only sand ground so as to form a material like the paste of gram flour.

चिक्कण—Very fine muddy sand.

केवलेनांभसापूर्वान्पूर्वास्त्रींस्त्रि प्रकुट्टयेत् ॥
पूर्वोक्तानां च पंचानां विधातव्यं पृथक् पृथक् ॥
कराल मुद्गी गुल्माष धनमेकैक मंगुलम् ।
कल्कमानं तदर्धेन तदर्धार्धं तु चिक्कणम् ॥
तत्र तत्र तदुक्तेन द्रव्येण परिकल्पयेत् ॥
निश्छिद्र मिष्टमानेन गोत्र मिष्टकया दृढम् ॥
लुपोपरीष्टिकातारे चैवं चूर्णक्रिया भवेत् ॥
आच्छादनीयं यत्नेन तद्धनं छादनं विदुः ॥

मयमत अ० १८

The first three viz कराल, मुद्गी and गुल्माष should be clean washed three times before use. These five sorts of materials should be stacked in separate heaps and should be used in separate layers. कराल, मुद्गी, and गुल्माष should be laid in lime one over the other in one अंगुल layers. On this कल्क should be laid half अंगुल thick and the final

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layer should be of चिक्कण one eighth of an अंगुल thick. All these to be laid down on brick or stone flags laid on joints so as to leave no holes and to break joints in such a way as to have no top joints on any one below. Roof or floor made in this way is called or known as "Solid floor" घनंछादनं.

दधिदुग्ध माषयूष गुडाज्य कदलीफलैः ॥
जलैश्च नारिकेलस्य चूतपक्करसैः सह ॥
कल्पितं शिल्पिभिर्यत्तद् बंधोदकमितिस्मृतम् ॥
ततो बंधोदकैरेतान् संक्लेद्य क्रमशः कृती ॥
जलस्थल प्रयुक्तेषु यथेष्ट घनमिष्यते ॥

मयमत अ० १८

A mixture composed of the following materials is called बंधोदक Water proof by Engineers. (1) दधि curds (2) दुग्ध milk, (3) माषयूषDecoction of माष (4) गुड Jagari or Gur, (5) आज्य Ghee or clarified butter, (6) कदलीफल Ripe plantain fruit, (7) नारिकेलजल Juice of wet cocoanut, and (8) चूतपक्करस Juice of ripe mangoes. Some authors add (9) Glue चर्मखंडरस, to this. When कल्क is put in, this solution is to be sprinkled on it and it is to be beaten and when चिक्कण is put on, it is to be rubbed hard with this solution. Any thing built in this way whether on land or under water is as compact as one may wish. Such a terrace does not crack or leak and once set is very hard and strong.

After a floor is made in this way it is to be kept wet and not used for at least two months and this period may be extended to six months with advantage.

षण्मास मुत्तमं प्रोक्तं चतुर्मासं तु मध्यमम् ।
अधमंतु द्विमासं स्यादेषामुषित मिष्यते ॥

मयमत अ० १८

Instead of चिक्कण the final coating may be of श्याय cement. This is lime twice burnt as under :—

(1). Lime kankar is once burnt, slaked and sieved. Then it is mixed with an equal quantity of Surkhi or powdered bricks and sand and well ground. This mixture is made into brickets and allowed to set.

(2). The brickets as above are reburnt, and when cool, are ground fine and this is called श्याय

This श्याय lime is known to be able to set hard even under the flow of a clear overfall and was used in the times of the Marhattas for water-pipes and drainage sewers. These pipes are made of concrete as specified above and plastered inside with श्याय. Water does not form moss on this plaster as can be seen in such pipes in Poona, and Ahmadnagar.

WITNESS OF ARYAVARTA.

(BY Pr. T. L. VASWANI)

The Vedic age, it is said by the Western critics, was an age of childhood of the Race. Suppose it was ! The Kingdom of Heaven is for the Child. It is the kingdom of babes crowned with simplicity and loveliness and love. These "child-souls of the Aryan Age were in truth among the Elders of Humanity. They came in the morning of history to lead Civilization. A Nation must make a mess of things without some 'Child-Souls' to lead it on.

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"Objectivity", "Nature" is an important category of Vedic thought. Nature is viewed more on the stage of the Sublime than as a vesture of Beauty. The latter was, it would seem, the central thought of ancient Greece. The Vedic Singer was impressed by "infinity" in Nature. Perhaps beauty, as majority view it—is a category of the finite. It gives you *repose*. The Beautiful is a call to man:—"Come! and have thy rest here in this finite form. The sublime sounds a note of "infinity". It sends a thrill of reverence. It awakens "aspirations" towards a "Beyond".

It is a great stimulus to progress,—this consciousness of our debt to the Past. Ancestor-consciousness is an element in national as in religious life.

Modern outlook is broadening. Is the *in-look* deepening? Are our spiritual sensibilities keen? Is our fellowship with life as rich as was India's in the long ago?

Mathew Arnold, in a significant passage, pointed out that literature must render an adequate interpretation of the activities of life. The value of Aryan Literature will be appreciated by the West in the day we show how Ancient Wisdom can help us to "see life steadily and see it whole" and to solve some of the problems of today.

The glory of ancient India lay in keen perception of the *reality* of the Inner World.

The 19th century began with a great assault upon the ancient Indian Ideal. The century closed with a cry:-Back to the ancient Ideal. It may be the task of India in the 20th century to interpret the Ideal to the Nations and help it to be a shaping power of a New Civilization.

What *constructive power* is revealed in the Ramayana and the Mahabharata.

The Hindu race was gifted with a great mind. That mind made the Culture and Civilization of Aryavarta. What refinement, what humanity, what idealism in the religion and life of ancient India! At a time when other nations were still offering animal sacrifices, India attained to a realisation of the *inner sacrifice*, of which a symbol was the flowers in worship to the gods.

India's glory in the days of her greatness was not her palaces and pleasure-gardens, but her *asrams*, her temples, her *tiraths*, her homes of culture, her schools of philosophy, her universities, her literature, her art, her songs. And they were a witness to a wisdom of life, a vision of the things of the spirit. Forgotten are these things by most of us in tumults of today. Forgotten but not yet lost. For even today, our hearts give some response to that wisdom when interpreted to us in terms of modern consciousness; some memory of ancient wisdom yet slumbers in our hearts. And I have a hope, an aspiration that the memory may be revived in the nation's youth for the highest service of India in the coming days.

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THE GENERATIVE SYSTEM

(BY PROFESSOR SATYAVRAT SIDHANTALANKAR).

It is of utmost importance to fully understand the physiology of the sexual organs if one wants to escape the dangers resulting from utterly wrong and harmful information which is otherwise called as "Blessed Ignorance". Is the boy ignorant who though carefully hiding his generative organs with dress and shame has an endless curiosity and fascination for these parts of the body? The object of this chapter is to dispel the clouds of mystery that enshroud this subject by giving up-to-date scientific information on the anatomy and physiology of the generative organs so that a student might listen to these talks with as much self-control and self-possession as he commands on any other occasion that vitally affects the problems of his life.

The parts of the generative system of the female are internally placed while those of the male are placed externally. We shall deal only with male organs in this chapter.

THE PENIS.

The penis is a hollow and spongy organ serving two purposes—(a) Urination and (b) Copulation. Its size is not an index to virility or the power of reproduction provided the organ has not been atrophied through misuse. It contains a number of blood vessels which are filled with blood under sexual excitement causing distention and erection of the organ. The response of these blood vessels to physical or mental stimulus is too quick and a slight impure thought might cause erection of the sexual organ by stimulating the erectile tissues. But a little control of the mind or a little diversion is quite enough to bring the organ under erection to a normal condition. Many abnormalities of sexual life begin from the day when a boy experiences the first erection which comes to him as a mysterious event. Good company and personal cleanliness are the greatest factors in the preservation of sexual purity.

PREPUCE OR FORESKIN.

The body of the penis is covered with a thin skin whick leaves it at its mouth ending in a covering fold. This redundant skin is called prepuce or foreskin.

Among Mohammadans and Jews it is regarded as a religious rite to cut away the foreskin. The operation is called circumcision and it greatly helps in keeping the organs clean.

Among high class Brahmans in the North it is a practice to use a vessel of water for Number 1 as it is everywhere used for Number 2. Some make use of the earth for the same purpose. Apart from the uncleanliness caused by not washing the organ everytime after urination there is another odourous, dirty, whitish secretion at the root of the foreskin that requires a thorough wash every-day, There are a number of small glands in the inner surface of the foreskin which also produce a secretion of a peculiar odour. Carelessness in washing it results in the accumulation of this secretion and causes irritation and restlessness. Sometimes the foreskin is too narrow and does not go back to uncover the root of the glans which is necessary for washing purposes, sometimes it is excessively long and adherent. In such cases it is always advisable to get the redundant portion of the foreskin cut off by an expert surgeon which will prevent a lot of inconvenience and much disease. Seventy-five per cent of the complaints of youngmen will at once cease if they make

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A chapter out of the auther's forthcoming publication entilled 'Confidential Talks to Youngmen on Sexual Matters'.

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it a point to thoroughly wash the organ by slowly uncovering the foreskin from over the glans. This washing should be taught from childhood by the mother.

URETHRA.

The canal passing through the entire length of the penis is called urethra or urinal canal. Like penis it serves the two-fold purpose (a) of emptying the contents of the bladder and (b) of emtying the contents of seminal vessels. But it should not be forgotten that though urethra performs a double function still the performance of one makes it for the time being unfit for the other. Urethra extends till the base of the bladder covered all through by a mucous membrane resembling the one in the mouth and the throat. The urinal canal or the urethra is divided into three parts:—

(i) The Spongy Urethra—It extends from the mouth of the penis six inches inward surrounded by such muscular fibres as are helpful in expelling urine, semen or other mucous discharges.

(ii) Membranous Urethra—This is the middle part extending from the end of the spongy urethra till the prostate gland. The length of this part is nearly one inch. Its muscles prevent any foreign matter, such as germs of a disease, to travel further from the spongy urethra, and help to control the passage of the urine in the bladder.

(iii) Prostatic Urethra—This is the last section of the urethra which passes through the prostate gland and meets the mouth of the bladder and the seminal canals. In other words it is surrounded by the prostate gland and is, generally, an inch and a quarter in length. Prostatic urethra is the part affected by the disorders of the prostate gland. In the region of the prostatic urethra are also located the centres of the nerves of urinary desire as well as of sexual sensibility.

GLANS.

The mouth of the urethra consists of a cone-shaped part called the glans. At its base there is a ridge called corona gland which is covered by many sebacious glands the secretions of which require a constant washing. As it has already been pointed out uncleanliness of these parts is, very often, the cause of many sexual troubles of youngmen. It causes irritation and inflamation and sometimes by a prolonged neglect may result in a dangerous condition. The skin of the glans is very sensitive because many delicate spinal nerves end in it. This portion should never be exposed or touched except for washing purposes. The slimy, transparent mucous appearing at the glans is a natural lubricant of the male organ. The secretion increases at the time of excitement. A similar substance is secreted by the female organ which makes it ready for the sexual contact and protects its delicate mucous membrane from abrasion. No sexual advances should be made on the female unless this secretion prepares her for such union.

COWPER'S GLANDS.

At the end of the membranous urethra there are two small bodies about the size of peas called Cowper's glands, placed on either sides of the canal. They are very near to the root of the penis. When sexual excitement reaches the stage of erection they secrete a fluid composed of a clear alkaline mucous and throw it into the urethra, thus, serving a lubricating purpose for the urinal canal and increasing the bulk of the semen.

The reaction of urine is acid and therefore urethra also by the frequent passage of urine remains acid in reaction. The male-egg, spermatozoa, will lose its vitality if nature in her economy should not have provided for this lubricating secretion accompanying the generative function. The mucous liberated from cowper's glands neutralizes the acid

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reaction of the urethra thus perparing an alkaline passage for the spermatozoa.

Sometimes the secretion from the cowper's glands appears unaccompanied by the vital fluid. Youngmen, not knowing what it is are greatly frightened and take resort to the quacks who, knowingly or unknowingly, misrepresent by saying that the substance thus lost is the vital fluid and that its loss will result in debility and sterility. The charm of advertisement is so powerful that a man who fully believes in the futility of attaining strength through medicines is, sometime or the other, tempted to give a trial to the advertiser, who in eighty cases out of hundred, happens to be an unscrupulous parasite living upon the weaknesses and ignorance of men. In fact, the escape of the vital fluid is very rare unless one has abused oneself too much.

PROSTATE GLAND

This organ is partly glandular and partly muscular, located below the neck of the bladder, surrounding the urethral canal at that point. In other words, the urethra passes through the prostate gland into the bladder. By the way, this is the reason why this (third part) part of the urethra is called prostatic urethra. It is like a ring fitted at the conjunction of the mouth of the bladder and the urethral canal. Though it varies in size in different individuals, it measures, on an average an inch and a half, weighing over half an ounce.

Its real function is of a reproductive nature which is evident from the fact that after castration it withers away. Naturally, therefore, it should shrink in old age.

The complaint of its enlargement is frequently met with among old beople which should be regarded as an abnormal result of the misuse or the overuse of sexual organs. The enlargement of the gland interferes with the free passage of the urine which is nothing unusual when regarded from the situation it occupies at the neck of the bladder. In such a condition it will shorten the mouth of the urethral canal passing through it, thus making urination difficult. When swollen it can be felt through the rectum. Gonorrhoea impairs this gland by its severe attack and even after expert medical treatment might linger in its tissues only to reappear after excessive sexual indulgence.

Under sexual excitement the ducts of the prostate gland are filled up with its peculiar secretion which is emptied into the urethra to be mingled with and made part of the semen. Like cowper's gland this gland also secretes only under sexual excitement.

SEMINAL VESICLES,

These are two membranous pouches located between the base of the bladder and the rectum intended to contain the secreted semen, collected from the testicles. Under sexual excitement they also pour out a fluid to be added to the general secretions of the sexual apparatus to serve the purpose of a stream to wash out the male-egg at the time of emission. They are made of several coils and compartments with their narrow end towards the prostate gland. Their average length is nearly $2\frac{1}{2}$ inches. The vital fluid is stored into them either to be absorbed into the body or to be cast out by the two ejaculatory ducts that pass together in the prostate gland and open into the prostate urethra. From this situation of the seminal vesicles it does not remain difficult to understand the close connection implied by Sanskrit Mantrams, like, **जनः, पुनातु नाभ्याम्,** between the navel and the power of generation.

The secretion of the seminal vesicles is composed of a watery solution of albumin and alkaline salts. Nature has a distinct view by preparing this secretion in the seminal vesicles. It has been found that the male-egg remains for several days in the organ of the female lying in wait of her egg. If a male egg readily comes across a female egg and fertilizes it, the offspring is bound to be very healthy and strong. In case it has to wait, it require

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nourishment and stimulation, the former of which is supplied by the albumin and protien of the vesicular and prostatic secretions and the latter by the salts secreted from these glands,

Nocturnal emission, universally found among boys of all countries, is nothing but a reflex action of the seminal vesicles to pour out their contents under some psychical or physical stimulus. It is a common experience that before emission takes place the sexual organs are unusually excited under some erotic dream. Particular care should be taken to keep the mind pure from all vicious thoughts by utilising the spare hours in reading religious books or autobiographies of great men. Repeating well-chosen moral stanzas from the classical books has been found very helpful to keep the mind pure.

Sometimes the causes of emission are purely physical. As it has already been stated, the seminal vesicles are situated between the rectum and the bladder. The distance between these two is only 9 inches out of which the rectum occupies 2½ inches and bladder 3 inches. The rectum and the bladder, when filled up, might occupy 4 and 5 inches respectively so that the accumulation of the urine and the excreta might extend these organs so much as to cause an unusual pressure on the seminal vesicle and result in the escape of the stored up vital fluid. It is always advisable for those who suffer from nocturnal emissions to take all possible precautions to remove constipation and to clear the bowels before going to bed. Emptying the bladder at least once in the night may also be found advantageous. Sleeping on the back or on the stomach might cause pressure on this store of the vital fluid and therefore lying on sides is recommended.

Nocturnal emission is, sometimes, also due to the degrading practice of masturbation or to excessive sexual indulgence, both of which unquestionably weaken the retentive power of the seminal vesicles or the Virykosh. Straining at stools is often discouraged by medical advisers because the passage of a hard mass of fecal material through the rectum might, by simple mechanical pressure on the seminal vesicles, force out the fluid contained in them, thus causing involuntary emissions.

SCROTUM.

Hitherto we have treated with different sexual organs as one has suggested the other, but as the treatment of the organ next in order requires a previous knowledge of the entire testicular apparatus we shall reverse the order by treating with scrotum and the rest of the organs connected with the testis.

Scrotum is the bag of skin thrown into small folds containing the two testes, one to the right and the other to the left, This skin secretes an odourous substance which leaves a sort of dirty stain on the cloth immediately coming in contact with it and requires a good wash every-day. At puberty some crisp hairs make their appearance on the skin. The pouch is internally divided into two folds by a thin wall making accomodation for the two testes.

The condition of the scrotum is a sure indication of the general health of the individual. After bath in cold water, among children and among healthy, strong and sturdy youngmen it will be tightly clinging while under the influence of warmth, among old, weak or dissipated men it becomes elongated and flabby.

The testes are suspended in the pouch by the spermatic cord which is longer on the left side than on the right, thus allowing the left testicle to hang lower than the right, in the scrotum.

In some cases the testicles descend in the scrotum late after birth. In the whale and the elephant, unlike the man and many other animals, the testes remain within the abdominal cavity all through their life.

TESTIS.

Before birth the testicles are contained in the abdominal cavity and pass down into the scrotum after the birth,

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In some cases the testicles never descend into the scrotum and thus their development and function is impaired. Sometimes only one testicle appears.

The testes are of a flattened oval form weighing from three fourths of an ounce to an ounce, the left being a little larger and heavier than the right. It should be remembered that their healthy condition, not the size, is the important factor in judging their function. The corresponding organs in the females are called ovaries which are contained inside her body.

LOBULES.

Each testicle is composed of several lobules—a kind of knots. These knots or lobules consist of a net-work of very fine tubes called tubuli seminiferi, which is all through interspersed with blood vessels. It is in these lobules or the fine tubes of which lobules are composed, that the male germ-cells are matured forming the spermatozoa. It is for this reason that the testicles are called अण्डकोष (अण्ड=egg; कोष=store)

EPIDIDYMOUS.

The fine tubes of the lobules join in a larger tube and finally leave the body of the testicle converging into a still larger tube called Epididymous. This partly covers the testis from above and partly from below. It is composed of repeatedly doubled tubes making a bundle-like thing. Epididymous is the first part of the excretary duct of the testicles and the passing spermatozoa first collects itself in its convoluted tubes.

VAS DEFERENS.

Under sexual excitement the testes manufacture spermatozoa and throw it in the epididymis which again pushes it on to the excretary duct called vas deferens, Vas deferens carries its contents to be emptied into seminal vesicles about which we have already written,

The vas deferens is cylyndrical in form with a diameter not more than that of the lead of a pencil. Its length is about two feet. It ascends with the spermatic cord through the abdominal wall, from under the bladder, and joins the seminal vesicles.

EJACULATORY DUCTS,

Ejaculatory ducts are two in number and three quarters of an inch in length. They are formed on each side by the junction of the vas deferens with the duct of seminal vesicles and open up at the floor of the prostatic urethra. Any disease like gonorrhæa, if it travels to the prostatic urethra, will invariably pass on through the ejaculatory ducts to the seminal vesicles and the vas deferens, thus reaching till the epididymis and the testicle.

SPERMATOZOA.

Spermatozoa is the plural number of spermatozoon. When the testicles are on the highest stage of sexual excitement they liberate thousands upon thousands of the spermatozoa which, when released, are carried along to the ejaculatory duct partly by their own movements, partly by the fluid secreted by the testes, partly by the peristaltic contraction of the vas deferens. During this excitement the testicular duct from the epididymis to the vas deferens becomes flooded with the spermatic secretions.

Spermatozoa are the male-egg corresponding to the ova in the females. They have a much longer tail when compared with their body and are visible to the eyes only under a microscope. They float in a fluid called semen. The spermatozoa are $\frac{1}{40}$ of an inch in length and are so numerous that somewhere between two to five hundred millions of them are liberated in a single ejaculation each of them capable of fertilizing a woman's ovum. Thus if each sperm were to be utilized one man could fertilize all the women of the world, of marriageable age, by life-cells of a single emission. After securing admission into the body of the mother the spermatozoa move vigorously in search of an ovum which if present is immediately fertilized. If the ovum is not present of the body of its

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nother the sperms wait there for days to-ether or go till ovary in its search. In ise of not coming across the ovum they ass out of the body. Each of these germs life represents numberless hereditary naracteristics, thus, accounting for mperamental differences for brothers and r resemblances so often existing between andchildren with their grandparents.

Spermatozoa are very easily susceptible the influences of all intoxicants and erefore in the best interests of the off-ring the parents are advised to avoid ch things like poison. Though existing large numbers, only one spermatozoon ters into the ovum for fertilization and e rest are washed away. It is a great istake to suppose that any further sexual ion after impregnation goes, in any way strengthen the fœtus. On the contary ch connections only hinder the develop-ent of the fresh life. It should be remembered that no other sperm can enter the ovum after one has found ad-ission nor are all the millions of the ermatozoa of any use to the growth of e new life after fertilization has been cured.

It has been said by the best authorities at the zoosperms are not sufficiently veloped in male before the age of twenty-e and the ova in the female before the e of sixteen. Any strain over the nerves fore that period either by way of early arriage or masturbation cannot but sult in the injury of the body of the in-vidual concerned, If not cast out from e system, they are absorbed, thus merating extaordinary physical, mental d spiritual powers in a Brahmachari, out which we shall talk in a later period " Adolescence and Virility,

SEMEN

Very few people understand the differ-ce between the spermatozoa and the men. Even educated persons have been in confounding these two distinct things. ermatozoon is the product of the s, while Semen is the secretion of the which contains Spematozoa, Mucouses of the Seminal Vesicles, Prostate and Cowpers glands. Its colour is milky and reaction slightly alkaline.

Chemical examination of the semen has revealed in composition a high percentage of calcium and Phosphoric Acid, both of which are highly useful for the organic life. Nothing, therefore, can be more suicidal than to imagine that frequent seminal emissions are normal. How can the loss of the precious substances of the body be helpful to a healthy growth when they can be transformed into creative, masculine, virile energy by the exercise of a strong and powerful will which can easily soothe the nerves that regulate the blood supply, and order the distended veins of the penis to retract and subside without wasting the semen in an ejaculation.

ORGASM.

The procreative act is inextricably accompanied by a high *tension* of several nerves which cause erection and general excitement in the whole of the sexual apparatus both of the male as well as the female. The crisis is reached by a pleasurable sensation—called Orgasm—— when the semen is discharged from the body followed by a reflex *contraction* of all the nerves under tension. A frequent repitition of orgasms cannot but exhaust the whole body nor can the nervous system stand indefinitely the high nerve tension and loss of rich materials invariably caused by sexual excitement. It is therefore that nervous diseases, such as weak memory, sleeplessness, depression, idiocy, etc., follow in the wake of self-abuse and over-indulgence.

THE OVUM.

As testicles in the male liberate spermatozoa, so ovaries, the germ-preparing organs in the female, liberate ova, the singular of which is ovum, Like testicles the ovaries are two in number and closely resemble each other in size and form. The ovaries are formed within the body and are situated on each side of the

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uterus. Instead of passing outward and downward, like the testes, they remain within the abdominal cavity, suspended there by ligaments. The ovaries are connected with ducts called Fallopian tubes which receive the ovum when it is discharged and carry it to the uterus, the receptacle of the female egg or the womb, which receives the fertilized ovum and develops it into a new life.

The ovum is so small as to require 240 eggs to be placed side by side to cover the length of one inch. Unlike active spermatozoon, the movements of the ovum are passive and when liberated from the ovaries it does not move on to the womb by its inherent activity, as does the male-egg. It is carried to its destination by the peculiar movements of the Fallopian tube just as the masticated food is carried to the stomach, not by any activity of the food itself, but by the movement of the esophagus, which passes it onward to the stomach,

Ova are not formed in such large numbers as zoosperms. As a general rule, in the human female, a single ovum is developed and discharged once in about four weaks, during the period of sexual activity, "This process is called Ovulation.

"The egg, when discharged from the ovary, enters the wide, fimbriated extremity of the Fallopian tube, and commences its passage toward the uterus. The Fallopian tube is lined with ciliated epithelium the movement of which is constantly directed from the ovary to the uterus, producing a kind of converging stream or vortex, by which the egg is drawn toward the cavity of the uterus.

It occasionally happens, through accidental causes, that the regular passage of the egg is thwarted. It may be arrested at the surface of the ovary, where, if impregnated it gives rise to "Ovarian Pregnancy" or it may escape from the fimbriated extremity into the peritoneum, causing "Abdominal pregnancy" or, finally, it may stop at any part of the Fallopian tube, and so give origin to "Tubal Pregnancy

The egg, on its escape from the ovary and arrival in the uterus, is ready for impregnation; and if sexual intercourse takes place at this time, fecundation, results, and if the egg remains after impregnation, and is attached to the walls of the uterus, conception is accomplished. If, on the other hand, coitus does not take place the egg after a time loses its vitality, and is finally carried away along with the uterine secretions.

THE SECRET OF HINDU-MUSLIM UNITY.

(By Pt. Bhagavan Das, M.A.)

AN UNPROPOSED PROPOSAL.

I submitted some draft resolutions, of a constructive nature, (regarding (1) appointment of committees to outline the essential principles of Indian Swaraj and (2) a scheme of National Education, and also regarding (3) cattle-preservation. (4) formation of groups of whole-time volunteer workers, etc.) to the Subjects Committee of the Congress, at Gaya. Some of these were signed by others also, jointly with me. But they could not be taken up for want of time, and were referred to the All-India Congress Committee for disposal at leisure. That Committee, I understand, has passed them on to the Working Committee. Among these was one on the subject of Hindu-Muslim Unity.

As the subject is one of urgent as well as permanent and continual interest, I venture to place the proposal before the public by means of the press. I also place before them, a statement of reasons, &c. I earnestly solicit consideration thereof.

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I may mention here that printed copies of the proposed resolution were given to all members of the Subjects Committee; and Pandit Arjun Lal Sethi, as a Jain, and Mr. S. E. Stokes, as a Christian, quite spontaneously and very kindly offered to support the resolution, if it was moved. I had no opportunity of consulting with the representatives of other religions present in Gaya; but I believe that the Buddhist priest Rev. Ottama, the Sikh Sirdar Dan Singh and many learned and enlightened Muslims like Hakim Ajmal Khan, Maulvi Tasadduq Husain Sherwani, Maulvi Zahur Ahmad (of Allahabad), Maulana Azad Subhani (of Cawnpore) and others would have given their support.

THE PROPOSED RESOLUTION.

"This Congress requests the priests of all the creeds dwelling in India, Pandits, Mauanas, Mobeds, Bhikshus, Gurus, Clergymen, etc., to emphasise, among their respective followers, the Universal Religion of the Supreme Spirit, the True and Highest Swa or Self; which Universal Religion is to be found embedded as its very essence in every creed, as Vedanta or Brahma-vidya or Atma-vidya in Hinduism, as Tasawwuf in Islam, as Gnosticism and Mysticism in Christianity, and under other names in other creeds; and the emphasising of which is the only means of bringing about a sure and certain and lasting peace between the creeds, and of establishing on a strong, steady, and permanent basis true Spiritual-Political Swaraj."

REASONS FOR THE PROPOSAL

Misuse of great names.

The names of Dharma and Mazhab and Religion are very noble names and very dear. So are the great names of Law and Order. Indeed, all these five words have allied meanings—"That which binds and holds human beings together and in God." "That which shows the way to God and to Happiness here and hereafter", "That which binds men to each other and to God". "That which binds men together in relationships of right-and-duty". 'That which arranges all human affairs rationally' It is plain that without these things life is not worth living. Yet we know how, throughout past history and in current history, the sacred names of Law and Order have been and are being abused by the custodians thereof, to perpetrate ruthless lawlessness and disorder. Even so we know that, in past and current times, the holy names of Dharma and Mazhab and Religion have been and are being perverted to promote *la-mazhab* cruelties and *a-dharmika* bigotries and hypocrisies, and ir-religious selfishness and strife of the direst character.

Why appeals for religious peace fail.

The leaders of the Congress have been telling the Indian people of many creeds, to cease from mutual strife, to make peace with each other, to promote Hindu-Muslim unity. But they are not succeeding. Why are they not succeeding ?

I urge that they are not succeeding *because* they are *not* telling the People the real secret of such unity. They are telling them only that unless they so unite, they will not be able to fight successfully against the Bureaucracy. But a unity gained by a mere spirit of opposition to a common enemy is a false, fragile, and very temporary unity. It is bound to break up as soon as the opposition either fails, or even succeeds. History is full of instances. The latest and the largest is before our very eyes, today, in the case of the so-called Allies, who became very much dis-allied as soon as Germany fell, exhausted, on her knees. In our case, even such poor success is not likely, under our present conditions. The Allies were really allied, at least during the latter half of the War, and really worked together. We are not doing that even. Suspicions, distrusts, bickerings, efforts to force one another's hands, to browbeat and coerce and drive, to make catspaws of one another, as between the various religious communities, are perpetual; and open fights and criminal violence between Hindu and Muslim are occurring perennially.

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The real Secret of Unity.

If, then, we want a genuine and permanent unity, we must proclaim to the people, the real secret of such unity.

"Be good, be good, don't quarrel, don't quarrel, for, otherwise, you will not be able to wrest from the hands of the Bureaucracy and swallow the sweet fruit of Swaraj"—this is *not* enough to say. For Swaraj, if it has any common meaning today, means only opposition to, and ousting from power, of the Bureauracy. What is to come after, nobody shows any signs of knowing, or cares to discuss soberly. Such interested friendship, founded on mere opposition to a common enemy, such short-sighted '*matlab-ki-yari*' will not do. It is a very fragile, indeed, an everbreaking, reed to rely on. The Congress should take its moral courage in both its hands, and proclaim to the men of the various creeds that *yari* (friendship) is necessary *because*, "dar asl sab ek hi hain yaro"; *because all religions are one at heart, because all human beings are one in divine essence.* The wisest Hindus and the wisest Muslims declare it to be so.

"Faqat tafawat hai nam hi ka,
Dar asl sab ek hi hain yaro !
Jo ab i safi ke mauj men hai.
Usi ka jalwa habab men hai"

But the names differ, Beloved!
All in truth are only one;
In the bubbles and the billows
Shines the glory of One Sun.

"Ai ba chashman-i dil ma bin juz dost,
Har chi bini be dan ki mazbar-i-Ust."

Open the heart's eye and behold.
The Friend's face everywhere.
Whatsoe'er thou seest, know
His Glory showeth there.

"Yas tu sarvani bhutani Atmany-ev-anupashyati,
Serva-bhuteshu ch-atmanam tato na vijugupsate".

Who in the One Self sees all living things,
And all things living in the self-same Self,
He loveth all, and knoweth hate no more.

Such is the real secret of Unity, of steady, strong, permanent unity between the creeds; this is the one and the only secret of peace on earth and good will among men, the earth and the men of India, and also of other lands.

Spiritual Sword and Shield

The leaders of the Congress, the members of the All-India Congress Committee, are the elect and the select of the Indian People. They have been chosen by the People to guide their destinies in the great struggle for national freedom. The greatest living leader of this struggle has enjoined on us to use the spiritual weapon of non-violence, and make a great experiment, and establish a new precedent in history. What I am endeavouring to recall to the memory of the other leaders is only the very ancient shield corresponding to that sword.

In every living religion this essential truth is plainly writ. Only the *khudi* (the selfishness) of the custodians has hidden the Face of *Khuda* (the Supreme Self) with thick veils of words and formalisms, which divide man from brother-man, and promote strife instead of the Peace of God; even as the lawlessness of the custodians has distorted the limbs of law, so that it now hurts instead of helping the welfare of the people for which alone the public *servant* is paid and entrusted with power.

Remind the Custodians.

I therefore suggest to the leaders to remind these custodians; to remind them of this essential Truth present in every religion as its very heart, as Vedanta, as Atma-vidya, as Tasawwuf, as Ilm-i-sina, as Gnosticism, as Mysticism, as Sam-yag darshana, as Vishuddha-marga, and under many other names. The leaders should request these custodians to put this truth

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diligently before their respective flocks, and teach them that it is far more imortant to bear in mind than the outer rites and ceremonies; teach them that these outer customs and observances are but means for the realisation of this simple Truth as the end; even as many difficult kinds of cloths are but means to the health the comfort, the decency, of the human body, which is one in shape for all, while the clothes differ. Tell them not to lay stress on the difference of shape in the outer garb of the religions, the crescents, the crosses, the tri-shulas; let them see that even these are the same in general outline. Tell them not to emphasise the artificial outer ritual but the Natural Inner Spirit; not the *shikha-s* and the beards and the tonsures, the *mala-s* and the *tasbih-s* and the rosaries, the *yantra,s* and the *tawiz-es* and the amulets and charms and mascots, the *dhoti-s* and *pyjama-s* and the gowns, the idols and the *qabrs* and the bambino-s, the conches and the bells and the sacrifices, the *zunnar* and the *ehram* and the Sunday clothes the Kashis and the Meccas and the Jerusalems, the zam-zams and the Jordans and the Gangas the *aum-s*, and the *amin-s* and the *amen-s*, the churches and the *masjid-s* add the *mandir-s* but the *spirit* of refinement and culture and religious aspiration. Tell them not to make differences between the prophets, not to insist on the *avartara-s* or *messiahs* or *paighambars*—but point to the One Universal Spirit of Life or God Whom alone all these teach. Tell them not to cling to the outer page of the Veda or the Quran or Bible or the Avesta or the Tauret—but to the Common Truth enshrined equally in all. Tell them not to invoke Dharma and Mazhab and Religion in the separative spirit; for iff they do so they invoke not God but Satan, a *jinn*, a *preta*, a Frankenstein monster of strife and discord who will ultimately devour them all. Tell them the priests and the followers of these various faiths, to think of each other, and each other's backs as before each other's faces, not as *mlechchhas* and *kafirs* and pagans and heathens and barbarians and children of Iblis and Satan and Rakshasa-s, but verily and sincerely as all equally children of the same God.

In all humility I make bold to say that if the leaders do not make this recommendation to the priestly custodians of the many religions that dwell side by side in India, they will fail in a very important duty.

Spirituality the same as Common-sense. Spirituality is the very essence of common-sense. It is because the Inner spirit is *Common* to all living beings, that it becomes possible for *sense* to be *common*, i. e., for understanding to be mutual. This spirituality, which consists in the active living recognition of the commonness, the universality of the One Spirit, is the most practical of all practical measures which common sense makes a speciality of devising. This fact should be brought home to us all by the glaring, staring, difficulty of bringing about a real unity of Hindu—Muslim-Budhist-Christian-Parsi-Sikh-Jain Jew and the others. This unity is a very PRACTICAL *sine qua non* to secure if we would succeed in the nation's struggle for freedom. The lack of it has been the one cause of the nation's downfall. The creation and establishment of it is more necessary, more potent for the nation's successful rising to self-government, than even khaddar and panchayats and national schools and civil disobedience; for it is the foundation of them all. The lack of it amongst the People is the one thing which enables the Bureaucracy to " divide and rule" , as some of them have openly confessed in their published books

Congress Leaders need not be shy of Spirituality.

Being thus intensely practical, it is very much within the Congress-workers' field of work. The followers of such an idealist and yet such a very practical mystic, as Mahatma Gandhi, in the field of practical politics, need surely not be shy and ashamed of inviting attention to spiritual

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truths which have such an acutely practical significance.

There are no other grounds, either, for hesitating to make this request of the priests. The members of the A.I.C.C. are the Elected of the People. They are, or they ought to be, the salt of this Indian Earth. Among them are Pandits and Ulemas of the highest quality, who presumably know the essence and the heart of their relgions. If I personally knew all the members of this People's Parliament I am sure I could mention many names of self-sacrificing workers, whose bright eye of great learning is not blinded by the opacity of the thick written page—as, alas! is so often the case—but is illumined by the clear and strong light of Public Spirit, that genuine Public Spirit which is the first-born of the deliberate or the instinctive realisation of the Universal Spirit.

Its Intense Practicality.

These Congress leaders are in the position of patriarchs of this vast family of thirty crores of men, women, and children. It is their duty to minister to this great family's best and highest *spiritual* needs as well as and as much as to their *political* and other *material* needs in all departments of the national life. The Congress should surely be in touch with, and should healthily influence for their benefit, all the aspects of that life.

And at this particular crisis in our national evolution, we may easily see that it is only by so ministering to our *spiritual* needs that the leaders can most practically promote the satisfaction of our *political* needs. To compel the Bureaucracy to become faithful to its salt, to become loyal and responsible to its true master, the People and their elected representatives, we of India have first to make Theocracy also true and faithful to the One God of all, who resides in every human breast, and is the source of, and the judge between, all religions; we have to make that Theocracy promote peace instead of strife between man and man. To secure political Swaraj, of the true kind, and not any false and mischievous imitation of the west. we must first bring about such spiritual Swaraj, *in the acutely practical interests of religious peace.* And the adaptation, by the Congress, of a resolution like the one proposed, is one of the best means of creating in the country an atmosphere of such religious tolerance and peace.

THE DAUGHTER OF PRAJAPATI.

(By Pt. S. D. Satwalekar Swadhyaya Mandal Aundh)

The anecdote, of *the Daughter of Prajapati,* is well known in the Brahman works. Its narration in ऐतरेय Brahman runs thus :—

प्रजापतिर्वै स्वां दुहितरमभ्यध्याय द्विवमित्यन्य आहुरुषसमित्यन्ये। तामृश्यो भूत्वा रोहितं भूतामभ्यैत्, तं देवा अपश्यं; न कृतं वै प्रजापतिः करोतीति। ते तमैच्छन्य एनमारिष्यत्येतमन्योऽन्यस्मिन् नाविदस्तेषां य एव घोरतमास्तन्वं आसंस्ता एकधा समभरंस्ता संभृता एष देवोऽभवत्तदस्यै तद् भूतवन्नाम ..... । तं देवा अब्रुवन्नयं वै प्रजापतिं रकृतमकरिमं विध्येति स तथेत्यब्रवीत्॥ ऐ० ब्र० ३।३३

"(प्रजापति) Prajapati once cast an evil eye on *his daughter,* called by some दिव् (sky or heavens) and by some उषा (the Dawn). He assuming the form of an antelope (ऋश्या a whi...

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footed antelope) had an illicit intercourse with her (रोहितं a red-deer.) The gods noticed it saying प्रजापति Praja pati does an unnatural act. They then searched amongst themselves to see whether some of them would retribute it. Finding none they put together all what was *terrible in them*; out of that united stock, arose a god named भूतवान्. Him the Gods asked to kill him who had committed that unnatural deed."

This same story occurs in शतपथ as follows :—

प्रजापतिर्हवै स्वां दुहितरमभिदध्यौ । दिवं वोषसं वा । मिथुन्यनया स्यामिति तां संबभूव ॥१॥ तद्वै देवानामाग आस । य इत्थं स्वां दुहितरमस्माकं स्वसारं करोति ॥२॥ तेह देवा ऊचुः । योऽयं देवः पशूनामीष्टेऽतिसंधं वा अयं चरति य इत्थं स्वां दुहितरमस्माकं स्वसारं करोति विध्येममिति तं रुद्रो अभ्यायत्य विव्याध ..... ॥३॥ तेषां यदा देवानां क्रोधो व्यैदथ प्रजापतिमभिषज्यंस्तस्य तं शल्यं निकृंतन्त्स वै यज्ञएव प्रजापतिः ॥

श० ब्रा० १।७।२

"(प्रजापति) Prajapati observed *his daughter* with a sinful eye. She was called by some दिव्, by others उषा. Thinking 'I shall have an intercourse with her' he did so. Gods took it as a sin as he had that unnatural way with *his daughter*, their sister—they invoked पशुपति 'oh पशुपति he has practised an unnatural thing in having copulation with *his daughter*, our sister; kill him'. Rudra appeared and killed him. When their anger was pacified, they removed the dart from the body and ministered medicine to him."

The following are the points, worth consideration, in this story :—

(1). (प्रजापति) Prajapati had many sons and *a daughter*. All those were gods, with that *daughter* as their sister.

(2). When he found *his daughter mature; he practised indiscretion with her.*

(3). It was a sin in the eyes of all the gods, who began to search for a retributer amongst themselves; but found none.

(4). Then they all *brought together the mighty forms amongst them*, naming that unity भूतवान् whose another epithet is पशुपति or रुद्र.

(5). Gods told him of Prajapati's sins, *asked him to kill him*, and he pierced Prajapati with an arrow.

(6). Afterwards when their rage was pacified, *the gods applied medicine to the wound removing the dart from his body.*

From ancient times the story has been variously interpresed. Even the Brahman works have expressed doubts as regards the meaning of its words. Consider the two versions of ऐतरेय and शतपथ ब्राह्मण

ऐतरेय—दिवमित्यन्ये उषसमित्यन्ये ।

शतपथ—दिवं वोषसंवा ।

The purport of both these makes *the daughter* either the दिव blue sky or उषस् the Dawn. If these Brahman works would have properly reached the heart of the story, then certainly there would not have been such a doubt regarding the interpretation of the word दुहितृ (Daughter). It is a matter of

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wonder that they could not decide the meaning; but the wonder becomes greater when we find that no clear understanding of the story is possible with these meanings. If we take it **उषा** the Dawn then Prajapati would be *the Sun.* When was the copulation of these two? How was there any sin here according to the gods? Who was that **भूतवान्**? How he sprang up from *terrific forms amongst them*? and what wound was caused by him to Prajapati? Questions like these cannot properly be answered with the meaning **उषा.** With the other meaning **दिव्** also there can be no possibility of sin. In the story it is clearly stated that "*Prajapati committed a sin, which was punished by gods, by effecting a union of the most fearful and terrific amongst them,*"

Knowing this account of punishment one wonders who this Prajapati, might be, and who was this chastiser **भूतवान्**? The famous philosopher **कुमारिलभट्ट** takes this only as a figurative description and is silent on the point; while **सायण** also makes it in no way clear; nor do **पुराण**s also satisfy us. The authors of **पुराण**s have accepted neither of these meanings. **भागवत** gives the version with **वाच्** (speech) as **दुहिता** (Daughter). The **भागवत** passage rus thus :—

वाचं दुरितरं तन्वीं स्वयं भूर्हरतीं मनः ।
अकामां च क्रमे क्षत्तः सकाम इति नः श्रुतम् ॥२८॥
तमधर्मे कृतमतिं विलोक्यपितरं सुताः ।
मरीचिमुख्या मुनयो विश्रंभात्प्रत्यबोधयन् ॥२९॥
नैतत्पूर्वैः कृतं त्वद्य न करिष्यंति चापरे ।
यत्त्वं दुहितरं गच्छेरनिगृह्याङ्गजं प्रभुः ॥३०॥
स इत्थं गृणतः पुत्रान् पुरो दृष्ट्वा प्रजापतीन् ।
प्रजापतिपतिस्तन्वं तत्याज व्रीडितस्तदा ॥३१॥
तां दिशो जगृहुर्घोरां नीहारं यद्विदुस्तमः ।

श्री० भागवत ३।१२

'**स्वयंभू** being enamoured of his exquisitely charming daughter, 'Speech,' *got his desire satisfied.* His sons, thereupon, the sages **मरीचि** and others observing that sin, advised him this, "*This was never done before, none practises it now, nor will any one commit such an act in future also.* You instead of curbing your passion, *had an unnatural course with your daughter*" The Prajapati blushed at this speech of his sons and *gave up his life.* The fragments of his body were received by the quarters and are known as **तमस** (darkness) **भागवत ३, १२.**

Though the word **ब्रह्मा** is never met with here in this passage, yet the story is the same. This version does not agree with that of **ब्राह्मण**s as **दुहिता** is taken to be **वाचा** 'Speech' here The **ब्रह्मण**s say that Prajapati was wounded by the united strength of gods. In this passage Prajapati *blushes himself and commits suicide.* If it be desired that the passage only means the relation of the soul **आत्मा** and speech. Then how would there be *such a great sin* 'as was never done either before or at present, or even in future. All versions unanimously stamp it *a great sin, so great it was that the culprit had to lose his life.* It deserves consideration whether this is sin of the soul committed with speech or *of some one else.* If this simply be a figurative description then there would be no possibility of such a sin.

The same story occurs in **मत्स्यपु**. (अ० ३) by whom **ब्रह्मा** is said to be

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sinner and **गायत्री** the victim. It is a long narration with which we need not tax the patience of the readers. In short its purport may be stated this :— When it was questioned 'how sin was committed even by deities'? The following verse gives the answer.

कार्याकार्येण देवाश्च शुभाशुभ फलप्रदाः ।
यस्मात्तस्मान्न राजेंद्र तद्विचारो नृणांशुभः ॥
म० पु० अ० ४ ॥

'Men need not stand in judgment over deities'. Whatever may be their doings, men should not exercise their intellect thereon; they know what is to be done and what is not.

Some accept this reply with a blind faith; while others cannot thus satisfy themselves, therefore it is necessary to ponder over it. The Vedic hymn whereon this legend is based runs as follows: —

पिता यत्स्वां दुहितरमाधिष्कन् क्ष्मया रेतः
संजग्मानो निषिचत् । स्वाध्योऽजनयन्
ब्रह्म देवा वास्तोष्पतिं व्रतया निरतक्षन् ॥
ऋ० १० । ६१ । ७

"When the father, desiring an intercourse with *his own daughter*, fell on the ground and cast the semen, the gods of righteous deeds, awoke to their senses and created the god **वास्तोः पतिः**, the Lord of the Earth ! the preserver of the right path **(व्रतपरः)**

The following four points in this hymn demand particular consideration. (1) The father enjoying his own daughter (2) His prostration on the earth and the consequent exit of the semen (3) Awakening of gods thereafter. (4) and *the creation of the Lord of the Earth to well guard morals.*

The first two points give rise to the latter two points. *The new Lord was created because the first transgressed the moral bonds.*

After considering this part of the hymn, the legend in the Brahmanas and epics becomes somewhat clear.

ऐतरेय ब्राह्मण—The evil-doer **प्रजापति** was destroyed by the terrible form arising from the persons of gods.

शतपथ ब्राह्मण—The Lord of the beasts **रुद्र** ruined the sinner **प्रजापति**,

श्रीमद्भागवत—The god Prajapati himself, committed a suicide when the sin came to be detected by the gods.

ऋग्वेद – The righteous gods created a new Lord abiding by the law *when they found the first one transgressing the rules.*

In all these versions, the prominent point to be observed, is that the first Prajapati was removed and the other was brought in his place. In some it is covertly told; others say it plainly.

Illicit intercourse with the daughter led to the setting aside of the first prajapati and consequent ushering of the second, that would keep up to the laws.

Mr. Griffith, thinking it improper to translate this hymn into English, has rendered it into Latin.

Similarly all the Europeans in general have given a very slang description of this union of **ब्रह्म** with his daughter. The opinion of the Europeans, regarding this, is this :—"*the legend, though repulsive in its character is not without interest as illustrating the opinions which Indian Mythologists have entertained regarding their*

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deities." (Oriental Sanskrit Texts Vol. I p. 107 by J. Muri.)

This extract will just show what an ungenerous view these Europeans take of the legends of the other people. A comparison of the Bible with the epics, will show no less levity in the Christian scriptures but these people are not prepared to take a right view of others. The authors of all the works from the Brahmanas down to the epics have with one opinion regarded as the current legend a metaphor. We would like to try in his article to interpret the legend more clearly. We shall see it from the Vedic viewpoint.

In the Vedic hymn above, it is related that Prajapati who violated the moral rules was ruined and a new one that would abide by the law was installed. The word **प्रजापति** that forms the basis of this legend plainly means a king, *the protector of the subjects.* When Prajapati signifies a king, then a question arises as to what **दुहिता** means. The following Mantra answers this query.

"सभा च मा समितिश्चावतां प्रजापते-र्दुहितरौ संविदाने। येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरःसंगतेषु ॥ विद्म तेसभे नाम नरिष्टा नाम वा असि। ये ते केच सभासद-स्ते मे संतु सवाचसः ॥ २ ॥ एषामहं समासी-सानां वर्चो विज्ञानमाददे ॥ अस्याः सर्वस्याः संसदो मामिद्र भागिनं कृणु ॥ ३ ॥

अथर्व ७।१२

(1). **सभा** and **समिति** are the two daughters of **प्रजापति** imparting good knowledge.

(2). May he, whom I meet, instruct me well.

(3). Oh fathers, may I speak well in the assemblies (**सभा**).

(4). Oh assembly, thy name indicates *no ruin.* Let your occupant concur with me in speech.

(5). May I achieve the power and experience of these gathered in the assembly. Oh Indra, make me the partner of this **सभा**.

This is the purport of the Mantra which points out who are the daughters of Prajapati. The Mantra is so simple that no one will find its meaning difficult. Mr. Griffith translates it as:—

1. "In concord, may **प्रजापति**'s two daughters, Gathering and Assembly, both protect me. May every man, I meet, respect and aid me. Fair be my words, oh fathers, at the meeting."

2. "We know thy name, O Conference, thy name is interchange of talk. Let all the company, who join the conference, agree with me."

3. "Of these men seated here, I make the splendour and the lore mine own. Indra, make me conspicuous in all this gathered company.

(Mr. Griffith's Atharva Veda VII—12.)

Dr. Muir also gives a similar meaning but his translation is far better in some respects than that of Mr. Griffith. He introduces the translation thus "The hymn breathes a social spirit, and a disposition to profit by the improving influences of the company of the cultured man. (Dr. Muir Vol. V page 438.)

Let us come to the legend we

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discussion.

The hymn describes the daughter of प्रजापति in very clear terms The king is given the name प्रजापति as he is *the protector of the people* and *the national assembly is his daughter.*

The Mantra mentions two daughters of Prajapati सभा and समिति

सभा :—meeting of the people of a village. *a village council.*

समिति:—congregation, a large gathering, *congress.*

The village Panchayats and the national assembly are the two daughters. The King is called their father because by his order are they established.

The word दुहिता conveys a particular shade of meaning. निरुक्त states that दुहिता is दूरेहिता meaning '*propitious by keeping aside*' She is so named because she is not to live with the father, but must always be away. One's wife is to be near, *the daughter must be kept off.* The distance aimed at here is from the point of view of authority or possession.

A husband can be the possessor of his wife, but no father can hold this relation with a daughter. She ought to be removed by handing her over to another.

Village council and national congress, these are the two daughters of a king, the protector of the people. These are said to be his daughters, as they are established by his behest; yet they *cannot be overpowered* or *mastered by him.* From the viewpoint of possession or authority these two ought to be kept off. The long and short of all this is that the king should have no sway over these.

Consider for a moment, that "Prajapati's daughter" is the national assembly or congress and see the pith of the above legend. The following meaning will at once suggest itself "(प्रजापतिः) the king viewed the national assembly with anger. He attacked or assaulted it (her) while in rage. The wise people (देवाः) observed it. They began to be wroth that the king acted in such a foul manner as no king ever should. They inquired whether some one from amongst them, was able to resist it; and found none capable enough. Hence all of them united whatever terrific they had, calling it (भूतवान्) union. In a body, they asked him to resist Prajapati; and he struck Prajapati with arrows.

The ruler, who contradicts the national assembly has to face such a situation. Such is the purport of the legends referred to. The same is the conclusion when the Vedic Mantras in other places from the Vedas are considered. In the Rigveda hymn, referred to, the meaning hinted at in the text 'The New Lord was created because the first transgressed the moral bonds' is the same. All the sagacious people would depose that king who would trample upon the national assembly; and removing him would appoint in his place a new one that would abide by the laws,

When considered in this way, the fact of Prajapati's great sin would be come clear when the word दुहिता would be taken to mean 'National Assembly'

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राष्ट्रसभा instead of दिव् sky or उषा, morning twilight or वाचा, speech. What encouringes us still more is that many Vedic Mantras support this meaning (1) The word प्रजापति clearly means king (2) The word दुहिता is used in the sense of national assembly in अथर्ववेद (3) In a way the national assembly is the king's daughter; as all subjects are his children and he their father. (4) In this light an assault on the daughter means overruling the national assembly. Hence it is that all people unitedly stand up to oppose the king, her oppressor. (5) It is impossible to oppose a king's authority single-handed; therefore all people united in a body and became to him a terror; meaning thereby that all who were physically strong formed into a band and the wicked tendency of the king was averted. (6) Afterwards, a new king abiding by the laws, was installed in his place so that no such evil would occur again. Such is the plain and simple meaning of the legends. Even though this meaning clearly solves the riddle of the sin of प्रजापति yet to accept it would be rather hard if some doubts, likely to be raised, are not answered. Here it is desirable to remove those doubts.

According to the ब्राह्मण legend gods(देवाः) rise against their Lord प्रजापति, while पुराणs make sages मरीचि and others his opponents This leaves room for a doubt whether sages and ascetics were taking part in politics, and led the national struggle to remedy the failings of a king. The following मंत्र answers this doubt :—

भद्रमिच्छंत ऋषयः स्वर्विदस्तपो दीक्षामुपसेदुरग्रे । ततो राष्ट्रं बलमोजश्च जातं तदस्मै देवा उपसंनमन्तु ॥ अथर्व १८ । ४१ । १

स्वः विदः Sages conversant with the knowledge of self, wishing welfare to all (भद्रमिच्छन्तः) practised penance and vows at first, *out of which arose a nation*, strength and spirit. Hence all gods stood in submission before them.

Mr. Griffith translates it thus:— "Desiring bliss, at first light-finding Rishis began religious rite and holy fervour. Thence energy was born and might and *kingship*". From this hymn we can gather that formerly the sages used to practise such *national austerities*. They underwent all sorts of troubles to arouse national oneness among the populace and it was their penance which kindled national spirit, established royalty and fostered union. If moderners think that ancient sages betook to forest life, completely away from the national movements, they are mistake. Even though they were forest-dwellers, yet they kept themselves always in contact with the nation as much as the citizens themselves. All spiritual movements were led by them. Hence it would be quite improper to doubt that मरीचि and other Rishis would take part in national movements. Strictly speaking it were they who created the national spirit.

In accordance with the Vedic law regarding the management of the kingdom, it chiefly or mostly depended upon them to retain the king or dethrone him. Coming down to the historic period we find king Vena killed by Darbha weapon, because he proved unfit. Thus it is clear that the sages being in closer contact with as

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national movements carried on their spiritual work along with them.

A second question may be raised as to what opinion the Vedas hold regarding assemblies and councils (सभा and समिति). Had these bodies the support of public opinion or not? The following Mantra is a reply to this :—

विराड् वा इदमग्र आसीत् तस्या जातायाः सर्वमविभेदियमेवेदं भविष्यतीति ॥ १ ॥ सोदक्रामत् सा गार्हपत्येन्यक्रामत् ॥२॥ सोदक्रामत् सा सभायां न्यक्रामत् ॥८॥ सोदक्रामत् सासमितौ न्यक्रामत् ॥१०॥ सोदक्रामत् सा-मंत्रेण न्यक्रामत् ॥२॥ अथर्व ८ । १७

"In the beginning (अग्रे) there was anarchy (विराज्). That being the case, all were afraid that it would continue for ever. This state evolved into household or family life; which further developed into tribal life; that in course grew into communal life out of which sprang up a selected body or ministry."

This hymn lucidly pictures the development of a council or an assembly. At the outset there was no king, that is there was anarchy, only there was a populace without a ruler. It was this populace that gave rise to the idea of a king or we may say that they felt no necessity at first of a king. But then they had no union among them, at such a stage. As is said in the last hymn, the Rishis desirous of universal uplift practised great austerities; as a result there came to be nationality, strength and spirit. This evolution we find detailed in the present hymn. First anarchy gave place to family and as wild people grouped themselves in families wherein wife, son etc lived under one master. When many families began to live together there arose a village which necessitated a body to look after the village. Afterwards there came to be many villages with some big cities in their midst; then there was a conference of the representatives of all these villages, by which the affairs of all of villages and towns were conducted.

Afterwards this great body gave rise to a select council or ministry as it was very difficult for that great body to to carry on the minute details of administration. This cabinet therefore conducte the affairs of the nation. The Presidents of these village-councils, conferences or cabinets came to be the chiefs of their respective bodies. The idea of a king had not yet arisen. It is an after-thought. The hymn referred to above gives us the idea of these three bodies. Of these, two—the village councils and the national body—are daughters of a king i. e., they are to be kept off by him. The fact also deserves attention that there were these bodies first and the king came afterwards, and that these had the relation of a daughter with him. He could not do away with them as they were prior to him, and as he arose out of them, all their members were in the place of a father to him. Hence it is that the word पितरः) is used with reference to the members of these assemblies (Vide अथर्व ७।७२।१) Even though thus all the members were to him as fathers yet the whole assembly was his दुहितृ or daughter. Thus it is clear that the word दुहितृ here does not mean an ordinary daughter. The origin of these

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bodies, their relation with the strength of the people and with the king, are clear from this hymn. How public opinion was reflected in them is also clear. The king ought to carry on the affairs in obedience to the opinion of the people's representatives. If he would discard their views and try to over-power them then he was punished for his misconduct.

Is it possible that these public bodies should have such a great sway even when there came to be a king ? Such a question might be raised. The hymn below would clear away this doubt.

सोऽरज्यत ततो राजन्योऽजायत ॥१॥ स विशः संबंधूनन्नमन्नाद्यमभ्युदतिष्ठत् ॥२॥ स विशो अनुव्यबलत् ॥१॥ तंसभाच समितिश्च सेनाच सुराचानुव्यबलन् ॥२॥ अथर्व १५ । ८ । ६

"He pleased them or won their love and became a king. He helped his subjects and relations to get food etc. He acted according to the views of the people and hence the council, the assembly, the army and the treasury were at his command."

The following points are to be noted herein.

(1) Securing the love of the people one can be their king.

(2 He needs must look to the welfare of his subjects.

(3) Council, assembly, army and revenue, all are at his disposal only when he conducts the affairs according to the popular opinion. Of course therefore he has no authority over the purse. He who rules in obedience to the public weal will have it : *i. e.*, the people control the purse. This is the reason why he was removed by the people in a body when he assaulted his daughter *i.e.*, the assembly. Such is the Vedic outlook regarding these three bodies. Consider the following Mantra also in this connection :—

त्रीणि राजाना विदथे पुरूणि परि विश्वानि भूषथः सदांसि ॥ ऋ० ३ । ३८ । ६

' The kings have to refer to three great bodies for knowledge. ' The king has to approach three great bodies where any question is to be considered. The word विदथ means knowledge or knowing, learned, or sacrifice, or action, or fight etc.

The king calls to his help the councils when he has to consider questions affecting the struggle for life, or of heroism or any other kind of righteous undertaking. The following Mantra states the advantages that a king can derive from such consultations.

राजाना वनभिदुहा ध्रुवे सदस्युत्तमे ।
सहस्रस्थूण आसाये ॥ ऋ० २ । ४१ । ५

" The kings, who sit in firm councils having thousands of posts to support are not hated."

Those who are not thus helped by the councils are hated. Here the word (ध्रुव) firm qualifies, सभा assembly The king with such a council becomes firm. He who contradicts it cannot be so firm ; such is the purport. A king without limitations to his authority proves dangerous to his subjects. This remark can be substantiated by the following passage from शतपथ ब्राह्मण

राष्ट्रमेव विश्याहन्ति तस्माद्राष्ट्री विशंघातुकः ॥७॥ यद्धरिणो यवमत्तीति । विड्वैयवो राष्ट्रं हरिणो विशमेव राष्ट्रायाद्यां करोति । तस्माद्य विशमत्ति । न पुष्टं पशुं मन्यत इति । तस्माद्र पशून् न पुष्यति ॥८॥ शत० ब्रा० ७३।२।

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"The king comes in the way of (आहन्ती) the people, hence such an unrestrained king is dangerous to the subjects. The subjects are like a field (यवः) and the king like (हरिण) deer. The subjects become the food of the king. hence he feasts at their cost. He would not tolerate another beast and hence he does not allow them nourishment."

Here the words (राष्ट्र) and (राष्ट्री) indicate an unlimited monarch. Such an unrestrained king is हरिण; as he robs the subjects of their property. This हरिण or deer feasts on यव field *viz.*, the subjects. He would not admit there another mighty beast because once be allows another he would not get the feast to his heart's content. Such fear haunts him.

Another meaning of the word पशु is 'seer' he who observes or sees. The king would not allow keen observers to flourish. If any such person knowing the king's policy, crops up, he would never be tolerated. This political fact is but plain.

This is the reason why unlimited monarchy proves oppressive. The same view is propounded in the legend of प्रजापति. We wish the readers should go still deeper into the legend.

THE BRAZEN SERPENT.

(By Princess Karadja)

The serpent plays an important part in ancient and modern Symbology.

Whenever it appears, we can be absolutely sure that something is wrong, and that some false notion has crept in, poisoning and vitiating the mental atmosphere.

Under these circumstances it is interesting to note that the *Caduceus*, or rod entwined by two serpents, has become more or less the emblem of the medical profession.

The famous Greek physician, the legendary Æsculapius or Asclepios, to whom is attributed the glory of discovering the healing art, and who finally obtained divine honours, was worshipped under the figure of a snake. The vipers were fed in his temple at Epidaurus. Æsculapius was seldom represented without his symbol—the serpent.

Certain schools of perverted Gnostics had a great veneration for the serpents. Aphio-latria or serpent-worship has existed all over the globe, and this idolatry is generally associated with lascivious rites, which clearly denote its vile origin.

Why has this creature—one of the few animals to which it is difficult to extend friendly feelings—been exalted as an emblem of *wisdom and healing*?

An erroneous interpretation of the biblical story of the Brazen Serpent, related in Numbers, has contributed to spread this misconception, which has had pernicious mental results.

It is stated that "Moses made a fiery serpent, and set it upon a pole,

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and it came to pass that every one that was bitten, when he lookod upon the serpent, he did live".

Two years later Hezekiah, exterpating idolatry, broke to pieces the Brazen Serpent because the children of Israel burnt incense to it.

The story, related in Numbers, has repeatedly been advanced as a proof of the healing properties of the serpent. We know that in Scripture the serpent represents the power of evil. No healing can possibly come from that source.

The serpent was placed on the pole not as an object of *veneration* but as an object of *execration*. The children of Israel were perishing through the bite of "fiery serpents" crawling amongst them. The expression "fiery" clearly denotes" that these destructive enemies were not physical reptiles, but evil entities from the astral plane, which is the plane of fire, styled in the vernacular of the old alchemists, "copper" or "brass." The Hebrew word NACHASH signifies both copper and serpent.

The nation was cured through the exposure of the enemy. An effigy of the Brazen Serpent was held up as a warning example, and those who looked up to this image of sin with loathing and abhorrence were delivered from pain and illness, the grim companions of sin. It is recorded that those who said "Hatallu" (I have sinned) were saved. *The healing virtue does not belong to the serpent, but to the recognition and confession of sin.*

The relationship of sin and pain is that of parent and offspring, cause and effect. We cannot be cured from physical evil until we grasp quite clearly that it is generated by moral evil.

Alas, in our days, blinded humanity still stretches imploring hands towards the serpent on the pole, and fondly imagines that immunity from pain can be bought by reverence for iniquity.

Today the name of the Brazen Serpent is Vivisection. Misguided multitudes hail it as the Saviour of mankind. The demon of cruelty procreates ever deadlier germs, and inoculates rank poison into the veins of a race foolish enough to believe that you can avoid evil effects by multiplying evil causes.

However badly we may be bitten by evil effects, we shall live if we recognise that they are the just consequence of evil causes, which must be removed from our midst. When sin is mercilessly nailed to the pillory and exposed to shame the repentant sinners are healed. Kill the fiery serpents called Greed, Anger, Sloth, Lust, Gluttony, Envy, and Cruelty! Then—and then only—can we hope for deliverance from pain.

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GLIMPSES OF DAYANAND.

VII

The Iconoclast.

Of Dayanand's asceticism silence was never a necessary feature. Even when his vow of asceticism was first taken, Dayanand had found it impossible to resist the impulse to speak, when a Pandit of the Puranas repeated within his hearing a verse sanctioning an anti-Vedic belief. During his wanderings on the bank of the Ganges, too, he found time to preach. Many a discourse did he deliver to hankering audiences.

After the *Kumbha* his main stress was on the hollowness of conventional worship. Idolatry he considered as quite opposed to the spirit of the Veda. Notwithstanding an explicit refutation of the Veda, conveyed in words than which there could be nothing clearer, —for what else could **नतस्य प्रतिमाऽस्ति** mean—. the majority of the followers of the Veda were practising idolatry of the worst form and description. To Dayananda it was shocking to see his co-religionists stooping and laying themselves prostrate before inanimate objects such as trees, rivers, pebbles. The Lord of creation was, to his unspeakable shame, become creation's bondman. The adoration of these objects was no poetry, not an abstraction of the Vedantist seeking God in God's creation. Of God such devotees could have no idea. The only effect of their adoration could be that their own selves should be demeaned. It was not for nothing that Bharat was in bondage. It had been so for centuries. A community of 25 crores of souls was under the yoke of a foreigner. The Hindu was a *paria*. His solicitous *chauka*, his punctilious abstention from a non-Hindu's touch, his self-conceit of an inherent superiority——all these vanities galled Dayananda, when he saw the pure Hindu, the immaculate touch-me-not Hindu ,employing himself as simply a drawer of water and cutter of wood for the rest of humanity. A Hindu making obeisance in Hindustan before a German, a French, a Swiss, an Irish, an English, an American, an Australian,any body that was not an Indian! To Dayananda this sight was extremely heart-harrowing. This, too, was the nation that boasted of the heritage of *rishis*. With them was God's first and only revelation. With their rise and fall was bound up the rise and fall of the whole Vedic culture. The Hindu, that picture of abject humility, could not be expected to raise high the pedestal of the Veda.

To Dayananda it appeared that for the Hindu's whole humilation his own spirit of idolatry was responsible. He that bowed before idols would of necessity bow before men. The practice was killing his very sentiment of self-respect. He that feared the very worms in his house could not bear arms against an armed enemy.

Dayanand therefore raised his voice first against this self-humiliating practice. Many a controversy did he enter. He fought with the orthodox wherever they questioned the authenticity of his statements as regards the injunctions

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of the Shastras. His march through the villages of the Gangetic plain was a series of wrangles about the religion of the Veda.

One orthodox *Pandit*, Hira Vallabh by name, engaged with him in a *Shastric* contest at Karánvas. His learning of the *Shastras* was great. He was aided, too, by nine more scholars of his own stamp. He brought with him a stone idol, and vowed that he would not rest till he had made Dayananda a worshipper of his god of stone. The wrangle lasted for more than a week and occupied about nine hours a day. The fluency with which the parties spoke in Sanskrit reminded one of the illustrious old days of India, now alas ! a theme of light literature alone, when this community of idols was a community of living beings, and their language, now spoken of as the language of gods was the language of earthly men and women. After this uninterrupted display of learning on both sides, the *Pandit* rose, acknowledged the veracity of Dayananda's statements, took up his idol and threw it into the Ganges. In this last act he was followed by almost all the populace of the city. Many idols that had been daily washed by worshipful *Pandits* were for one final bath that would never end, lodged in an instant in the purifying waters of the Ganges.

This scene was repeated at many a place. In his armless iconoclasm Dayananda was working a wonder. The authority of the Veda was his only weapon. His incontrovertible reason was his invariable armour. Thus armed he went out to meet his formidable foes, and returned, without fail, victorious. A bloodless revolution was thus brought about, the effects of which were to manifest themselves in the emancipation of human souls in more than one fields. The iconoclasm was religious, political, economical—it was human. Under cover of its idols a dead weight appeared to have been lifted off India's breast.

The nightmare of India was its multiform convention. The stone idol represented the petrified misbelief of her unthinking soul. Some there were whose salvation lay in ear-rings, others got their whole body branded, thus making themselves the marked favourites of a capricious divinity. To the former the ring would give an easy pull, to the latter these marks would serve as a passport, into a region of unending bliss. Dayananda substituted for these amulets the practiser's personal merits, to be won by his own practical deeds. The slavery of the ring and the mark gave place to unchecked liberty of the self-dependent self-confident soul.

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DISINTEGRATION OF CHRISTIANITY.

(By R. V. Lissan Esq).

The Christian Faith, as claimed to be a revelation from the Supreme for the redemption of humanity, has fallen upon dark days. It is openly acknowledged that there is a decay of faith, and that its hold on the people at large is lost. The teachings and precepts of Jesus embody high moral doctrines, which if understood and applied, would have taken mankind milleniums beyond its present level. But the fundamental errors of doctrinal Christianity with the erroneous interpretation placed on them by theologians have been and are, limitations and barriers to moral and social growth.

Since the liberation of man, mentally, which began during the Renaissance, originated and helped by the arts of paper making and printing, the world has begun to enter on a new era, which a fewdecades ago, became broader and freer. Man is now possessed of freedom of thought in a religious sense, untrammelled by the fear to express his views. The fact that the Church has always opposed the spread of knowledge beyond what suited its purpose and increased its power, thus delaying progress, resisting the growth of science and learning as a means of uplifting the people in an educational sense for fear of losing its influence, has made him lose his faith and ask "What has the Church done for me and what does it do now ?"

Authorities on all sides agree that there is a widespread loss of faith in the Church, whether Anglican, Romanist or Nonconformist and it no longer holds the dominant position it once held.

In European countries the most cultured are not in touch with Church. France with its population of 60 millions has only about 4 millions of Catholics, while others no creed. Christanity has also lost hold on the intellectual and cultured classes in other countries. Mr. Mac Cabe in his works, "The Decay of the Church of Rome" and "The Bankruptcy of Religion" deals with this question carefully and gives striking facts and figures in proof of the above statements. It had been hoped that during the Great War, men would turn to the Churches but the expectation was not realized. The Churches, Anglican and Romanist, failed to utilize the golden and psychological moment. No Vatican protest was raised against the Belgian and Servian atrocities. The desecrated Churches, the murdered priests, the ruined towns and villages, the devastated country, the scenes of carnage among helpless folk did not raise sufficient humanity in the Church to remind one that it was the Shadow of God upon earth, the Vicar Apostolic of Christ. The temporal power was of more interest. It sided tacitly with the Central Powers, in the belief that they would triumph. Loisy, in "War and Religion" strongly criticises the pusillanimity of religion in the face of the tremendous conflict then raging. The English Church also lost an unique opportunity of recovering lost ground. It is true that they helped the people somewhat but not to the extent it lay in their power.

The talk of a religious revival following in the wake of the war, is not borne out by facts. During the general conscription an excellent opportunity presented itself to approximately estimate the attittde of the people of to-day towards the Church. As far as the state or organized religion goes, its hold on the general public no longer exists. The average man does not attend Church, because he does not care to, he does not feel like it. The spirit of agnosticism is abroad, they are not sure that there is a God. Rev. Professor Cairns after comparing evidence from different quarters

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deduces the conclusion that 80 per cent. of the British Armies (exclusive of non-English troops) were out of touch with Christianity. Considering that they represented, in the Great war, the cream of the British race, who in many cases, sacrificed interests, business, family and kindred at the call of duty, leaving chivalry out of the question, they are a fair standard of the everage Britisher. Independent observers note that 90 per cent of the army are distinctly non-Christian and yet they had the moral courage to respond to their country's call with a high sense of duty. This proves that their action was not due toChristianity. This fact is disconcerting for the protagonists of the Church and demonstrates that the view held by some that loss of faith must necessarily be followed by wickedness, is not in accordance with fact. Clergymen have admitted that outside the Church and Chapel there are many who lead Christian lives. This may be explained by the fact that many people dislike the ecclesiastical side of Christianity and derive no advantage or benefit from it. Much of the so-called Christianity beyond the pale of the Church is not Christianity at all, it is called so because it was assumed that outside the Church there was no real virtue. This is a legacy from Christian intolerance. Christian principles have sometimes been applied most effectively by men who are not Christian in belief. Bishop Henson of Durham says, "The ecclesiastical system fails to secure the sanction of the conscience, the moral progress of man outpaces the formal teaching of the Church, and by a dismaying and persistent paradox the moral standard of the priesthood falls below the community of believers".

The remainig, 20 per cent, of the attenders at Church, too it would not be correct to describe as entirely consisting of sincere and intelligent believers. Most of us have come across professional men who for professional reasons have to conform outwardly to their religion, whatever views they may really hold. This breeds hypocrisy. Church attendance in country places is held to be advantageous, if one wishes to maintain a reputation. The advent of facilaities for easy travel on Sunday by motor has depleted the Churches. This fact shows that the genuine following of Christianity is very thin. In fact, church attendance has degenerated from faith into a matter of social convention, good form or apparent respectability.

The support of the leading newspapers and magazines is given to official Christianity; it is not often that adverse or critical matter is published by them, except in a meagre sense, but still the weakening goes on.

One naturally asks, what is the reason of this loss of faith? The old-fashioned believer ascribes it to the wickedness of man, the work of the devil or the deliberate refusal of belief in the traditional church. But the rational man, on reflection, attributes it to vastly different causes ...*firstly*, it does not satisfy the needs and wants of the people; *secondly*, Higher Criticism has exposed the groundlessness of the belief that the Christian faith is a Divine Revelation. It has on the contrary been proved by its constant change and variation, an emanation from the mind of man and not from the Mind of God.

The claims of orthodox Christianity are torn to shreds by criticism and its Books shown to be highly interpolated. Some of them at least are charitably described as pseudoepigraphic. People are abandoning the teaching, because they do not believe it; *thirdly*, the trend of modern knowledge and the searchlight thrown on historic Christianity has undeniably shown it to be the opposer and persecutor of knowledge, a barrier to progress and a protagonist of ignorance, bigotry, intolerance and superstitious practices; through practically its entire history, it has done nothing for the moral uplift of the people. Mr. Lecky in "The History of European Morals" says "The history of the Catholic ascendan[illegible] the most deplorable in the history of

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human mind". Remsberg says that the witch persecution cost nine million lives.

The condition of England at the beginning of the last century, was socially bad; in the manufacturing districts of Nothern England, education was at a low ebb; factories employed young boys even at the early age of six; the surroundings were appalling; they, with their elders, freely indulged in drink. Temperance reform, when introduced was stoutly opposed by the Church, as well as by the Wesleyans, who forbade the use of their halls for the meetings. Vested interests were powerful, but when the movement gained strength, the Church of England claimed it as its own. Education was generally neglected and the percentage of illiterates was high. Did the Church help in social uplift? The influence of Bishops in the House of Lords was not in the direction of the interests of the community and did not add to their credit. (J. Clayton, "Bishops as Legislators"). The XXX on beer barrels is a legacy from the time when the monks were the brewers of mediæval England, and wine was a sign of purity and source. So the symbol of the Cross became identified with the beer barrel (Hackwood).

The Christian doctrines are not attractive to the modern mind; the Virgin Birth, Resurrection, Ascension and Miracles are not in harmony with modern views and are being questioned by some of the broader-minded clergy; this does not however imply a denial of the historicity of Jesus of Nazareth.

There has crept into the Christian Church, as a legacy from Gregory the Great, whose superstition and hatred of learning are notorious, a whole system of veneration of lesser beings, such as saints and angels, which rivals, if it does not surpass early paganism and polytheism, perpetuating grosser forms of creature-worship instead of Creator-worship, not distinguishing between the substance and the shadow, the Creator and His creatures. Theology is not religion. Religion does not consist in

hair-splitting as to whether the Son proceeds from the Father and the Holy Spirit or from the Father through the Holy Spirit, some modern nonconforming sects such as is found in where there is no unity of thought, where, on the contrary, the smaller the difference existing, the more acrimonious is the discussion. It is not faith alone, but works that constitute true religion. It is the purified heart and not the well-filled head that leads us to the master's feet.

The doctrine of Hell is not particularly fascinating to the man of the day. An influential foreign mission adheres to the idea of eternal hell fire. It professes to believe and teaches that the souls of the millions of heathens who have never heard of Christ are conscious in hell and are to remain there for ever. This view is held to be essential. Father Furniss. in his pamphlet " The Sight of Hell ", which has the sanction of ecclesiastical authority, is explicit in describing the arrangements in hell in glowing terms, particularly as far as children are concerned. Some of the torments are brazen red-hot floors and ovens, blood boiling in the veins etc. In speaking of one child said to be there, he says, " God was very good to this child ". Jesus of Nazareth said, "Suffer little children to come up to me, for such is the Kingdom of Heaven ", but Father Furniss makes them belong to the Kingdom of Hell. The reverend father is aptly named.

The view that the heathens who have not heard of Christ are in an eternal torment must be very soothing to the Chinese and Japanese, who greatly revere their ancestors, attaching much veneration to their memory. They will be delighted to know the condition of their people and of course will rush in crowds to be converted.

In England in 1853, F. D. Maurice was deprived of his professorial chair at King's College, London, for questioning the eternity of hell torments. It was held that his opinions were " of dangerous tendency and calculated to unsettle the minds of theological students."

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The modern mind strains at the idea of the Christian Hell, in the light of modern knowledge, free from priestcraft. According to the orthodox view, the infernal regions must be densely populated and have an enormous population, many thousands being there as compared with a small number of individuals in Heaven. It is no wonder that there is a decay of faith when among other bizarre notions, this teaching is promulgated in the name of Christ. One writer relates that some Kidderminster women nearly stoned a person to death because he declared from the pulpit that hell was paved with infants' skulls. Buckle in his "History of Civilization ', gives a lucid account of the dour and grim ideas of the learned divines in Scotland on the subject of nether regions.

If Christ died for the sins of the mankind as an atonement and those who are not in the Christian fold are consigned to hell, then Calvary and the Atonement are a failure and the offering was in vain, Calvin said, "it was God's pleasure to doom men to destruction, that He saves some and damns others, without any respect to human worth". Does this harmonize with a God of Love?

In the third place, Chritianity has, in its world-wide mission wrought much harm in conjunction with Christian civilization; which is a co-offender. Wherever the Christian has gone, the native races, with perhaps one or two exceptions, have invariably degenerated. The record of Hawaii is not the only one of its kind. The Western vice of drunkenness has worked irrevocable harm on many native races, fire-water on the Amerind, and gin on the West African. In the South Sea Islands, the natives are dying from inanition, the result of being over-civilized as is regretfully told by Mr. O'Brien in his book, "The White Shadow in the South Seas". This was not intended by Jesus, when he said, "Go, teach all peoples" He did not intend them to be exterminated.

An important side of the Christian faith is the missionary question. The feelings that the Oriental or Celestial may have regarding the surroundings of the souls of their ancestors have been mentioned above.

The Bible contains accounts of treachery, deceit, savagery and licentiousness practiced by the chosen people, which was said to be overlooked and approved by the Deity. Whatever views we may have of these teachings or in whatever light we may regard them from a Western standpoint, it does not follow that the Oriental or Celestial will similarly see them, The Sacred Books of the Orient are not interlarded with such accounts, they are decorous in nature. Such incidents occurring in the attributed word of God, produce a feeling of revulsion, and comparisons are invariably drawn. The remark has been made that "they find Christ, all He said He was, but not all we say He is", the difference is vast and the distinction is wide. The opinions of oriental races do not coincide with the views held by the missioners. The Asiatic is not without reasoning faculties. Bishop Colenso has admitted that his attention was drawn to the ludicrous impossibility of a certain biblical event, by a Zulu. This set him thinking, and the result was his work on the Pentateuch. Verb. Sap.

The Church is fading in the white races and it is making desperate efforts to capture the East by a vigorous missionary propaganda. Now that the East is awaking they feel that they have to break new ground. The decadence of Christianity in the West and its propagation in the East induces a writer in "East and West" to say, "It looks as if I am going to New Guinea to take a Gospel to the black man which the white man does not want, to win the savage to a faith that the civilized man ignores". The confusion of thought and varaitions of belief in the Christian Church are such that Father Bernard Vaughan two months before the Great War broke out, said, "From my observation I am inclined to agree with [illegible] Chaplain Fellow of Trinity, Oxford, who

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in speaking of Oxford missioners says, "If we ourselves have no clear idea of what the Christian revelation really is, it is much better to let the unfortunate heathen alone" "One thing is certain and it is this that whatever the Christian doctrine, morality and ritual that is ever shifting among non-catholic missioners be, it is almost impossible for a Moslem, Japanese or Chinaman to discover what Christianity really is". The Bishop of Zanzibar (a missionary bishop) in an open letter to the Bishop of St. Albans writes, "At the present time, having regard to the exceedingly chaotic system of Truth, the Church of England is entirely unfit to send missionaries to heathen or Mohammadan lands". This remark might be judiciously applied to other denominations.

Missionary enterprise of the Christian Church, whether in Asiatic or African countries shows that in the spread of doctrinal Christianity, there is the weakening if not the destruction of the moral and spiritual basis of the native civilization. Christianity has far more need of dissemination within its own borders; there is an ample field at home for the amelioration of social and moral conditions; there are vice and social disorders to be overcome, which one does not find in Eastern countries. The great cities of the West are cankers of vice and drunkenness.

Now that the barriers against the spread of knowledge are breaking down and truth is coming into its own, man judges religion not by what it claims by erroneous teaching, but by its fruits and results. Men are now free from the shackles of dogma and the fear of the stake and are judging with a free and open mind, thinking and judging for themselves. Hence doctrinal Christianity is losing its hold in spite of state and press support and desperate efforts are being made at home and abroad to repair the crumbling fabric of a dying faith. Christians assign to Islam the appellation of the Religion of the Sword, theirs might justly be called the Religion of the Stake.

There are many who do not hold the view that a church is necessary for religion. A great Teacher of humanity found his inspiration in the desert, Nature brings a man very near to God. Meditation in the solitude of Nature with the winds and under the stars is from the ideal point of view better than in a place where the mind is constantly drawn aside by disturbing objects and thoughts. The world is the House of God.

CONTEMPORARY THOUGHT REVIEWED.

THE SUCCESS OF PROHIBITION.

Rev. J. Z. Hodge delivered a lecture at Chapra, in which he recounted his observations in 'dry' America, where he has recently been. In modern days U. S. A. is the only country where there is total prohibition of the use of [illegible]age' liquor. The experiment [illegible] present-day world is novel, and [illegible] are with curiosity watching the course that things under this head take in America. The following extracts, therefore, from the lecture delivered by a well-informed missionary, may be found full of interest by the reader. The account is based on hard facts and in support of every statement statistics are quoted, which makes the authenticity of the results referred to quite incontrovertible.

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Is Prohibition a success? I cannot state the case in the affirmative better than by borrowing the words of the Virginia State Prohibition Commissioner who declares.—

"Prohibition promotes, thrift, improves business diminishes crime, benefits health."

I shall now proceed to adduce evidence under these 4 heads.

1. Prohibition promotes thrift.—That is to say it increases a man's assets and thereby adds to the wealth of the nation.

(*a*) *My own observation.*—Absence of poverty.

(*b*) The increase in savings deposits in Chicago banks since prohibition became effective has been very large, and has established a new record. A. W. Harris, President Harris Trust and Savings Banks.

(*c*) San Francisco Saving Banks deposits increased from Dollars 282,707,461 in 1918 wet to Dollars 312532,129 in 1919 dry,

(*d*) *Kansas.*—A prohibition state for 35 years. On the basis of property assessed for taxation Kansas has the greatest per capital wealth in the union equal to Dollars 1773 for everyman every-woman and child within the state. Kansas has more than Dollars 454,000000 deposited in her banks—an increase of more than Dollars 160,000000 in one year.

The following statement issued by Governor Craige, last year, is entirely correct.

"We have had state-wide Prohibition in North Carolina since 1908. The state adopted it by an overwhelming majority. It submitted to the people now, the majority would be double that given in 1908. The opposition has largely disappeared, for the benefits of the law have been demonstrated.

The enrollment and attendance of the public schools have been increased more than 21 per cent. The school fund of the State has been increased more than 85 per cent. The capital stock of the State chartered banks has increased more than 50 per cent. The deposits in these banks have increased more than 100 per cent. The stocks of buildings and loan associations have increased in value more than 250 per cent.

Agriculture and manufactures have kept pace with the general development. Our state never has enjoyed such an era of prosperity. The moral and intellectual conditions of the people have wonderfully improved. In many communities order and thrift have taken the place of disorder and shiftlessness.

The whole of this great improvement in our social life should not be attributed to prohibition but it has been a stimulating and co-operating cause.

The effect is unmistakable in the towns, and especially beneficial and noticeable in rural communities. A great majority of the people of North Carolina will endorse what I say. None can truthfully deny it. Many who once opposed prohibition now bear testimony to its beneficence and would not return to the old system.—Thomas W. Bickett.

The Savings Bank is a reliable Barometor as to the material well-being of the people of America and judged by this standard prohibition indicates fine weather.

11. Our second proposition is that Prohibition improves Business.

Here again the evidence is overwhelming and will stand the closest examination

(a) We shall call the mayor of Atlanta Georgia as our first witness.

James L. Key, Mayor of Atlanta, states "We have had Prohibition beginning with the year 1909 Prohibition in the state and in this city during

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years has been an unmixed blessing. It was and is an industrial and racial necessity, aside from every moral question involved. Its adoptioc has reduced crime, drunkenness, disorder corruption and industrial unrest. It has made for efficiency, good order, good business, good morals and increased prosperity. The law is sustained by the overwhelming sentiment of the people and is enforced as vigorously and sympathetically as any other law. The people of Georgia and the city of Atlanta that is, the majority of them; do not for a moment consider the return to the provious condition.

(b) Omaha a city in Nebraska, dry since 1916. "Business conditions were never better in Omaha than they are now. There is a greater demand for residences, stores, warehouses, and for all kinds of business, than ever before. I do not know of a vacant store room in the business-part of the city that is fit for occupancy, that is now vacant. We have a serious problem to face in the matter of housing accomodations for our people, so that I know it cannot be said that Prohibition has destroyed business in Omaha. We have had a number of large hotels built during the last two years; others are in the course of construction, at this time, and all agree that hotel accomodat.ons in Omaha are not equal to the demand.

'The school found formerly received approximately Dollars 400,000 in license money from the saloons. That amount, of course, had to be made up by increased tax on property, but the amout has been met by our people cheerfully and during the last two years we have voted Dollars 7000,000 in bonds to build a new commercial high school and other school building, made necessary by the increase in our school population".

(c) The Governor of Florida is even more emphatic. Here is his testimony.

"Wherever prohibition has been enforced in Florida the women and children are now well dressed, well shod and go about the streets with a lack of fear which they could nyt possibly possess when drunken men were shooting and fighting in the day when whisky was sold there. The churches are better attended, preachers better paid, schools better attended, roads better kept up, less debts on the countries than formerly, and in fact a general air of peace and prosperity exists all over the districts where prohibition is enforced.

In former years the majority of large corporations worked immense numbers of hands and they always feared the time of pay day. Saturday afternoon, until the bell rang for work on Monday morning, as the men would draw their pay, go to the groggeries and blind tigers and get drunk, fight, curse, shoot, cut and create all kinds of disorder through Saturday night and Sunday. The women and children dared not come to town Saturday evening. Very few of the hands got to work before 12 o'clock Monday, while the bosses and managers were spending from 6 o'clock Monday until 12 M, Monday settling fines, getting all kinds of cases compromised on account of drunken rows. etc- Now it is entirely different and the men themselves who used to drink are much better satisfied than formerly while their wives and children wear smiles, good clothes, good shoes, have good food and all hless the Lord for Prohibition,

Even the large corporations of the state are seeing the good effects of this change and the poor justices of the peace are being starved out to such an extent that in some cases they are resigning because there is nothing to do.

These and many other reasons show why we believe in Prohiblt1on.—Sidney J. Catts. Governor.

(d) Let us recall Kansas one of the Pioneer Prohibition states to testify under this head. As a strictly business matter Prohibition has paid big dividends in

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Kansas. Its strongest advocates in the state are the large employers of labor the managers of the big railroad corporation, and the labor organizations. More than 4,000 men are employed in the Santa Fe Railway shops in Topeka. These shops maintain the highest efficiency of any shops in the Sndta Fe. The company show these shopmen turn out more work, consistently and promptly the year round, than the men of any other railroad shops. Seventy two per cent. of the married men in these shops own their own homes—a showing not equalled by any other railway town in America.

When Kansas adopted Prohibition a great and wonderful change was effected in personal credit. Butchers and grocers found that the men who were "dead beats's under the saloon's influence became debtor' of reliability and good standing and that bad accounts were a rarity, Gharnishment cases virtually disappeared from the courts.

The live stock orchard and agricultural crops of Kansas for 1917 amounted to Dollars 860,000,00——an increase of nearly Dollars 200,000,000, in one year. Of course, on one contends that Prohibition no solely responsible for this showing of wealth, but this showing does present substantial evidence that prohibition does not hamper the progress of a people. If evidence means anything Prohibition certainly spells better business and a higher quality of work.

We turn now to our third court—

III Prohibition diminishes crime. No less an outharity than Lord Chief Justice Coleridge has put on record his conviction that intemperance is the vice which is filling our jails, destroying the comfort of homes and the peace of families. Here then we may expect tadgible results from a pólicy of prohibition and here I make bold to say we shall not be disappointed,

My experience—3 drink persons in 5 months. Intemperance leads inevitably to assaults and breaches of the peace. I hope to lead the following evidence;—

THE GOVERNOR OF INDIANA

After months of prohibition and one year of war the amount of petty crime in Indiana was notably affected. County Jail population was cut in two, commitments for drunkenness fell of 55 per cent, one third of county jails are empty, social conditions improved, fewer demand for public relief, manufactures report steadier work and better conditions of employess;—

James Goodrich, Governor of Indiana

MAYOR OF INDIANAPOLIS

Indianapolis. Ind.

State-wide Prohibition since April second 1918 has brought about the following; Abandonment of country workhouse, jail population reduced about 50 per cent, general improvement of industrial and social conditions, better enforcement of laws, less crime and fewer demands for public relief.

—Charles W. Jewett. Mayor of Indianapolis.

JUSTICE OF KENTUCKY COURT OF APPEALS,

Louisville, Ky.

The good effect of Prohibition in Kentucky cannot be overestimated. All species of crime have been reduced at least 50 per cent. Business has been largely increased. Drunkenness has been practically eradicated.

—Henry S. Barker, late Justice of Court of Appeals of Kentucky.

GOVERNOR OF OREGON

The influnce of Prohibition is shown by a comparison of the penitentiary census for 1915, 1916 and 1917. In 1915, the last year of a saloons in Oregon, 261 men were convicted and committed to the state prison; in 1916 the first year of Prohibition this number was reduced to 148, and in the year just passed, a further reduction to 8[illegible] was recorded. In other words Prohi[illegible] has been responsible for a mat[illegible]s

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reduction of serious crimes which are punishable by penitentiary sentences, and it is also true that the lessor crimes against home and state have been growing less frequent due largely to the presence of prohibition.

GOVERNOR OF WEST VIRGINA.

The public records will show that crime of a serious character, has been reduced very much since the adoption of Prohibition in this state; that accidents have decreased among wage workers; especially in the more hazardous occupations, that labour is more efficient that more money goes into the homes of the wage earners for the support of their families and that living conditions have therefore, greatly improved in many mining and manufacturing towns where the open saloon formerly flourished with all its evil consequences and all its vile accompaniments.

Of course we have numerous minor offences now bootlegging, having more than a quart of whisky offences formerly unknown, but with national prohibition and the removal of the Saloon from border towns in Kentucky, Ohio and Maryland these would be largely if not entirely obviated.

If any man who has travelled through the industrial sections of this state in the old liquor-days, will now visit the same section he will find conditions as much improved. It will be hard for him to convince himself he is in the same State and towns—J. J. Cornwel Governor.

In the mouth of so many responsible witnesses the case that crime diminishes under Prohibition is surely established.

IV. We make one more claim for Prohibition : it benefits Health.

(a) Our first witness here is the ...nor of Georgia.

...e results in this estate are incalcu...ble. Our people are sober, industrious, prosperous, and in splendid condition. This applies to both races. It is said there is more money in Georgia to-day than has ever been known in her history. The people including, of course, the farm labourers, stayed at home, worked on their crops, and the result is that Georgia has the largest crop of cotton and corn ever known in the history of the commonwealth. This could never have benn brought about under the old regime as the coloured labourer spent the latter portion of the week ordering liquor and rendering himself incapable of labour throughout Friday, Saturday and Monday of the weeks.

Our law is little drastic, but it has been all the better for these war days.

GOVERNOR OF IDAHO.

The men who were the loudest in their opposition to the prohibition measures were largely instrumental in bringing a heavy vote for it after a trial of a short time.

Prohibition does not cure all the ills of the body politic but it does produce clean government wholesome environment in municipalities and happiness in the homes of our citizens. It has to a certain extent, abolished the use of jail for petty offences and police courts and has reduced the police force of our cities. It has reduced crime, has prevented many accidents in mines and factories and has made a general improvement of all conditions.

From an economic standpoint, there are more clothes and shoes and foodstuffs bought, instead of asking of the merchant credit from pay-day to pay-day as in the past, there are more cash purchases, and bank deposits have been increased and savings accounts are more numerous, and the respect for women has increased.

There is no sentiment in Idaho for the return of the saloon; it is gone for good and for ever and in place of it there are happiness and efficiency and brotherly love

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that will be as lasting as eternity itself—Moses Alexander, *Governor.*

In the Prohibition sections of our state, the people are much wealthier, healthier and happier than they were when intoxica, ting liquors were sold in their midst.—R.G-Pleasant Governor.

But I need not go on piling up evidence to convince the already convinced.

There is little profit in preaching to the converted and I think on the 4 counts I have enumerated namely; the promotion of thrift, improvenent of business, diminution of crime and benefit to health, we are all agreed that the verdict must go to Prohibition. Nor does our case end there. The moral effects are equally striking.

I mention these—an increased self-respect a higher regard for rigeteousness, a new civic pride, an enlightened democratic ideal, the evolution of a state whose laws have behind them the overwhelming sanction of public opinion. It is only right that I should refer to the objections urged against prohibition. I will mention 5.

1. It is an undue interference with individual liberty.

2. It leads to illicit distilling and drinking.

3. It is incentive to other evils e. i. drug taking.

4. It brings the law into disrepute.

5. It was introduced under cover of a war measure and does not represent the mind of America.

To these we answer :—

(1) (a) *Vide* Arthur Shadwell P. 10. Liberty is a relative term.

As members of a state whose laws rest on the popular will we dare not oppose our will to the will of the state.

(a) The highest expression of liberty is a voluntary obedience.

(2) This is true but the remedy lies in a stricter enforcement of the law.

—*Chicago Police*

(b) The new generation is growing up with a sentiment against alchohol and all its works.

(3) There again the remedy lies in trengthening the law.

(4) This is because law is not strictly administered and public opinion still requires enlightenment.

(5) The reply to this is that America has shown no tendency to go back on Prohibition

In this connection I should like to call in an unexpected witness—the *Statesman* of Calcutta whom, even its most hostile critics are hardly likely to charge either with affection for the United states or enthusiasm for Prohibition. Here then are the *Statesman's* reflections on the recent election in America. They confirm my own conviction that Prohibition has come to stay.

"To what extent prohibition has influenced the results it is hard to say. Most observers are agreed that supreme example of social tyranny has produced widespread discontent which has been mitigated only by the possibilities of evading the law. On the other hand the striking imrovement effected in the habits of the people, the diminution of crime and the increase of savings have kept a great body of public opinion loyal to prohibition. It is moreover to be remembered that the election to Congress can produce no change in a constitutional law, which can be removed or amended only by securing the requisite majority in the State legislatures, and hence intelligent electors must have known that to vote for an anti-Prohibitionist was useless as a means of removing American dryness. The broad probability is that the rejection of Republicans is a protest against the high cost of living, against experiments, and generally against innovations tending to produce trade disturbance and social unrest."

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SCIENCE AND FAITH.

The following is the resume of a lecture, the last of a series delivered by Lord Balfour at Glasgow University :—

They had been discussing three great values, all vital to the highest life of mankind. These might be described as ethical values, which he preferred to describe as Love; aesthetic values, or Beauty; and cognative values, or Truth. Their main theme had been the third, namely, belief and truth. He had always said that they could not maintain those values in the world permanently at their highest level if they banished from that world the idea of design, of creation, of a God who was Himself the author and the sustainer of these high values. Summarizing the points of his second course, Lord Balfour said that, however imperfect had been his survey of the boundless sea and however incompetent he had been to plumb its depths, he thought he had gone far enough to show that the most certain of all facts was that there was yet no agreement among competent observers which enabled them to say that in this unintelligible world there was at least one thing which they all understood, that was the nature, character, and the limits of our own being. If they assumed the naturalistic view of the universe, that all rational results were produced by a non-rational cause, he did not think they would deny they had got themselves into a system in which the premises and the conclusions and the causes and the effects absolutely refused to coalesce and harmonize. How was it that the blind collision of molecules, atoms, and sub-atoms in the remote past had issued as a mere question of cause and effect in the production of knowledge of science and of things of which we justly boasted? How from such beginnings could they expect [illegible] conclusions? Those who took the [illegible]alistic view of knowledge must [illegible]ain how unreason had produced [illegible]ason. They must try to tell us, he added, amid applause, how this purposeless clash of atoms had, as one of its accidental by-products turned out beings so constituted that they could look back and discuss the utter insufficiency and inefficiency of their own pedigree. They must bring in at the beginning of the process transfusing it from beginning to end, some form of reason, some element of purpose, design—to use an old fashioned and perhaps unjustly discredited word—in some shape or other.

Theism must be an indubitable portion of any system which claimed to get out of the blind causation of rational results. Not to mince matters, if they wanted to see the world in which we all believed and to hold the creed which we all accepted in its most rational form, they must assume guidance and inspiration from the beginning,

Discussing the possibility of communion between spirits and spirit, he said that he was inclined to think that, as between human spirits, there was more in it than could be fully expressed by the most elaborate system of external signals.

If they held, as he held that life was the result of the gradual divine influence upon the course of human thought they would look forward to truth being more and more clearly brought to light and they would feel convinced that there was nothing to fear from science, but that their great interest, so far as this world was concerned, was to press on science by every means in their power. The beliefs which they all had, which were the bonds uniting them and made the foundation of society possible, could only be considered as a rational system if it were treated in a theistic setting.

INDIAN EDUCATION.

As it is and as it should be.

Dr. Rabindra Nath Tagore contributes to the *Mysore Journal of Economics* an instructive article on this subject. For the benefit of the reader

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we cull the following excerpts from it :—

Universities should never be made mechanical organizations for collecting and distributing knowledge. Through them the people should offer their intellectual hospitality, their wealth of mind to others, and earn their proud right in return, to receive gifts from the rest of the world. But in the whole length and breadth of India there is not a single University established in the modern time where a foreign or an Indian student can properly be acquainted with the best products of the Indian mind in a full measure. For that we have to cross the sea, and knock at the doors of France and Germany. Educational institutions in our country are India's alms bowl of knowlede; they lower our intellectual self-respect; they encourage us to make a foolish display of decorations composed of borrowed feathers.

There are belated attempts on the part of our governors to read us pious homilies about disinterested love of learning, while the old machinery still goes on working, whose product is not education but certificates. It is good to remind the fettered bird that its wings are for soaring; but it is better to cut the chain which is holding it to its perch. The most pathetic feature of the tragedy is that the bird itself has learnt to use its chain for its ornament simply because the chain jingles in fairly respectable English.

There was a time with us when India had her common language of culture in Sanskrit. But, for the complete commerce of her thought, she requires that all her vernaculars should attain their perfect powers through which her different peoples might manifest their idiosyncracies; and this could never be done through a foreign tongue.

In the United States, in Canada and other British colonies, the language of the people is English. It has a great literature which has its birth and growth in the history of the British Islands. But, when this language with all its products and acquisitions, matured by ages on its own mother-soil, is carried into foreign lands, which have their own separate history and their own life growth it must constantly hamper the indigenous growth of culture and destroy individuality of judgment and the perfect freedom of self-expression. The inherited wealth of the English language, with all its splendour, becomes an imbediment when taken into different surroundings, just as when lungs are given to the whale in the sea. If such is the case even with races whose grand mother-tongue naturally continues to be their own mother-tongue, one can imagine what sterility it means for a people which accepts, for its vehicle of culture, an altogether foreign language. A language is not like an umbrella or an overcoat, that can be borrowed by unconscious or deliberate mistake; it is like the living skin itself. If the body of a draught horse enters into the skin of a race horse, it will be safe to wager that such an anomlay will never win a race, and will fail even to drag a cart. Have we not watched some modern Japanese artists imitating European Art.? The imitation may sometimes produce clever results; but such cleverness has only the perfection of artificial flowers which never bear fruit.

If we were to take for granted, what some people maintain that western culture is the only source of light for our mind, then it would be like depending for day-break upon some star which is the sun of a far distant sphere. The star may give us light, but not the day; it may give us direction in our voyage of exploration, but it can never open the full view of truth before our eyes. In fact we can never use this cold star-light for stirring the sap in our branches, and giving colour and boom to our life. This is the reason why European education has become for India mere school-lessons and no culture—a box of matches good for the small use of illumination, but not the light of morning in which the use and beauty, and all the subtle mysteries of life are blended in

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So far I have dwelt only upon the intellectual aspect of education. For, even in the West, it is the intellectual training which receives almost exclusive emphasis. The Western Universities have not truly recognized that fulness of expression is fulness of life. And a large part of man can never find its expression in mere language of words. It must therefore seek for its other languages——lines and colours, sounds and movements. Through our mastery of these we not only make our whole nature articulate, but also understand man in all his attempts to reveal his innermost being in every age and clime. The great use of education is not merely to collect facts, but to know man and to make oneself known to man. It is the duty of every human being to master, at least to some extent, not only the language of intellect, but also that personality which is the language of Art. It is a great world of reality for man—vast and profound this growing world of his own creative nature. This is the world of Art. To be brought up in ignorance of it is to be deprived of the knowledge and use of that great inheritance of humanity, which has been growing and waiting for every one of us from the beginning of our history. It is to remain deaf to the eternal voice of man that speaks to all men the messages that are beyond speech. From the educational point of view we know Europe where it is scientific, or at best literary. So our notion of its modern culture remains within the boundary lines of grammar and the laboratory. We almost completely ignore the æsthetic life of man leaving it uncultivated, allowing weed to grow there. Our newspapers are prolific, our meetings are vociferous and in them we wear to shade the things we have borrowed from our English teachers. We make the air dismal and damp with the tears of our grievances. But where are our arts, which like the outbreak of spring-flowers, are the spontaneous overflow of our deeper nature and ...ual magnificence?

...through this great deficiency of our modern education we are condemned to carry to the end a dead load of dumb knowledge. Like miserable outcasts, we are deprived of our place in the festival of culture and wait at the outer court, where the colours are not for us, nor the forms of delight, nor the songs. Ours is the education of a prison house, with hard labour, and with a drab dress cut to the limits of minimum decency and necessity. We are made to forget that the perfection of colour and form and expression belong to the perfection of vitality that the joy of life is only the other side of the strength of life. The timber merchant may think that the flowers and foliage are mere frivolous decorations of a tree ; but if these are suppressed, he will know to his cost that the timber too will fail.

During the Moghul period, music and art in India found a great impetus from the rulers, because their whole life,—not merely their official life,—was lived in this land ; and it is the wholeness of life from which originates Art. But our English teachers are birds of passage : they crackle to us, but do not sing,— their heart is not in the land of their exile.

THE UNIVERSITY AND THE VILLAGE.

An instructive article under this heading appears in *Welfare*, latest issue, from the pen of Mr. C. F. Andrews. He writes inter alia :—

'Farm Week, has become one of the most important featu..es in the whole year for the Ohio State University. From every part of the State, the men who have the keenest interest in agriculture, gather together at Columbus, the University centre. In the State of Ohio, there are a multitude of farmer's organisations. In this week, they hold their convocations and lay down the lines of their future development. The best agricultural experts and the most successful farmers are given opportunities of speaking about the year's work. They tell the record of their failures and achievements.

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They give instruction to those, who are eager to try the same experiments; in which the agricultural leaders have already shown the way forward.

'Farm Week, has the inestimable advantage of bringing the farmer and the University together. It was a touch of genius in America to have invented it. It must be remembered, that, in the United States, a considerable number of farmers are University men, who have had their training in the State University itself. For them, the 'Farm Week, is looked foward to, as a delightful time of reunion. Others, who have not had the privilege of a University career, come once in each year into touch with the University atmosphere, and this broadens their minds and prevents them from becoming parochial in their outlook. The farmers of Ohio have come to look upon the University as their true *alma mater*,—the 'kindly foster mother' of their aspirations as cultivators of the great Mother, Earth. The attendance has grown at this 'Farm Week', year by year, and it is hoped that the record number of 8000 will be registered for the year, 1923.

The result of this touch between the University and the country, has not been merely one-sided in its benefits. The University has gained in the broadeninig of its outlook; the country district has gained in the widening of its intellectual horizon.

But the question rises, whether, in all the new national educational movements, which are spreading over the country this 'Farm Weak' idea might not have its own integral place and part. For nothing can be more essentially foolish than the present entire emphasis on literary subjects, in a country whose inhabitants must of necessity live chiefly by the cultivation of the soil. The dignity and beauty of such an occupation as farming must be brought home to men and women in India in every possible way and there can be no surer method than that of training and educating the young. But such training and education of the young must have its centre and source in the University itself. It may be true that the older Universities, built up by the Government, are too stationary and conservative to respond to new ideas; but this should certianly not be the fate of the new Universities, which are springing up on every side. They, at least, can afford to make experiments; and I believe the experiment of relating the University to the soil is one of the most important that can possibly be tried in this country at the present time.

COW PROTECTION.

Lessons from Denmark.

In the same number of the above magazine very interesting facts and figures are given in a paper on the very important subject of Cheaper Production of Milk, etc. The writer has related his experiences of Denmark, where an eminently successful experiment has been carried on. To India, a pre-eminently agricultural country, where the question of Cow Protection and Improvement has a religious significance, too, the example of Denmark may serve as an object lesson.

India at one time used to boast of its wealth in large and healthy herds of cattle. The possession of large herds of wholesome milkers was considered to be a real sign of prosperity of a country. When the Pandavas were hiding themselves in exile, and Duryodhan wanted to find them, the sage Bhishma said, "Yudhisthira, the virtuous would be found in a prosperous country where

गावश्च बहुलास्तत्र न कृशा न च दुर्बलाः ।
पयांसि दधि सर्पींषि रसवंति हितानि च ॥

विराट पर्व्वे २८

there would be large herds of cows, not lean nor weak in milking capacity, which

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milk, curds and butter would be delicious and wholesome." At present Denmark is such a prosperous country. It is the most contented country in the world. It is free from the extremes of poverty and riches. Its wealth is more evenly distributed than in other countries, and the Government of the country ensures fair distribution of wealth and increase in its production.

The first and foremost work is the organisation of breeding stations. Without improving the breeds of cows, we cannot increase the yield of milk and butter per cow. It is more important to have a small number of large milkers than to have a large number of cows that give small quantities of milk. Our aim should be to multiply only large milkers, by selecting the best from our existing cows. For breeding bulls we must procure the very best animals. The yields of milk and butter do not so much depend upon the cow as upon the character of the bull employed. This character has to be ascertained by actual experiments, by the milking capacities of the offspring, the dam and grand-dam.

Looking at the present condition in India, the people cannot organize the breeding and "control" stations. The initiative should be taken by the District Boards, the Zemindar's Associations, and the Agricultural and the Veterinary Departments of Government. It is the Director of Agriculture who can bring all these bodies together and earnestly arrange to organize the necessary operations in places conveniently situated for the people—the keepers of milch cattle.

Our Gujars, Gwalas and other professionals thoroughly understand the characters of the cows and buffaloes that are naturally good milkers. We should take advantage of their expert knowledge, and encourage them by giving them [illegible]ary assistance or employment where [illegible]d,

The beginning in Denmark was made [illegible] a society of landowners, the Royal Danish Agricultural Society, by appointing Commissioners in the different districts to report on the economic conditions. In their reports, the commissioners dealt with the question of improving the cattle and suggested various measures, which included:—

(1) Instructions to the peasants in the knowledge of good cattle breeding; the importance of using the best animals only for breeding and the necessity of rearing the young stock in a proper manner.

(2) Provision by the State of the necessary number of good bulls in each district.

(3) Prizes for good bulls.

Among the Commissioners was an author who suggested that instead of giving prizes, the farmers by joint action should improve the national breeds of cattle by selecting the best animals for breeding purposes. He suggested the following rules:—

(1) The best animals should be obtained for breeding purposes, even if they were costly and difficult to obtain.

(2) The young stock should be reared well and liberally nourished.

(3). The heifers should not be served until of proper age.

(4). No bull calf should be castrated if any body would buy it for breeding purposes.

(5). No member should be allowed to sell breeding cows of the approved breed as long as they could be in calf, until his entire herd consisted of cows of the improved strain.

(6). Peasants in the neighbourhood should have the opportunity of getting their cows served free or for a small fee, on condition that they undertake to rear and keep for breeding the resulting heifers.

In an area of 24,215 square miles, and a population of 2·75 millions in

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1912, the Danes had 934 Cattle-breeding Unions, keeping 1123 bulls, with a membership of 23,414 land-owners. The Local Unions are federated to District Unions, whose office it is to advise and help the Local Unions in matters of common concern, and to maintain a uniform system. It appoints expert counsellors to assist the Local Unions in purchasing bulls, selection of breeding cows, rearing up herds, keeping books, (statistical), records etc.

The district cattle breeding associations are affiliated to a centrai association in each province, which is intimately connected with the provincial Federation of the agricultural societies. The expenses of Federa bodies are met by contributions from the Local Unions.

By experiments, the Danes have found that cross-breeding does not produce good results. They have totally abandoned it. They have formed best results with the native races of the cattle; and by a careful selection of the native races, they have wonderfully improved the milking capacity of their cows. They find out the merits of the cows by what is known as the "control" work.

The merits of the bull are judged by the value of its offspring in the Danish Shows, the judges do not restrict themselves to the points of the animals but also take into consideration the pedigree and records as to the milk-yield of the dam, granddam etc., both in quality and quantity. The yields of both butter and milk depend largely upon the bull.

In India we have very fine breeds of cattle in almost all the provinces. We have to select the best of them both for milk and for draught work. By the process of selection, they would produce equally large milkers, if not larger that the cows of Denmark. The percentage of butter in the milk of the Indian buffalo is double that of the Danish cow.

In milk production, control work plays a very important part. The Danes claim to have invented it. It is now largely followed in Holland and other countries. In India it is unknown. Without control work, we shall not be able to achieve the best results.

The control work means an analytical test of the daily yield of milk and butter from each cow. The Assistant in charge of a control station is an expert in this work. He is specially trained for it. He goes once a fortnight or once a month to each farm, a member of the Union, and takes records of the milk yield and the food given to the cow. He takes a sample of milk from each cow in a glass tube; about a hundred of these tubes are put in the Gerber apparatus, worked by electric power, and the percentage of butter is ascertained in a few minutes and recorded with food figures in a register kept for the purpose. In the light of these records, the food of the cows is regulated on a scientific basis and the results are published annally by the Central Federation of the Dairy Association. These records materially assist in the selection of cows and bulls and go to increase the vield of milk and butter year after year as the cows improve by the process of selection. This is the real secret of the streams of milk one finds flowing in the Co-operative Dairies of Denmark. This account for the wonderful milking capacity of the Danish cow, which before 1187 was no better then the average cow in India to-day.

The milk per cow in Denmark has increased three to five time the quantity produced before 1854. The butter-yield has increased three to eight times. The yields per cow were as under :—

	Milk Yield		Butter Yield,	
——	lbs. per day.	lbs. per year.	lbs. per year.	lbs. per dsy.
1864 ...	10	...	88	...
1886 ...	...	...	128	...
1912 Normal Cows ...	27¾	3064	...	...
1912 Best Cows ...	53½	15816.	...	...
1908 Normal Cows ...	...	...	242	
1908 Best Cows ...	...	...	684	

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The period of location was 290 days. The average cost of control unions in 1912 was—

Pay of assistant	498 kr, per year.
Total expenses	669 ,, ,,
Average share per cow	1·36 kr.=Rs. 1-4
Minimum per cow	10 annas
Maximum ,, ,,	Two rupees.

The cost of control work varied from 10 annas to two rupees per cow per annum according to the number of cows in the Union.

It will be seen from the above table that in 1864 a cow in Denmark gave only 10lbs of milk per day, and 88lbs of butter per year. In 1912 the milk yield rose to 27¾ lbs from an ordinary cow, while the best cows gave as much as 53⅛lbs milk per day. The butter yield rose from 88lbs to as much as 684lbs per year or 2⅓lbs per cow per day in 1908. These are facts which I saw my self in 1911 and 1914 by personally working in the largest dairy in the world —the Trifolium at Haslev in Denmark. I went there at my personal expense and present this knowledge to my countrymen for the benefit of my mother-land—the land of the mother cow—the Kamdhenu—the giver of all man wants.

The cow is truly a Kamdhenu in the ancient land of Aryans in Denmark. It makes agriculture pay handsome profits. The agriculturist gives most of the land produce to the cow and the cow in return pours down streams of milk which are seen running like rivers of water in the Trifolium Dairy of Denmark.

There were 1,310,000 cows in Denmark or one cow on every six acres of land. Of the total exports from Denmark butter was 52 per cent; with an average of 99,420 tons per year. The total exports amounted to Rs. 180 per head of the population against Rs. 8 per head in India. Every Dane thus produced as much as 22·5 times more for export than an Indian.

[illegible] with the high standard of living and high costs incurred in Denmark, the price of whole milk obtained by the farmers from their Dairies averaged in 1912 at 19 ore per 2 kilogrammes (4·40 lbs English) =1⅛ anna per Indian seer of 80 tolas; while the retail price of milk was double that rate (19 Ore per flask of 1 k. g.)=2¼ annas per seer. These prices were not more than half of Indian price. The lower prices of milk in Denmark were obviously due to scientific methods employed there, which gave large yields of milk per cow.

MICA IN ANCIENT HINDU MEDICINE

In a paper by P. S. Naidu published in *the Hindu* for April 5-1923, we read:—

In ancient India, the Hindu Chemists investigated into the various qualities and classes of mica together with some of its uses. Simhasena Gupta the well known Hindu Chemist, in his "*Rasa Ratna Samutchaya*" classifies the mineral into four varieties viz.,--Pinaka, Naga, Manduka, and Vajra, after the four colours exhibited by the mineral white, red, yellow and black, while the modern geologists call those as Muscovite, Lepidoite, Phlogophite, and Biotite respectively. It is astonishing to note that the physical qualities of muscovite given therein are those that the present market demands. The qualities he gives out are that useful mica should present a smooth surface without crack or flaw, coupled with easy cleavage capable of yielding spacious laminae, and not deteriorated by the application of heat and should possess good colour and higher specific gravity. Ayurvedic lore further gives an easy process of disintegrating mica which is now patented in America

Medicinal Virtues.

Indian Medical professors attribute high therapeutic properties to Biotite, for its chemical analysis shows it contains a proportion of 28 per cent of iron and traces of lithia, a powerful solvent of uric acid and a component part of allopathic preparation used with success in Bright's

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disease and cordaic dropsy. *Rajanighantu* an old Ayurvedic medical dictionary, throws further light on the inclusions of mica such as spots etc. *Liquifying Mica.* It is highly surprising to learn that the very process for which the modern scientists of west have been making tremendous efforts to find out an easy method to liquify mica without the aid of hydroflouric acid, is laid down in "Rasendra Bhascaram, Rasa Ratna Samutchayam, Ananda Kandam, etc. by different ways, and they are worthy enough, to be investigated. I have been experimenting on these and the results will be announced later on. An inference can easily be drawn by looking at the process of oxidising bisulphate of arsenic kept between two layers of mica that the ancients were acquainted with the bad conductivity of heat by mica.

HYDROXIDE OF MICA.

There is one more point note-worthy to be mentioned in this connection. The ancient Dravidian Doctors, Agastyar, Bhogar, etc., developed the Hindu Chemistry higher than the Ayurvedic Brethren of the north and much anterior to Arabs, and found out useful carbonates hydroxides, and chlorides of metals. They gave out a process for converting mica into hydroxide and their Chemistry is dormant from many centuries without proper manipulation.

THE WORLD OF BOOKS.

Religious Thought in the East. By Puranendra Narayan Sinha. Published by the Theosophical Publishing House, Adyar, Madras. Price As. 14.

This is a collection of four addresses delivered by the author. His 'East' is India and he divides the history of religious thought in that 'East' into two cycles. The first cycle ends with the Gita, and the second that begins with Budhism is, according to him, now nearing its end. The treatment of the subject does not appear to be historical, for how in such treatment could Jainism be placed in the first cycle? A few points of each philosophical system of India have been touched upon, and a relation has been sought to be established between the various schools, which appear to the writer to be either supplementary to, or evolved from, one another. The writer now looks forward to the setting in of a new cycle which will embrace within its sweep, besides the old religious thought of the east, the modern religious currents of the west also. That cycle will be the cycle of Theosophy. What is coming off in the future, it is for the future to disclose. Of the past the writer has made only a superficial study, though some of his ideas are striking.

The Path of Victory. By H. T. Hamblin, with a foreword by the Princess Kharadja Published by the Science of Thought Press, Bosham House, Chichester, England. Price 3/- net. By post 3/2.

'The teaching of the book' says the Priness Kharadja, 'is sound'. The author believes in a duality of existence. The spiritual world, the world within man is real, it is perfect, without a flaw. The world of senses is unreal, imperfect, full of blemishes and faults. The teachings of Christ are given in this book in optimistic spiritual setting. Man is exhorted to do good, to think good, a

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to feel good as he is 'God in the making'. The moment he understands his real nature i. e., actually realises it, he is free. The path of victory does not lie in the overcoming of evil outside, but in changing one's own self within. The book is brimful of such tender spirituality from first to last. The logic of the book may not convince one but the setiments expressed are tender.

The Futurism of Young Asia. By Benoy Kumar Sarkar. Published by Julius Springer. Berlin.

Benoy kumar Sarkar is one of the foremost thinkers and writers of India to-day. He has to his credit many bulky volumes containing original research in more than one field of India's ancient achievements. In this his latest production he has collected some of his essays that he has of late been contributing to the leading journals of Germany, France and America. He has studied the history of the various countries of Asia and drawn from it conclusions as to the trend that events in Asia will, in continuation of the past behind them, take. He has historic evidence to bear out his emphatic assertion that Asia has never, except for a few decades of the immediate past, been sluggish. Every country in it was always go-ahead. The contributions of India to the culture, as also to the earthly comforts, of mankind have been specially great. Happiness, to Mr. Kumar, does not appear to be an other-worldly concern. The idea that India, and for that matter the whole east, has attached greater value to the pleasures hereafter than to those in the present span of existence is, according to Sarkar, a mis-disseminated broadcast by selfish exploiters of Asia's resources, to serve the purpose of a narcotic dose to otherwise vigilant wakeful Asians. India has, ever since the age of the Vedic revelation, been jealously mindful of its earthly good. That some of its poets and thinkers have in every age struck a note of pessimism and other-worldliness is no exception in India's case. Pessimism has been a note of philosophy in every clime. As for religious belief nothing could be more pessimistic and otherworldly than the Biblical doctrine, 'The kingdom of God is in heaven,' and yet all Christian countries are striving after the goods of this world. If the philosophy of India was strung in a higher key than the philosophy of other lands, its strides in the field of physical science outdistanced such efforts in other countries no less. The climate of India, to which is attributed the supposed incapacity for hand work of the Indian people, as also their supposed stay-at-home character, has not, says Sarkar, changed within the last century and a half of British rule, before which we not only supplied our own needs adequately but also maintained for the rest of the world an emporium of goods to provide its every day's necessities. The writings of travallers such as Solvyn who visited India about the end of the eighteenth century show what degree of exellence our architects and engineers had reached in the art of ship-making, which the French visitor recommends to the nations of Europe to copy. A similar line of reasoning and demonstration has been followed in the case of other countries of Asia. The tale of the slow but steady exploitation of these countries

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by European nations, leading to their ultimate subjection and slavery, is literally tragic. The only ray of light in the misty atmosphere of to-day is the new spirit of self-assertion that is making itself manifest in different countries in different forms. Young Asia groans under the burden of tyrannousEurope and is exerting itself to burst its chains. Such is the hopeful spectacle to which Sarkar is a witness, and which he holds up, also, to the reader's gaze. That there are inherent differences in different sections of humanity is a theory that Sarkar unanswerably refutes with the logic of historic and physical facts. That different nationalities are to-day in different grades of physical and moral eminence is a result of no innate variety in mankind itself. This unlucky circumstance is on the other hand due to artificial barriers and handicaps that the animal selfishness of one nation has placed on another. The tyrrany once effected, the intellectually shrewd author of it has tried to make his bonds permanent by giving them the character of a natural phenomenon, following inevitably from the physical environments of the tyrranised race.

EDITORIAL REFLECTIONS.

A CONGRESS OR A COMEDY?

If the presidential address of a conference can form an index to the success of its proceedings, there is nothing to call into question the success of the last session of the Trade Union Congress, held at Lahore under the presidency of Deshbandhu C. R. Das. That Deshbandhu realises in his inmost heart the importance of the labouring classes is apparent from the very fact of his coming from so long a distance to preside over their deliberations. At Gaya he could not find time to attend the proceedings of the Hindu Sabha. From the distinction he makes between the two bodies he proves beyond the possibility of a doubt that he is above communal or religious leanings. His solicitousness is barely for the advancement of his country and only those sections of the Indian people can claim his propitious attentions, that have the good fortune to appear in the future to make their mark, either by helping, or creating complications in, the national struggles of the country. In this attitude Deshbandhu does not stand alone. He has almost all Hindu leaders at his back. Hindus, in the present disorganised condition, cannot, inspite of their dominancy in point of numbers, loom large in the eyes of their political leaders. For their national moves the latter invariably take their cue from other communities. Labour, too, judged by the standard of organisation, does not, at present, fare any better. Labour, however, is no religious sect. By advancing their cause the national worker has not a whit of his esteem, as an all-India patriot, to lose. The rank and file among the Hindus strange as jealous of this esteem as the topmo patriots. What we can not understan is how different laws govern the condu

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of different communities in one and the same affair. If to a Shaukat Ali religion and politics do not present two sets of irreconcilable dogmas and activities why should they to a Nehru or to a Das? We are conscious of their sacrifices and have every respect for them on that account. But their own community deserves a share of their selfless love. It has been suggested in some quarters that between religion and politics a permanent wall should be raised and all workers should for once and all make a choice between the two fields. We laugh at the simplicity of the proposal. Is not the attitude of the Hindus on the one hand and of the Mohammaden leaders on the other an object lesson of the failure of any such scheme of taboo? Only, leaders should choose which shall be the sphere of their dominant activities. On Hindu leaders we urge the necessity of lending at least their moral support to movements for the consolidation of their own community.

To return, however, to our theme. Labour promises to control the destinies of the world in the near future. A universal upheaval of the working classes has set in of late, which can not but influence the sympathies and leanings of the leaders of India. To our labouring brethren we do not grudge their good fortune. It is, on the contrary, our sincere wish that this fortune of theirs may become a little more real—at present it is but a chimera. The address deliverd by Deshbandhu contains some of the very [illegible] sentiments couched in the happiest of phraseologies. As a literary word-artist Deshbandhu is a past master, and his recent utterance, as a whole with an exquisite literary flavour, was of a sort with his past utterances. Round this discourse of his there was as in all his discurses there always is a ring of spirituality. His idea of *Swarajya*, as he has on many occassions before this repeated, is of *Swarajya* for the masses. With any sort of class rule he has no patience. Labour in India, as he pointed out, comprises 98 per cent of the population. Any scheme of *Swarajya*, therefore, in the working of which this overwhelming proportion of the populace does not take its rightful part, is a chimerical scheme. It is not in any case an all-India scheme. Labour, Deshbandhu must have, first among workers for *Swarajya*, and then among partakers of the blessings of *Swarajya*. The idea in its beauty is democratic through and through. In its broad sympathy, as also in its breadth of national and political outlook, this statement of Das is quite unexceptionable. We are at one with Das in his belief that trusteeship in the matter of government, whether Indian or foreign, is humbug—it is selfishness under a veneer.

The other speeches, too, were pitched in a high humanitarian tone. And the resolutions? They were a string of most pious hopes and benedictions. The Congress, they say, was a reality. If the organisers were bent on acting a comedy termed 'Champions of Labour,' they could hardly have acquitted themselves better. The largest representation that could be drawn to any of the sittings of this Congress of 98 per cent. Indians at no time exceeded 500 souls. At times it is said to have dwindled down to the ignominous figures of 70. The labourers of whom this honourable

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audience was composed included among them Indian beaux in English costumes. Stiff collars and gaudy ties were by no means a taboo on the persons of these pseudo-labourers.

If yet some proof, more tangible, were needed of the artificiality of the meetings, it was supplied by the King's English, that those spokesmen of the dumb and inarticulate Indians employed in their speeches. We thought the *Yuga* of a foreign tongue as the *lingua-franca* of Congress India had already passed and that a genuine Indian Mahatma had made Indian politics an Indian topic for discussion among Indian masses. We realised our mistake in the *pandal* of the Trade Union Congress at Lahore. Deshbandhu had his apology for this seemingly unnational conduct of his, viz., that he belonged to Bengal, and knew, out of the languages of India, the language of his own province. We can not let him off so lightly, as an opponent of his can urge that an all-India leader should, because of his all-India leadership, know the all-India language, Arya Bhasha which is India's *lingua-franca*. Yet if Das had some excuse, what excuse had Mr. Gauba and others whose birth-place is not in Bengal, but in our own Punjab, where the Congress was holding its session? May we presume that a deliberate attempt was made, under cover of the employment of a foreign tongue, to keep off labour from the Labour Congress? The attempt, if it were deliberate, could not have used a more effective weapon. If in virtual reality it is the concern of Deshbandhu and those that believe with him to make labour partake in the Swarayja struggle and enjoy with them, when the time comes, the fruits thereof, let them leave their high stilts of the English language, and come down to their brethren in their homely Indianness, without the screen of a foreign tongue hanging between them and their labouring brothers. If our leaders learn from their faults of one unsuccessful session, and for the next take the lessons they have learnts to heart, we shall deem their very failure a success. Then it may be that the larger and smaller percentages may join to make the total full hundred, and a hundred and six sons of Kuru may march forth together in a common struggle against a common enemy. For language screens the soul.

CHRIST A DUAL PERSONALITY

The New Testament is a collection of gospels, which in their turn are the accounts of the life of Christ given by different witnesses. Their authenticity there are very strong reasons to doubt. In the accounts there are discrepancies that are very hard to reconcile. For our present note we shall refer only to one. A writer in *The Occult Review* quotes it from the Encyclopaedia Britannica.

The *Encyclopaedia Britannica*, ninth edition, Article, "Gospels," states: "It is obvious, for example that Luke regards Nazareth as the residence of Joseph and Mary from the first, whereas Mathew seems to represent them as selecting Nazareth for their new home after the birth of Jesus and the return from Egypt." The passages referred to are these :—

Matthew ii, 23.

And he came and dwelt in a city Nazareth : that it might be fulfilled which spoken by the prophets, He shall be called a Nazarene.

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Luke ii, 39.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

Very devout Christians have noted these discrepancies and have been at great pains to explain them off. The article from which we are quoting is an attempt in the same direction. Whether the attempt has been successful, we leave it to the reader to judge.

Consulting the record of these events as we find them in the New Testament, we are immediately faced with an apparent discrepancy between the genealogies of Jesus as given respectively by St. Matthew and St. Luke. Exoteric criticism lays but little stress upon this important matter, usually being content to suppose that both accounts were originally alike but have been corrupted by copyists and translators, or that both are wrong and merely fanciful, or, lastly, that one is wrong and the other right. That both may be right is a contingency that does not appear to have occurred to the scholarly minds who labour so devotedly at critical exegesis. It certainly appears at first sight that such is an impossibility in logic. But let us examine the position from the point of view of Dr. Steiner.

The gospel of St. Matthew says that Jesus was descended from Solomon, the son of David. The gospel of St. Luke, upon the other hand, states that he was descended from Nathan, the son of David. This and other contradictions in the two records of so important a matter disappear when we regard them in the light afforded by the teaching of occultism. The explanation of these apparent contradictions is that the two genealogies refer to different persons. That is to say, there were two children named Jesus born from different parents: the descendant of Solomon from a Joseph and Mary in Bethlehem; the descendant of Nathan from a Joseph and Mary in Nazareth. The father of the Bethlehem Child (Royal Child) was Joseph the son of Jacob (Matt. i. 16); the father of the Nazareth Child (the Pontifical Child) was Joseph the son of Heli (Luke iii 23).

The genesis of the Royal Child of Bethlehem presents no difficulties to the understanding. We know him to have been a reincarnation of a Boddhisattva who was in all probability a spiritual predecessor of the historical Zoroaster, and whom we will call Zoroaster if only for reasons of convenience. Jesus of Bethlehem, the Royal Child in whom Zoroaster was now incarnate, was the most highly developed being that the human race had up to that time been able to produce. So far as perfection is possible to humanity, he was perfect. He was the fruit of many incarnations all consciously directed to the elaboration of a physical body, for it was necessary that Zoroaster should for a time be incarnate in such a one so that he might assimilate from its energies the power which he needed for the final stage of his great labour: the preparation of the body of Christ, to which task he had dedicated himself many thousands of years previously.

If Jesus of Bethlehem was a reincarnation of Zoroaster, who or what was Jesus of Nazareth? To answer that question fully would take many volumes and require more knowledge than the writer possesses. But so far as we at present know, he was in a manner a divinely energized automaton. He was a human being of a highly specialized kind, but cannot be regarded as the reincarnation of any individual, for the ego which inhabited him had been withdrawn from the scheme of evolution before self-consciousness or individuality had been attained by the human race. We touch here upon a mystery which cannot be fully explained as it is as yet but partly understood, but it will be possible nevertheless to throw some light upon it by making a short digression.

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At a certain remote period in the history of this planet, when self-consciousness was just awakening in humanity, certain spiritual entities known to Christian occultism as Lucifer Spirits began to tempt mankind to "evil". These, I am told, are the "worms of Restau" who in the Book of the Dead "live within the bodies of men and feed upon their blood." In luring man into courses which we must for the moment call evil, they acted solely according to the Will of God. They were not evil in their essence, nor were their activities in any way destructive to the scheme of evolution, but on the contrary necessary to it. They implanted in the astral body of man certain desires which tempted him to become more and more deeply preoccupied with the physical environment which was building its walls about him. Such a "fall" was necessary to him for two reasons. In the first place it was only by immersion in the material universe that he could develop the self-consciousness which enables him to say "I am I," that is, to regard himself as an individual. And secondly, the temptation to Wrong Action which was the natural result of individuality in a world of sense, gave birth to Free Will, or the possibility of conscious choice between two courses of action.

The importance of these remarks, so far as our present purpose is concerned, lies in the fact that the ego of the Pontifical Child was withdrawn from evolution prior to the entrance of the Lucifer Spirits into the cosmological scheme. It was withdrawn that it might remain unaffected by such influences, and be for ever non-individualized. We may suppose the reason to have been—though without giving undue credence to what in the present state of our knowledge can be no more than supposition—that had the Ego of Jesus of Nazareth possessed full self-consciousness and free will he might have chosen such a course of action as would have resulted in a frustration, at least for a time, of the Divine purpose. Be that as it may, we know the Ego to have been withdrawn and to have been guarded for ages in the Sanctuary of Initiation under the name (in the Egyptian Ritual) of "the Sycamore of Hathor" and the "Blossom of the Hidden Horizon," and also to have been worshipped as "Osiris-whose-heart-moveth-not." The body into which this Ego was born was no less a highly specialized product of deliberately modified evolutionary processes, for its astral body was the astral body of Buddha on its etheric body the etheric body of Moses.

We may recapitulate these perplexing details very simply thus :

The Royal Child, a reincarnation of Zoroaster known as Jesus of Bethlehem.	Physical Body ...	Descended from Solomon.
	Etheric Body ...	
	Astral Body ...	
	Ego of Zoroaster ...	
The Pontifical Child, without Free Will or Self-consciousness, known as Jesus of Nazareth.	Physical Body : ...	Descended from Nathan.
	Etheric body : ...	,, ,, Moses.
	Astral Body : ...	,, ,, Buddha.
	Ego :	Non-individualized.

Why not admit in plain words that the statements of the compilers of the Bible are based simply on hearsay, and as such should not be taken too seriously? Why resort to such ingenious and fanciful theorising?

THE SOUL OF THE BEAST

Semitic religions assign spirituality only to human beings. Beasts, as they dogmatise, are not possessed of a soul. To some—and among the great humanitarian worker Bra[illegible]

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is a most noteworthy personality—this discrimination has been a bar in the way of their acceptance of Christian metaphysics. Thought, however, in the West has not been stationary. It has progressed since the time of Bradlaugh, and it is a happy sign of the times that serious thinkers have begun to percieve the fallacy in denying the characteristics of a soul to the animal. The following are extracts from a contribution to *The Occult Review* for April 1923:—

In the early part of the present century the world of psychological investigation was startled by the extraordinary claims made for the thinking horses of Elberfeld. The performance was hardly less extraordinary than the claim, and the cry of fraud which was first raised was shown to be quite unfounded. It is perhaps remarkable that the controversy concerning the intelligence of animals has been carried on with as much acrimony as that concerning the nature of spiritualistic phenomena, and the coincidence, as we shall see later, may be more than a chance one.

Following the work on the horses of Elberfeld came a number of remarkable experiments with various dogs, which have culminated in those of Fraulein Henny Kindermann with her Airedale terrier-bitch, Lola. These experiments were carried out mainly during the stress and deprivation of the war period. Their results are of the most astounding nature, and although we have to rely on Fraulein Kindermann's word for most of them, I do not think there is the least reason to doubt her *bona fides*.

The dog was first taught to count by means of tapping with its paws, and various arithmetical exercises were then attempted and achieved with the greatest ease. Lola learnt to associate numbers with letters and the shapes of letters, and thus to spell and express its thoughts in words, which were tapped out on its mistress's hand. It is impossible in the course of a short article such as the present to recount one iota of the interesting experiments that were done, and of the remarkable results that were obtained. The reader must consult the book for himself. The following, however, are amongst some of the most extraordinary results. Lola was taught to tell the time from a clock, but so accurate *ex hypothesi* was her sense of time that she was able to tell her mistress the time without consulting this instrument on which we human beings have to rely. She not only recognized persons by their smell, as we know dogs are capable of doing, but could also accurately record their psychic states by this means. Thus, on one occasion, after some pressing, she described her mistress as smelling of lying, after the latter had promised to take her to Munich, but at the time was thinking of doing otherwise. Her abilities at arithmetical problems I do not stress, since in this respect she does not seem to have excelled the Elberfeld horses, whose powers of mentally extracting roots seem to have been more highly developed than those of human beings, but her capability for correctly forecasting the weather must not be passed over without mention. It should be noticed, however, that all these and similar remarkable feats were, according to Fraulein Kindermann, only achieved by the dog when they were novel: as the novelty wore off, so Lola's powers appeared to decrease also.

Some of the recorded conversations between the dog and her mistress are most extraordinary. On one occasion Fraulein Kindermann asked Lola why dogs preferred being with human beings rather than with other dogs. Lola replied "Because of their eyes and their sorrows without ceasing". Franlein Kindermann even attempted such philosophical questions as "Why are you living?" to which Lola replied *Egal ich lebe gern*! (It's all the same to me, I like living!).

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Scientfic research has thus convinced Christendom of its error. Prejudices, however, are hard to die. The writer quotes the following statement from Swedenborg with approval:—

"The soul of the beast," writes Swedenborg, "considered in itself is spiritual . . . It must, however, be observed, that the souls of beasts are not spiritual in the degree in which the souls of men are, but they are spiritual in a lower degree; for there are degrees of spiritual things." This view marks a great advance on the old-time orthodox teaching that man alone possessed a soul. Man alone was supposed to be a spiritual being, he alone could think and reason, he alone possessed the gift of immortality: the animal was a mere automaton moved by blind instincts.

The Vedic belief is that the soul of the animal is in its essence not a whit different from that of a man. The soul is the same, only its physical accoutrement differs. That alone is its handicap in the body of an animal, and this is a result of its own actions in some past life. This view will by and by assert itself. We welcome the scientists of the West in their bold strides towards a rapproachment with the religion of the East, from which they have long been estranged.

THE CROSS—3,600 YEARS OLD.

We take the following from *The Islamic Review* for March 1923 :—

That Christian son-worship is to all intents and purposes the sun-worship of primitive man under a different nomenclature is by now an open secret. The supposed birth date of Jesus is the same on which ancient Rome celebrated her Apollo Day—December 25th; conceptions such as virgin birth and Divine sonship have also been traced to a remote antiquity, prevalent among several races. All this must surely be more than a mere coincidence. Every now and then something new comes to light strengthening the view that the Church creed of the day, handed down through Constantine is the same old myth under the veneer of Jesus' name. Among the articles found in the tomb of the Pharaoh Tutankhamen, recently unearthed in the Valley of the Kings (Egypt), there is one which constitutes another startling revelation. There is a candle with a candlestick; it is this latter that tells a significant tale. The candlestick is made in the *shape of the Cross*. After all, even the chief Church symbol, the Cross, is nothing new! It formed the object of adoration long, long before the birth of Jesus, in the Egypt of 3,600 years ago!

HINDU-MUSLIM UNITY.

A writer in *The Islamic Review*, issue for March 1923, draws pointed attention to the following observations of Mr. S. C. Bose made in an article of his, which appeared in a past issue of *The Vedic Magazine* :—

"The conception of Indian Nationalism which the Arya Samaj has, directly or indirectly, helped to propagate, appears to be a narrow one. The India in which we live is not a Hindu India. Indian Nationalism can not therefore mean Hindu Nationalism. The problem for modern India is ... to give to Indian Nationalism a wide, tolerant *non-sectarian and non-religious basis.*"

The writer says *aye* to these observations, and bases on them the following remark of his own :—

Tension of feeling between Hindus and Muslims is perhaps nowhere so great as in Upper India—the sphere of Arya influence—and its outbursts have, unfortunately, been neither few nor far be-

The writer should be singularly removed from current history so

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not to be aware of the recent happenings in Multan and Malabar. In both the tragedies the aggressors were Mohammadens. Unbiased Mohammadan leaders whose honesty has so far been beyond cavil even on the part of a scurrilous press whose uniform mission has till the present time been to distort events and by hook or crook fasten the blame for every violation of the Hindu-Muslim pact of amity on Hindus, have admitted that the offensive in both these tragic occurrences was taken by their co-religionists. And Malabar does not lie in Upper India. It is not within the sphere of Arya influence. How in the face of these palpable evidences to the contrary the writer yet asserts that "Islam signifies peace, harmony, homogeniety' is an enigma. The name may, the character of a section of its followers—and that section refuses to be curbed by the saner section—does not lend colour to that significance.

One more observation of Mr. Yakub Khan has come to us as a wonder. Writes he:—

> It is frequently argued that to a Muslim his religion is all in all. He has nothing to spare for his country. "Muslim first." he says, "and Indian next." This, again, is an unfortunate piece of misunderstanding. The criticism would indeed hold good if Islam were incompatible with patriotism. Such, however, Islam surely is not. What is patriotism, after all? Love of country. Can a religion that stands for the love of humanity be insensitive to the love of country? Islam, it is true, is not national in its [illegible] nor international. It is cosmopo- [illegible] It embraces the whole of humanity [illegible] its open arms. How could it be [illegible] to give a cold shoulder to the [illegible] of the soil? Nay, it entitles those near and dear to special consideration.

The *Modern Review* complains that in recent floods in Bengal, where the majority of the distressed were Mohammadens, the appeal for relief as far as Mohammaden donations and volunteering were concerned, fell on deaf ears. Mohammadens are alive to the Khilafat disaster in Angora and raised for it a fund, but when even their brethren in faith suffer at their door, they refuse to listen to their cries. And yet says the writer in the *Islamic Review* that "those near and dear are (according to the tenets of Islam) entitled special consideration." For us who live in India the discovery that these tenets of Islam are practised by the Muslim populace has yet to be made. As for us we have sincere regard for the concern that a Muslim evinces for his religion. We wish the Hindus, too, were to take a leaf from his book. Religion, however, should sweeten the relations of its followers with their neighbours and compatriots of other faiths. It should broaden, instead of narowing down, their outlook on humanity. It should include within its fold patriotism and politics.

May we, in the same connection, make a present of another article by a Bengali gentleman, Mr. Banerjee, which appeared in our last issue, to Mr. Yakub Khan? He will find that in another part, which too, is outside the sphere of Arya influence, the Hindus have similar grievances of Muslim aggression.

THE RECLAMATION OF MALKANA RAJPUTS.

It is difficult to guess when Malkana Rajputs, living in the districts of Agra and Mathura, and their brethren of similar other castes, inhabiting the

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neighbouring areas, consented to be called Mohammadens, only to be *called*, for in their beliefs and practices they have all along been Hindus. They have in their social intercourse kept as much aloof from their brethren of Islam as their conversion, though nominal, forced them to remain from Hindus. They never dined with them, never intermarried with them, never ate beef, never violated any social rule of orthodox Hindu caste. Their language has till this time remained Hindi. Their dead, no doubt, they bury. Thus they become Mohammadens, that too, in their bodies only, when they die and not before. It was a happy thought of the Rajput *Biradari* to reclaim them to its fold. It is such tenacious sections that prove the strength of communities and religions. Inspite of the ostracism that Hinduism has for centuries been practising towards them, they have not given up their fidelity to the faith of their ancestors. Mohammadens for the purposes of census, they have refused to be Mohammadens for any religious or spiritual purpose. Their spirit has been Hindu. And if Hindus have thought of drawing them closer to thier breasts again, they deserve, at this time of day, scant praise. Blood has after all proved thicker than water. The wonder is, it did not prove so earlier. If it had, the history of Hinduism should have been differently written. Under the lead of Swami Shradha Nand, the Bharat Hindu Shudhi Sabha, established at Agra, has for the last month or more been actively busy in arranging their *Shudhi*. The Sanatanists have in this sphere worked hand in hand with the Arya Samajists. We congratulate the former on the dawn of their returning sense as regards the importance of widening the fold of their religious fraternity. Any religion worth the name must address itself to the salvation of the whole humanity. Declarations have begun to be issued that Hindus, in whatever times converted, can be taken back, if they desire to return to their faith. The principle being admitted, the whole of India becomes the field of proselytising activities of Sanatan Dharmists. If they take only one more step with us and recognise that in the beginning the Vedas were the scriptures believed in in the whole world, the confines even of India will cease to operate as a barrier in the way of the Arya (Hindu) faith. The Hindus will then become a conquering race. For conquest in one field is only a preparation for conquests in other fields. What requires being changed is the outlook. Once you begin striving for salvation, you get salved in all spheres. Our felicitations, therefore, to the Hindu community on this new awakening in its ranks. To us the movement started in Agra and Mathura has a deeper and wider significance than a step towards the reclamation simply of Malkanas. It changes the whole aspect of Hinduism. Will Sanatanists in their sincerity admit that it was Dayanand who in the present age sounded the bugle note of the advance of the Aryas in the battlefield of religions of the modern day? Even if they do not, the *Atma* of the Rishi is satisfied that they are following in his steps.

The hue and cry that a section of the Mohammaden press has been raising against the reclamation movement, launched by the Hindus, have deserved only to be pass and ignored. It is for the fi

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after long that our Muslim friends have seen signs of life in the Hindu camp. They have been converting and converting without the Hindus showing any concern about the fate of those that were wrested away from them and their faith. The novel experience of resistence and an attempt at counteracting their past proselytising efforts must of necessity have evoked a little anger, a little grumbling, a little wailing and weeping amid the unintelligent section. Fortunately for both the communities, among Muslims themselves there are right-thinking people that are giving their coreligionists the only sane and right advice. Liberty to reclaim and even to proselytise is the golden right of every religious. This is the main part of religious liberty which the movement for *Swarajya* to be real should safeguard; it should, in no case endanger this liberty. Hindu-Muslim unity has nothing to lose by this movement. The flutter in the camp of Islam is only temporary, and must die down through its very ineffectiveness. To us it was a surprise to learn of a meeting of Musalmans, held under the presidency of Mr. Pickthall, charging Swami Shradhanand with using violence and force in the execution of his blissful religious mission. The locality is neither Malabar nor Multan where the use of violence should have evoked no response on the part of the victims. Reclamation of thousands has been carried on peacefully without even a single occurrence of bloodshed or blows. The Malkanas, as we said, are Hindus. It was for their brothers to recognize them as such. This is the [illegible] and short of the whole proceedings of the *Shuddhi* programme. All scenes that take place are of resuscitated love, revitalised affection. Every eye that witnesses them is full of tears. Brothers embrace after a long period of separation and severance of brotherly ties. Where, in the name of the Lord is room for violence amidst such scenes? Our Mohammaden brethren, if they were present at these scenes, would themselves melt and weep with the rest. For they too have a heart that is not dead to brotherly feelings.

WHO IS A HINDU?

The following account of a meeting of Hindus at Poona is taken from the report of the Secretary, the Hindu People's Assosiation, published in the *Servant* of a recent date:—

The 3rd meeting of the above Association took place on the 25th March in Kibe Wada, Poona, under the conductorship of Dr. Navale. The meeting was attended by some Brahmin representatives including one well-known Sastri and representatives of the Mali, Jains, Maratha, Mang, and Mahar communities. The subject matter of the day was the necessity of re-conversion or conversion to Hinduism, and a very lively discussion took place. The definition of a Hindu was suggested as follows:—Those who acknowledge the Vedas or any other religious book based on the Vedas, should be called Hindus. Knowledge of and action according to these religious books is of course necessary but mere reverence, too, for these sacred books would be considered as a sufficient attribute. A Mahar gentleman was willing to accept this definition on the condition that their right to read and learn the Vedas was acknowledged by the three upper classes, namely the Brahmins, Kshatriyas and Vaisyas. To this the Brahmin gentlemen gave no satisfactory answer. However, the above definition of Hinduism was generally supported by all. All the people assembled were unanimous on the main question that converts

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should be admitted back to Hinduism on going through a certain religious ceremony mentioned in the Deval Smriti which is very short taking only half an hour and costing not more than a rupee. This ceremony was generally approved by all. It was further agreed that converts of less than 20 years' duration in other religions should be taken back to Hinduism by going through the above mentioned ceremony, in the presence of three gentlemen of social status. The Brahmin and Jain gentlemen held that the ceremony should be performed at the hands of the religious sects such as the Brahmins, Jungams, etc., according to the old usage. But a few non-Brahmins took exception, claiming that men of any caste who had learned that ritual should equally have the right of administering that ceremony. No agreement was reached on this point in the meeeting.

The next question discussed in the meeting was about the admission to Hinduism of converts above 20 years standing or of men who originally belonged to other religions such as Christiatiy and Islam. All the members were unanimous that these people too if they wish to embrace Hinduism should be admitted to our faith and society. But the problem as to what ceremony they should undergo or what place they are to get in the arrangement of the caste system, was left undiscussed, as many people thought that time was not yet ripe for tackling the same.

According to the Secretay's request a Mahomedan gentleman was present at the meeting listening to the proceedings throughout.

A CALL FROM AMERICA.

DR. K. C. DEV, M. D., writes to us in a letter dated 1st April :—

Dr. Frederick G. Fox M. D., was initiated into the Arya Samaj by me in Chicago in 1914. His letters appeared in the *Vedic Magazine* in the same year telling the complete story of his conversion. He was the first President of the Samaj there, which held a membership of more than a dozen young people. He writes in his last letter dated 22nd February 1923 "There has been some agitation in America on religion. Rev. Grant in New York, has openly refuted the divinity of Christ. Following him a Jewish rabbi in N. Y. has done the same. Many other points are declared as incredible *e.g.*, Christ's walking on water, making wine, feeding the multitude on a few fishes etc., etc. According to tradition it will soon be time to give Shirley (Dr. Fox's daughter 6 months old) a bone to chew on. Can you picture this? But my little girl must be a vegetarian, although I know it will be a hardship as it is with me." The above paragraphs show one thing *viz.*, that the field is ready for the Vedic missionaries, to carry the blessed message of Dayanand across the seas from one end of the American continent to the other. May I ask some of the enterprising, self-sacrificing Arya heroes to take up the banner and carry it over to the millions there. I may by the way mention that Dr. Fox has been doing a great deal of work amongst his friends, out of whom dozens have given up meat-eating and some of them have been reading Satyarth Prakash and other Vedic books. I now and then get such letters and try to supply the needs of my friends there, but it would be much better if some society or Arya Samajist could take up the work and help me in this propaganda work. This ceremony of giving a bone to chew at the age of six months is nothing else but a corrupt form of **अन्न प्राशन** ceremony of the Aryas. I am sending my friend Dr. Fox the information and direction about the ceremony, but it would have been

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more useful if some Pandit of ours were there to actually perform the Sanskar. I shall wait and see how many respond to my appeal.

A CONFESSION OF FAITH

ARYA FIRST, ARYA SECOND, ARYA LAST.

INDIAN FIRST, INDIAN SECOND, INDIAN LAST.

Mahashaya Krishna, Editor, Pratap, Lahore, writes the following note to the press :—

The reclamation to Hindusim of Malkana Rajputs in the districts of Agra and Muttra has caused a stir, not only in the religious communities concerned, which naturally view the movement with communal and religious interest, but what to us is a great and inexplicable wonder, in political circles also. The Malkanas are to all intents and purposes Hiudus, as Government Gazetteers and statements by unbiassed observers clearly bear out. Conversion in their case is a conversion simply of their communal designation.

Virtual conversions from Islam, too, there have been in every age and in every clime. How many Mohammedans every year turn Christian ? The Arya Samaj has, from the very day of its inception, been taking into its fold men and women, both Mohammedan-born and by conversion Mohammedanised. And yet never was such hue and cry raised against those acts of 'apostacy,' as a considerable section of the Mohammedan Press has been pleased to term the change of what simply is a communal designation, going on in the present case in Agra and its neighbourhood.

Islam to us appears to be a living faith and as such should naturally feel anxious to retain the fidelity of its followers. By all rightful means it should try to prevent their reconversion. We shall welcome its propaganda, wherever it carries it. It is true religion to forbear every other religion. Only let this attitude be mutual.

Will our Mohammedan brethren place themselves in the position of Hindus and imagine that a whole tribe or a number of tribes, deprived of their religious designation, no matter how, and with it of their rights and amenities in the community, have stuck to their faith and social conventions for centuries, and to-day evince a desire to return to the ancestral fold ? Should the Hindu refuse to take his brethren back ? Should he bar before them the door of his faith ? Blood, they say, is thicker than water, and to-day it is blood, blood of the same ancestors, flowing in the veins of both the parties, that is drawing two sections, severed long since, of the same community in close embraces to each other. The Mohammedans should bless, instead of cursing, such scenes of brotherly approachment, if for nothing else, to vindicate at least that the bond of fraternity, for which Islam stands, is no parochial cant but a genuine principle of ethics, based on a broad world-wide outlook on human psychology.

We contend it is the God-given right of every community to spread itself. Nay, it is a God-ordained necessity that the message of God should find its following and add to it. The Veda says "*Krnvanto vishvam aryam.*" Make the whole world Arya. The appeal of religion has to be carried as a matter of duty to every human soul, and that by every true recipient of the true dispensation.

Why, pray, this hue and cry against simply a performance of a Heaven-ordained duty ? Is it urged that Hindu-Muslim unity is endangered thereby ? Oh the fantasy of this unfounded fear! That unity which is no less dear to us than to our brethren of Islam, has already passed through, and survived, that danger at the hands of Mohammadens, who never

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in the course of our joint struggle for *Swarajya*, stopped, or even slackened, their proselytising propaganda. It will survive this new danger, too, if danger it be, and with no less safety.

I, as an Arya Samajist, should feel ashamed in requesting a Mohammedan, for the sake of Hindu-Muslim unity, to abjure taking his Kalma to my Hindu brothers. I trust in the truth of my faith, and shall appeal in the name of that truth alone. The Mohammedan, too, I presume, is similarly confident of the inherent strength of his religion, and should not as a faithful follower of Islam make political exigency the crutch of his, what to him should be, adamantine faith.

Such being my position as regards my own and my Mohammedan brother's right and duty in this most vital affair of our religious and political co-existence, let me, as I close, address a few words to the political pilots of my storm-tossed country. The responsible section recognises the force of my claim. Yet some among them are who whisper the wise caution 'Not Now,' Do they mean we should give up practising some of the tenets of our religion till the achievement of *Swarajya* ? The *Swarajya*, in preparation for which religious activities have to remain in abeyance, may of *Swarajya* be a spectre. *Swarajya*, with a soul, a living soul, it cannot be. For *Swarajya* is another name for liberty, and liberty, that capricious goddess, instals itself first in the field of religion as its most sacred domain. If forbearance is to be the motto of *Swarajists* after the attainment of *Swarajya*, pray why not adopt the same motto now. Let us from the first be used to practising that virtue to be worthy of our liberal mission when the hour of liberty comes.

The voice of this section of political propagandists is but faint. There is another section whose clamour is louder. They pose to be the prophets of a new religion, which, they say, is beyond the limitations of books and dogmas. They are believers, as they say, in a higher religion, the religion of humanity. Why not place politics on the same high pedestal and raise it above particular climes and countries? Why narrow your mind in one sphere and broaden it in another? Religion of the Veda, as I follow it, has room for any the highest humanitarian flights. It places no imbargo on patriotism, none whatever on humanitarianism. The two terms I reconcile in the light only of my religion of the Veda. To me patriotism is a most sacred command of my religion. Says the Veda :—*Ida Sarasvati Mahi tisro devir mayobhuvah.* Mother-tongue mother culture, and mother land——these are the three divinities that bless. I serve my country, for by that service I fulfil a most sacred mission of my religion. I follow my religion, for by such conduct I serve the best interests of my country. Let my country accept my faith, it is its highest good. Let my faith work out the liberation of my country, it is a part of its self-fulfilment. I am conscious of the necessity of political union, and am a staunch Arya, when shoulder to shoulder with a Mohammedan brother, I press forward in our joint patriotic struggle for the emancipation of our common motherland. Prophets embrace each other where politicians fall out and we to-day are following a patriot-prophet, not a patriot-politician. For both religious and political purposes I am Arya, first, Arya second, Arya last and all the same, an Indian first, an Indian second, an Indian last. To me the terms, in at least their patriotic significance, are synonymous. If by loving a particular country, you do not forego your love of mankind in general, by professing a particular faith, too, you do not forego your higher religion of humanity. Religion, in its essence, as revealed in the Veda is universal. It becomes particular, when applied, just in the same way as your humanitarianism, a sentiment of worldwide sympathy becomes particularised, that is, when you apply it to particular

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what is patriotism but a form of that same particularised humanitarianism ?

The problem for me is solved. The issues before us are thus quite clear. If even after this reconciliation of patriotic and religious duties, our political mentors urge a conception of patriotism which excludes religion, let me put to them clearly that religion is my heritage from my Divine Father. I love my father-land, but my love for my Divine Father is greater. To me happily my love of my father-land is a channel through which my love of my Father Divine expresses itself. Between politics and the practising of my religion, in which I include the propagation of my faith, I see no antagonism, none whatever.

With those that in the name of comradry in politics and patriotism, demand of me the sacrifice of my religion, I part company and in this I represent a section of political workers. that are of my way of thinking. We serve our country so far as, and for the simple reason that, by serving our country, we serve our God. We are Indians as *Aryas* and *Aryas* as Indians.

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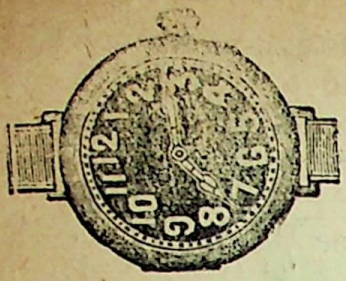
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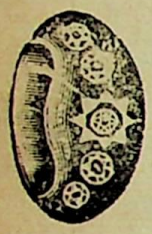


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THE VEDIC MAGAZINE

AND

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CONTENTS:

	Pages.
Ancient Indian Engineering	
Philosophy—Rao Sahib K. V. Vaze I. C. E. ...	623
Freedom of the will—Pro. Nand Lal Khanna M. A. ...	630
A Paralell to Plato's 'Theory of Ideas' in the Indian Philosophy—P. Satya Vrat Siddhant Alankar. ...	633
The Malkana Rajputs and our Duty—Mr. Anand Bhikshu ...	635
The Disciple of Death—Chamupati ...	639
The Gaya Congress from a Pickwickian point of View—S. P. Kulyar. ...	641
Education and the Gurukulas—Shanti Devi. ...	644
Contemporary Thought Reviewed—	
The Education of Indian women	646
Shorthand in ancient India ...	649
Indigenous Drugs ...	650
The fall of Indian Music ...	651
A Saying of Amenemapt ...	652
The Aryan Invasion A Political Myth. ...	654
Parda in Islam ...	655
Polyganey as spoken of in the Koran	656
Was Buddha an Atheist ...	657
The Puranas ...	658
The Poet's Home-coming (A Poem) —Rajani Ranjan Sen ...	661
The Song of Celibacy—Principal Dr. Balkrishna, M. A. Ph., D. Econ, London ...	662
The World of Books ...	665
Editorial Reflections—	
Aggressive Hinduism ...	667
The Language of Islam in India	670
Amritsar and Multan ...	671
Miss Ellis Kidnapped and Recovered ...	672
Have they proved true to their Salt ...	673
U. P. Ministers' Resignations...	674
The Age of the Earth ...	674

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(१) रुद्रदेवता का परिचय। मू०॥) आठआने

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CHAPTER XII.

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जंगमा वास्थावरा वा ये संति भुवनत्रये ।
तत्तत्स्वभावतस्तेषां करणं चित्रमुच्यते ॥
तच्चित्रं तु त्रिधा ज्ञेयं तस्यभेदोधुनोच्यते ।
सर्वांग दृश्यकरणं चित्र मित्यभिधायते ॥
भित्त्यादौलग्नभावेना प्यर्धं यत्र प्रदर्श्यते ।
तदर्धं चित्रमित्युक्तं; यत्त्तेषां त्रिलेखनं ॥
चित्राभास मिति ख्यातं विलेख्यं तद्विदुर्बुधाः॥
शिल्परत्नः ।

An image is a thing which represents immovable or immovable objects in their natural states. Images are of three kinds. Statue **चित्र** is an image in which all the parts of the thing are shown on all their sides; an image, which, reclining against a wall etc., shows or models only one side of the thing, is called Fresco work **अर्ध चित्र**, and an image, which shows only the appearance of the thing from a certain position is called **चित्राभास** or **विलेख्य**. Picture.

रसचित्रं तथा धूली चित्रं चित्र मितित्रिधा ॥
नानाचूर्णैः स्थंडिलादौ यद्रम्यं लेखनं भवेत् ॥
धूलिचित्रमितिख्यातं चित्रकारैः पुरातनैः ॥
सादृश्यं दृश्यते यत्तु भित्तौ दर्पण बिंबवत् ॥
तच्चित्र मिति विख्यातं नालमाकारमातृकं ॥
शृंगारादि रसो यत्र दर्शना दवगम्यते ॥
रसचित्र मितिख्यातं वर्णलेखमिदं तथा॥शिल्परत्न

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Pictures are again divided into three classes. A picture which is composed of dry powders of various colours spread on a plain floor or water surface is called **धूलीचित्र** (representation by powders). A picture which represents things only like a reflection from a mirror showing the form and surroundings is called **चित्र** or Landscape. A picture which represents the emotions in the minds of human beings is called **रसचित्र** or **वर्ण लेख** Emotional picture or drawing.

ऋजुप्यात्संमुखं स्थान मन्यदर्धर्जुसंज्ञकम् ॥
तृतीयं साचिकं प्रोक्तं तुर्यं त्वर्धाक्षिसंज्ञकम् ॥
पंचमं भित्तिकं प्राहुस्तज्ज्ञाः पार्श्वगतं च तत् ॥
पंच स्थानानि मुख्यानि कथितानीह संज्ञया ॥
ऋज्वादि परत स्तत्पादितरं द्विविधं भवेत् ॥
एवं नवानि स्थानानि भवंति चित्र लेखने ॥
लिखे चित्र गतं भावं तथा व्यापार मेव च॥शिल्परत्न

A picture which shows only the front portion of a thing is called **ऋजु** or Elevation or front view. A picture in which two sides are represented equally inclined to the front line is called **अर्धर्जु** half inclined or Isometric view. A picture which represents things as they actually appear from a certain position is called **साचिक** or Perspective view. A picture which represents half the body such as one eye etc. is called **अर्धाक्षि** or Side view. A picture which shows only the back is called **भित्तिक** or Back view. In this way pictures represent five views. All views except the front elevation are of two sorts viz the right and left for the Isometric, **अर्धर्जु** Perspective **साचिक** and side views **अर्धाक्षि** and back and bottom for the **भित्तिक** called Back and Ground views. Thus for each object there are nine sorts of pictures or views. In a complete picture not only the actions of the body but the emotions in the mind should also be depicted.

ऋजुस्थानं मुखं यत्र तत्रान्यत्कंठतो व्यधः ॥
तत्रापि कस्यधस्त्वन्य दिति संकर पद्धतिः ॥
एवं स्वरूपो चित्रस्थानं मनसा निश्चित्य बुद्धिमान॥
आलिखे द्योन्य लेखिन्या स्मृत्वा स्मृत्वा पुनःपुनः ॥
शिल्परत्न ॥

Sometimes one part of the body is depicted in one view, and the other parts in other views for example the face is shown in front elevation, the portion between the neck and the waist is shown in perspective and the portion below waist is shown in side elevation; such a picture is called a mixed view. A painter should thus settle in his mind what or how he wants to represent and then paint it with suitable brushes recollecting his ideas as often as he can, so that the picture may be an exact representation of something either actual or ideal.

चित्रं वाप्यथ चित्रार्धं मृदा वा सुधयापिवा ॥
दारुणा शिलया वाथ लोहै रिष्टकयापि वा ॥
तत्तद्व्यैः प्रकुर्वीत यथा दृष्टं यथा श्रुतं ॥
यथायुक्ति यथा शोभं नाना द्रव्यैश्चभूषयेत् ॥
चित्रशिल्प ॥

A statue or fresco work may be made of earth, lime, wood, stone, metal or bricks. These are to be prepared according to the image one has seen or heard of, or according to one's idea of beauty and one should decorate the same with various materials in the best way one can. We shall describe the various processes of doing this in the portion

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dealing with मूर्ति Images under देवालय Temples in नगररचना Town planning. In this chapter we shall deal only with paintings etc. in ordinary buildings.

चित्राभासं पुनस्तेषा मेकमार्गं समाश्रयेत् ॥
सुधाभिः स्निग्धभिस्पादौ युक्तवर्णै र्विलेखयेत् ॥
संग्रामं मरणं दुःखं देवासुर कथास्वपि ॥
नग्नं तपस्विलीलां च न कुर्यान्मानुषालये ॥
स्वागममाखिलवेदादि पुराणोक्त कथान्वितम् ॥
तत्र तत्रोचिताकार रसभावक्रियान्वितम् ॥
नानावर्णान्वितं रम्यं न न्यूनं नाधकं लिखेत् ॥
चित्रं विचित्र फलदं भर्तुः कर्तुश्च तोषदम् ॥
चित्रालक्षण ॥

In pictures one has to deal with only ne surface and therefore they are, to e painted with various paints on mooth walls in suitable colours. In uman residences one should not paint ttles, deaths, and sorrows, even from ee stories of gods and demons, or ked bodies, penances and austerities. ne may paint stories from one's story and mythology, with suitable dily actions and forms and mental lings and emotions. The picture ould be painted in various colours, and ould be attractive. It should depict ther more nor less than the actual ry and it should please both the nter and the owner by its varied ct on the mind of the observer.

दौ सुधया पूर्वमुक्तयातत्क्रमेण च ॥
त्कुड्यं तथा भि त्तिश्चित्र तदनुलेपयेत् ॥
कुड्यादकं सम्यक् संशोध्यसमतांनयेत् ॥
द्द गुडतोयेन सिक्त्वा नीत्वा दिनाल्पकं ॥
चामग्रैः सुसूक्ष्मैः शिमली कृतैः ॥
सुधापिष्टं तयादर्व्या विलेपयेत् ॥
कार विशालादि सर्व मौचित्यभेदतः ॥
शिल्परत्न ॥

In the first place the wall or partition should be plastered smooth with lime as already noted (in plastering of terraces) and then the picture should be painted on it. The surface of the wall should be carefully examined and brought to one plane and then it should be sprinkled with a solution of गुड़ jagari and allowed to dry for a few days The carpels or bark of the cocoanut should be very carefully polished and made into trowels. With these trowels the wall should be carefully and evenly fine-coated. The sizes and shapes of the trowels should be made to suit the area to be plastered.

लौही दारुमयी वाथश्लक्ष्ण पृष्ठा भवेदिह ॥
तद्वर्ती पृष्ठभागेन निम्नोन्नत विवर्जितम् ॥
लित्वा पिष्ट सुधांसम्यगमंदं मंदं पुनः क्रमाद् ॥
नालिकेर त्वचा लिप्य शुद्ध तोयसमन्वितं ॥
शुष्के तस्मिन्वर्णलेपं कुर्य्याच्चित्रार्थ मेवच ॥
फलकादौ तक्षणेन स्निग्धेवर्ण विलेपयेत् ॥
सुधालेपो न कर्तव्यश्चित्रार्थं फलकादिषु ॥
सुधावलिप्त कुड्यादौ धवलं वर्ण मालिखेत् ॥
शंख शुक्त्यादिकं किंवा सित मृत्तत्र चूर्णयेत् ॥
शिल्परत्न ॥

A trowel may be made of metal or wood, but it should be very smooth and even, and with this trowel the wall should be made even, with fine lime, frequently but lightly spread in small quantities at a time. While rubbing with these trowels pure water should be sprinkled on the wall with coir brushes. When this finely plastered even surface is dry the picture is to be drawn on it. Planks of wood &c. need not be plastered, they should be made smooth only by plaining and rubbing hard. When a plank, wall or cloth on which a picture is to be drawn is made smooth and even, it should be painted

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white. The white paint is prepared from the slaked lime of shells or white earth.

दग्ध्वा शंखादिकं काष्ठैश्चूर्णितंवेधितं सुधा ।
चूर्णभाग चतुर्थांशं मुद्गक्वाथलनैः सह ॥
गुड़तोयेन संसिचेत्तच्चूर्णं वालुकान्वितं ।
माषयूषप्रमाणं वा सुधातुर्यंशमानतः ॥
कालाग्निपक्वकदलीफलपिष्टं च योजयेत् ।
तत्पिष्टस्य प्रमाणं च सुधावेदांशकं स्मृतम् ।
द्रोण्यां क्षिप्त्वा थ संमर्द्य गते मासत्रयेपुनः ॥
पेषयेद्दृषदिक्षिप्त्वा द्रवदा गुडवारिणा ।
नवनीतमिवायाति यावत्तावत्सुपेषयेत् ॥
शिल्परत्न ।

Shells should be well burnt with fire wood, should be slaked and sieved into very fine dust. This dust should be mixed with one fourth part of the decoction of मुद्ग (मूंग), and an equal part of very fine sand and with solution of गुड़ jagari. Instead of मुद्ग decoction that of माष may be used in the same proportion. Floor of ripe plantain fruit may be added in the proportion of four parts of lime to one of plantain. All these should be put in a large mortar and well mixed with a pestle and allowed to stand over for three months. After this the mixture should be round between two stones with the solution of गुड़ jagari until it becomes as soft and smooth as butter.

श्याम धातून् यवमात्रं शुद्धतोयेन पेषयेत् ।
पुनः कपित्थनिर्यासतोयैः संमिश्रशोषयेत् ॥
एवमेव समानीयरक्त धातूनपिक्रमात् ।
निर्मलत्वे समुत्पन्ने शोषयेदेवमेवहि ॥ शिल्परत्न

Blue metals should be ground fine with (नीललोह Manganese ?) water and should be mixed with the juice of कपित्थ wood-apple and dried. Red metals (रक्तलोह cobalt) should also be washed clean, mixed with juice and dried.

गैरिकं तुशिलापृष्ठे दिनमेकं सुपेषयेत् ।
दिनार्धं पेषयेत्तद्वत् सिंदूरं जलमाश्रितम् ॥
दिनपंचकमात्रंतु पुनस्तोयविमिश्रकम् ॥
दिनमेकं पेषयित्वा सम्यक् पात्रेषु संग्रहेत् ॥
एतेषां निर्वनिर्यासं तोयं संयोज्य युक्तितः ॥
संमर्द्य लेपालेखन प्रक्रियाश्च समाचरेत् ॥

Red earth should be ground with water for one day and (red lead) litharge for half a day. These red colours should then be allowed to stand in water for five days and then again ground for one day. Decoction of Neem bark &c. should be mixed with these and allowed to dry.

अथ दारून् पीतवर्णान् गिरिनद्यादि संभवान् ॥
आदाय शुद्धतोयेन सक्षाल्यादौ विचूर्णयेत् ॥
मंदं किंचित् शिला पृष्ठे पेषायत्वा विलोडयच ।
शुद्धतोये महापात्रे मुहूर्तं प्रतिपालयेत् ॥
नदूध्वांश सारताय अधः पंक विवर्जितम् ॥
पात्रांतरे सुनिक्षिप्य पुनः कुर्याद मुंविधम् ॥
एवं पुनः पुनः कृत्वा यावन्नमलता भवेत् ॥
तत्सार नवमृत्कुंभ्यां घृताभ्यां स्थाप्य शोषयेत्
ग्रीष्मातपेषु विधवद् भूयोभूयो महामतः ॥
आलोड्य शुद्धतोयेषु शोषयत् शुद्ध मिच्छुकः
सितवर्णं रक्तवर्ण पीतवर्णं च कज्जलम् ॥
एतान शुद्धवर्णान् श्यामवर्ण तथैव च ॥

One should bring yellow wood stone or earth from the places where is to be had. These should be first washed with water and powdered. This dust should be soaked with water and the water allowed to settle for about one hour. The water on the top should be drained

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the mud at the bottom. The deposit should again be washed and allowed to settle similarly. In this way it should be washed until it is quite clean. This clean dust should then be dried in a new china pot (an earthen pot in which ghee is stored) घृताची in the hot sun. The same should again be washed and dried. Red and other colours should also be similarly prepared. The principal paints required are five viz (1)white (2) yellow, (3) red, (4) black and (5) blue and of these white, yellow, red and blue are to be obtained in the way noted above and the black as noted below.

अथतैलं समासिच्य वर्धमानेऽच्छवर्तिकां ।
विन्यस्य प्रज्वलेद्दीपं घटमादाय मृण्मयम् ।
शुष्क गोमय चूर्णेन संमृज्योदरमस्यच ।
तद्दीपो परि दीपस्य संमुखं विन्यसेद्बुधः ॥
तत्र दीपशिखोद्भूतं कज्जलं तद्घटोदरे ।
आलग्नं सम्यगादाय मृद्घटादौ विलेपयेत् ॥
मर्दयेच्च स्वहस्तेन भूयोद्धर्त्य पुनस्तथा ।
युद्धांबुमिश्रं संमर्द्य बहुशः शोषये त्पुनः ॥ शिल्परत्न

In an earthen pot good oil should be put in with a clean wick which should be lighted. Another earthen vessel should be taken and cleaned inside with the powder of dry cowdung and then put over the wick flame with the cavity towards the flame. The lamp-black from the wick will thus be collected inside this pot. It should be scraped into another pot, crushed to powder, washed with clean water and dried.

लेखनी त्रिविधाज्ञेया स्थूला सूक्ष्मा च मध्यमा ।
दण्डं मुष्टिमात्रं वा विष्कंभं षड्यवं स्मृतं ॥
स्थूलायां वत्स कर्णोत्थं अजोदरभवं परे ।
चिक्कोडपुच्छजं सूक्ष्मायामरोमं तृणाग्रकं ॥
तंतु नालाक्षया वाथ दंडाग्र कृतशंकुषु ।
बध्नातु लेखनीः सम्यक् प्रतिवर्ण त्रिधा त्रिकाः ॥
प्रत्येकं नवधा चैवं प्रतिवर्णस्य लेखनीः ॥ शिल्परत्न

Brushes are of three sorts viz large, small and medium. Their handles should be one fourth to half a hand long with six ends यव in the circumference. In thelarge brush the hair from the ears of calves should be used, in the medium brushes those from the stomach of the goat should be used and in fine brushes the hair from the tails of a squirrel or ends of grass should be used. These hair etc. should be tied firmly in notches made at the ends of the handles. There should be three sizes in each ear and thus for each paint there should be nine brushes at least.

कपित्थनिंब निर्यासै स्तोयै रालोड्य बुद्धिमान् ।
मंदमालेपयेद् भित्तौ फलके वा यथा रुचि ॥
नालीकेरत्वचावाथ केतकी सूत्रतो पित्रा ।
यथासुस्थिरतां याति तदा वृत्त्याविलेपयेत् ॥
एवं धवलितेभित्तौ दर्पणोदरसंनिभे ।
फलकादौ पटादा वा चित्र लेखनमारभेत् ॥
शिल्परत्न

The paints should be mixed with the juice of कापत्थ wood-apples निंब neem barks and then applied tightly to the wall with brushes made of coir or hemp in such a way that they adhere well. In this way when a wall, plank or cloth is made white like the surface (inside) of a plate glass, the figuring of the picture should begin.

देवान्वा मनुजान्वापि मृगान् नागान् विहंगमान्
लता वृक्षा।दकान्वापि नगान्वा सागरानपि ॥
श्रोत्राभ्यां वाथनेत्राभ्यां मनसा वा सुनिश्चितान्
स्वस्थचित्तः सुखासीनः स्मृत्वास्मृत्वा पुनःपुन
आलिखेत्कुट्टलेखिन्या सुदिने धूलि वर्जिते ॥

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white. The white paint is prepared from the slaked lime of shells or white earth.

दग्ध्वा शंखादिकं काष्ठैश्चूर्णितंवेधितं सुधा ।
चूर्णभाग चतुर्थांशं मुद्गक्वाथलनैः सह ॥
गुड़तोयेन संसिचेत्तच्चूर्णं वालुकान्वितं ।
माषयूषप्रमाणं वा सुधातुर्यंशिमानतः ॥
कालाग्निपक्वकदलीफलपिष्टं च योजयेत् ।
तत्पिष्टस्य प्रमाणं च सुधावेदांशकं स्मृतम् ।
द्रोण्यां क्षिप्त्वा थ संमर्द्य गते मासत्रयेपुनः ॥
पेषयेद्दृषदिक्षिप्त्वा द्रुपदा गुडवारिणा ।
नवनीतमिवायाति यावत्तावत्सुपेषयेत् ॥
शिल्परत्न ।

Shells should be well burnt with fire wood, should be slaked and sieved into very fine dust. This dust should be mixed with one fourth part of the decoction of मुद्ग (मूंग), and an equal part of very fine sand and with solution of गुड़ jagari. Instead of मुद्ग decoction that of माष may be used in the same proportion. Floor of ripe plantain fruit may be added in the proportion of four parts of lime to one of plantain. All these should be put in a large mortar and well mixed with a pestle and allowed to stand over for three months. After this the mixture should be round between two stones with the solution of गुड़ jagari until it becomes as soft and smooth as butter.

श्याम धातून् यवमात्रं शुद्धतोयेन पेषयेत् ।
पुनः कपित्थनिर्यासतोयैः संमिश्रशोषयेत् ॥
एवमेव समानीयरक्त धातूनपिक्रमात् ।
निर्मलत्वे समुत्पन्ने शोषयेदेवमेवहि ॥ शिल्परत्न

Blue metals should be ground fine with (नीललोह Manganese ?) water and should be mixed with the juice of कपित्थ wood-apple and dried. Red metals (रक्तलोह cobalt) should also be washed clean, mixed with juice and dried.

गैरिकं तुशिलापृष्ठे दिनमेकं सुपेषयेत् ।
दिनार्धं पेषयेत्तद्वत् सिंदूरं जलमाश्रितम् ॥
दिनपंचकमात्रंतु पुनस्तोयविमिश्रकम् ॥
दिनमेकं पेषयित्वा सम्यक् पात्रेषु संग्रहेत् ॥
एतेषां निवनिर्यासं तोयं संयोज्य युक्तितः ॥
संमर्द्य लेपान्लखन प्रांक्रयाश्च समाचरेत् ॥

Red earth should be ground with water for one day and (red lead) litharge for half a day. These red colours should then be allowed to stand in water for five days and then again ground for one day. Decoction of Neem bark &c. should be mixed with these and allowed to dry.

अथ दारून् पीतवर्णान् गिरिनद्यादि संभवान् ॥
आदाय शुद्धतोयेन सक्षाल्यादौ विचूर्णयेत् ॥
मंदं किंचत् शिला पृष्ठे पेषायत्वा विलोडयच ।
शुद्धतोये महापात्रे मुहूर्तं प्रतिपालयेत् ॥
नदूध्वांश सारताय अधः पंक विवाजेतम् ॥
पात्रांतरे सुनिक्षिप्य पुनः कुर्याद मुंविधम् ॥
एवं पुनः पुनः कृत्वा यावन्नमलता भवेत् ॥
तत्सार नवमृत्कुंभ्यां घृताभ्यां स्थाप्य शोषयेत्
ग्रीष्मातपेषु विधवद् भूयोभूयो महामतः ॥
आलोड्य शुद्धतोयेषु शोषयेत् शुद्ध मिच्छुकः
सितवर्णं रक्तवर्ण पीतवर्णं च कज्जलम् ॥
एतान शुद्धवर्णान् श्यामवर्ण तथैव च ॥

One should bring yellow wood stone or earth from the places where is to be had. These should be first washed with water and pounded. This dust should be solved with water and the water allowed to settle for about one hour. The clear water on the top should be drained

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the mud at the bottom. The deposit should again be washed and allowed to settle similarly. In this way it should be washed until it is quite clean. This clean dust should then be dried in a new china pot (an earthen pot in which ghee is stored) **घृताची** in the hot sun. The same should again be washed and dried. Red and other colours should also be similarly prepared. The principal paints required are five viz (1)white (2) yellow, (3) red, (4) black and (5) blue and of these white, yellow, red and blue are to be obtained in the way noted above and the black as noted below.

अथतैलं समासिच्य वर्धमानेऽच्छवर्तिकां ।
विन्यस्य प्रज्वलेद्दीपं घटमादाय मृण्मयम् ।
शुष्क गोमय चूर्णेन संमृज्योदरमस्यच ।
तद्दीपो परि दीपस्य संमुखं विन्यसेद्बुधः ॥
तत्र दीपशिखोद्भूतं कज्जलं तद्घटोदरे ।
आलग्नं सम्यगादाय मृद्घटादौ विलेपयेत् ॥
मर्दयेच्च स्वहस्तेन भूयोद्वर्त्य पुनस्तथा ।
युद्धांबुमिश्रं संमर्द्य बहुशः शोषये त्पुनः ॥ शिल्परत्न

In an earthen pot good oil should be put in with a clean wick which should be lighted. Another earthen vessel should be taken and cleaned inside with the powder of dry cowdung and then put over the wick flame with the cavity towards the flame. The lampblack from the wick will thus be collected inside this pot. It should be scraped into another pot, crushed to powder, washed with clean water and dried.

लेखनी त्रिविधाज्ञेया स्थूला सूक्ष्मा च मध्यमा ।
वृद्दण्डं मुष्टिमात्रं वा विष्कंभं षड्यवं स्मृतं ॥
स्थूलायां वत्स कर्णोत्थं अजोदरभवं परे ।
चिक्कोडपुच्छजं सूक्ष्मायामरोमं तृणाग्रकं ॥
तंतु नालाक्षया वाथ दंडाग्र कृतशंकुषु ।
बध्नातु लेखनीः सम्यक् प्रतिवर्ण त्रिधा त्रिकाः ॥
प्रत्येकं नवधा चैवं प्रतिवर्णस्य लेखनीः ॥ शिल्परत्न

Brushes are of three sorts viz large, small and medium. Their handles should be one fourth to half a hand long with six ends **यव** in the circumference. In thelarge brush the hair from the ears of calves should be used, in the medium brushes those from the stomach of the goat should be used and in fine brushes the hair from the tails of a squirrel or ends of grass should be used. These hair etc. should be tied firmly in notches made at the ends of the handles. There should be three sizes in each ear and thus for each paint there should be nine brushes at least.

कपित्थनिंब निर्यासै स्तोयै रालोड्य बुद्धिमान् ।
मंदमालेपयेद् भित्तौ फलके वा यथा रुचि ॥
नालीकेरत्वचावाथ केतकी सूत्रतो पिवा ।
यथासुस्थिरतां याति तदा वृत्याविलेपयेत् ॥
एवं धवलितेभित्तौ दर्पणोदरसंनिभे ।
फलकादौ पटादा वा चित्र लेखनमारभेत् ॥
शिल्परत्न

The paints should be mixed with the juice of **कापत्थ** wood-apples **निंब** neem barks and then applied tightly to the wall with brushes made of coir or hemp in such a way that they adhere well. In this way when a wall, plank or cloth is made white like the surface (inside) of a plate glass, the figuring of the picture should begin.

देवान्वा मनुजान्वापि मृगान् नागान् विहंगमान्।
लता वृक्षा।दकान्वापि नगान्वा सागरानपि ॥
श्रोत्राभ्यां वाथनेत्राभ्यां मनसा वा सुनिश्चितान्
स्वस्थचित्तः सुखासीनः स्मृत्वास्मृत्वा पुनःपुन=
आलिखेत्किट्टलेखिन्या सुदिने धूलि वर्जिते ॥

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यत्र लेखागता वामं तत्र तां नववाससा ॥
संमार्ज्य सम्यगालिख्य तत्तदाकारमुन्नयेत् ॥
अथ मध्यमलेखिन्या पीतवर्ण रसेन च ॥
किट्टलेखा बहिर्भागे लेखयेदच्छमंबरम् ॥
मार्जयेत्किट्टलेखांतां पुनः सुव्यक्त मालिखेत् ॥
रक्त वर्ण रसेनाथ नालं चापि समालिखेत् ॥
ल ॥

One may paint gods, human beings beasts, serpents, birds, creepers, trees,, mountains,seas etc. as one has heard of or seen and noted in one's mind. The painter should be calm in mind, seated at ease, in a room free from dust, on a clear day and should draw the figures with a pencil made of lamp black after carefully recollecting all the full details from his memory. If he happens to draw a line wrong he should rub it out with clean new cloth and should draw it again so as to show the exact size and form. After the figures are drawn the sky should be painted yellow outside the pencil lines which should then be rubbed away and made dark and fine. After the fine lines are drawn the sky should be finished by the addition of red and blue colours outside; that is the sky should be yellow round and near the figures, red beyond and blue at the ends or further away. It should grow darker and darker as it recedes from the figures to the end of the wall and border line.

अथ वर्णान्विन्यस्य तत्र तत्रोचित क्रमात् ॥
लेखन्या स्थूलया मद्यं निष्कलंकं समालिखेत् ॥
ततो निम्नोन्नतादीनि विशेषाणि समाचरेत् ॥
श्यामार्ज्वलत्वभेदौ च तथा पारुष्यमादवम् ॥
विन्यासक्रमभेदौच कुर्यात्सर्वं मनोहरम् ॥
प्रांते कज्जलवर्णेन सूक्ष्मया सांलखेद्बुधः ॥
शिल्परत्न ॥

After the figures are drawn the various colours should be put on with a broad brush in light shades and then the high and low places should be shown by means of shading. Shading is of four sorts viz black and white as well as dark and light and these are laid and spread out so as to be attractive. The outline should be drawn by a fine dark line and the border with a thick one.

मृदुरक्ते तु सिंदूरं गैरिकं मध्यरक्तके ॥
अतिरक्ते तु संयोज्यं वर्णे लाक्षारसंविदुः ॥
मनः शिला पीतवर्णे ततो न्यत्पूर्वमुक्तवत् ॥
सितं रक्तेन संयुक्तं गौरच्छविहि दृश्यते ॥
श्वेतं कृष्णं च पीतं च समभाग विमिश्रितं ॥
शारच्छवीति विख्यातं वर्णकारसुखप्रदं ॥
श्वेतं कृष्णं समंमिश्रं गजवर्ण मुदाहृतं ॥
रक्तं पीतं समंमिश्रं बकुलस्य फलाकृतिः ॥
ज्वलनाभमिदं ख्यातं अग्निवर्णनिभं परं ॥
पीतस्य द्विगुणं रक्तं मिश्रितं त्वतिरक्तकं ॥
श्वेतस्य द्विगुणं पीतं मिश्र ख्यातं सुपिंगलं ॥
कृष्णस्य द्विगुणं पीतं मिश्रितं त्वंशु संमितं ॥
तदेव मानुषो वर्णः कृष्णं पीतं समंतु वा ॥
हरितालं श्यामयुतं शुकपक्षनिभं भवेत् ॥
लाक्षारसेन संयुक्त हिंगुलं त्वतिरक्तकं ॥
लाक्षारसेन संयुक्तं कृष्णं जंबुफलाकृतिः ॥
कृष्णं नीलेन संमिश्रं केशवर्णं मुदाहृतं ॥
लाक्षार संजाति लिंगं सितवर्णे तथा समं ॥
संमिश्र मुत्तमं वर्णं हिंगुदेनाव वा युतं ॥ शिल्परत्न

When one wants light red colour he should use red lead, for medium red, red ochre should be used and for dark-red he should use lac. For yellow colour मनः शिला should be used. Red mixed with white is called rose color, गौरछाव and when black, yellow and white are mixed in equal parts it is called dark human colour

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शारङ्गछवि. White and black mixed in equal parts is गजच्छवि or grey, and red and yellow mixed in equal parts is बकुल the colour of bakul fruit, this is also called ज्वलनाभ red charcoal or fire hue. Two parts red mixed with one part yellow is अग्निवर्ण bright fire hue. Two parts yellow mixed with one part white is beautiful brown पिंगल and two parts yellow mixed with black is अंशुवर्ण ray colour. This colour in which there are equal parts of black and yellow is the colour of the human skin. Yellow ochre mixed with blue becomes green like the colour of a parrot. Red deep red and black mixed with lac is mercury mixed with lac is the colour of जंबफल jambu fruit. Black mixed with blue is the colour of hair, and lac mixed with white is bright red.

एवं मिश्रक वर्णानि युक्त्या संयोज्य संलिखेत् ॥

In this way mixtures may be used to suit any shade required in the picture. The whole world is thus made up of five primary colours mixed in various proportions to suit all the shades that we see.

माहिषत्वचमादाय नवां तोयेन पाचयेत् ॥
नवनीत मिवायाते गालयित्वा सुवाससा ॥
गुलिकाश्च ततः कार्याः शोषयित्वा महातपे ॥
वज्र लेप मिदं ख्यातं चित्रकार सुखावहम् ॥
क्षिप्त्वोष्णतोये विद्राव्यस्तत्तद्वर्णेषु युक्तितः ॥
कपित्थ निंबनिर्यासतोयस्थाने नियोजयेत् ॥

शिल्प रत्न०

A fresh hide of a buffalo should be boiled in water, the fat that collects on the water like butter should be passed through cloth and dried into cakes in the sun. These cakes boiled in hot water make a good fast glue and should be used instead of the juice of कपित्थ and निंब as mentioned above.

अथ स्वर्ण पेषणार्थं पत्री कृत्य यथा मृदु ॥
तत्पत्रं शकली कृत्य सूक्ष्मात्सूक्ष्मतरं भवेत् ॥
किंचित्सिकत संमिश्रं शुद्धतोयविमिश्रितम् ॥
पेषयेत्पेषणीश्वभ्रे सुश्लक्ष्ण दृषदा सुधीः ॥
जाते सुपिष्टे तद्विष्टं काच पात्रे जलैः सह ॥
अल्पो ड्यूर्ध्वं गतं पंकं सिकतां च पुनः पुनः ॥
संगृह्य जातं स्वर्णस्य पंकमन्युज्ज्वलं बुधः ॥
युक्तितो वज्रलेपेन सह संयोज्य योजयेत् ॥
अथवा वज्रलेपेन स्वर्णस्थानं समालिखेत् ॥
विन्यसे त्तत्र तत्राशु यथायुक्ति विदारितान् ॥
अतीव मृदुतान्स्वर्ण पट्टानपि दृढैः पुन ॥
कार्पासपुंजैः संमार्ज्य प्रकाशी क्रियतामिदं ॥
एवं पूर्वैः स्वर्णलेपविधि रुक्तो द्विधा बुधैः ॥
ताम्रं च रजतं चापि एवं संयोजयेद्बुधः ॥

शिल्प रत्न

Gold should be made into very fine sheets and these should then be powdered and mixed with fine sand. This powder should be mixed with water and ground in a mortar with a pestle. This mixture should be allowed to settle in a glass pot and the sediment should be carefully mixed with ghee. Another method of doing this is that the picture should be drawn with glue and over this the powder of gold should be sprinkled at once and spread with cotton wool. In this way gold painting is done by two methods. Silver or copper painting is done in the same way.

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FREEDOM OF THE WILL.

(By Pro. Nand Lal Khanna M. A.)

The problem of freedom of the will has been exercising the minds of men since remote antiquity. Morality is possible only to a free agent. Judgments implying praise or blame of men's conduct presuppose their ability to choose between alternative courses. Ought and can are intimately related with each other. Punishment is justifiable only on the assumption that man's actions are more than a mere link in a chain of causation. Obligation and responsibility would be nothing better than a chimera, if human actions at any moment were the inevitable consequence of antecedent conditions and circumstances. "The logical consequence", says Eucken, "of determinism can be nothing less than the destruction of every thing which is characteristic of the spiritual and intellectual life of man". Some metaphysicians maintain that, theoretically at least, it makes no difference whether we are free-willists or determinists ; if our actions are the results of our nature, they will be shaped and influenced by whatever shapes and influences our nature, and our nature is formed by our past history. Our conduct at any moment therefore, is the inevitable consequence of our antecedents and our nature and we can not legitimately be held answerable for our actions. On the other hand, if our actions are not the necessary results of natures, they are novelties in no way connected with us and hence we can not justly be called to account for them. It is possible, however, to escape this dilemma, if we can show that there is always an incalculable element in human will. A man's actions flow from his will and in that sense they are his, but his will is not determined totally by his heredity, environment etc. There is always an element of choice in volition and it is possible for a wrong doer to act otherwise than he does; hence it is possible to assign responsibility and award punishment.

A man's whole attitude towards life and its problems will be modified according as he is a determinist or a free-willist, and hence it will be worth while to sift the relative merits of these time-honoured doctrines. Let us take up determinism first. It is a very old doctrine though the name is a comparatively new one. It is the old necessitarian theory in a new garb, and it has very high credentials for it can count the Stoics, St. Augustine, Spinoza, Luther and others among its followers. It received a special impetus in the 19th century and found peculiar favour with the German people, among whom free-willism came to be looked upon as a mark of intellectual imbecility. Determinists, to-day, can offer a formidable array of cumulative evidence in support of their view. There arguments may be summed up as follows :—The belief that events are determinately related to the state of things immediately preceding them is now generally held, in respect of all kinds of occurrences except human volitions. And it is the fundamental postulate of science that the universal order can admit of no exceptions, and that what seems exceptional must cease to be so in the light of advancing knowledge. It is highly probable therefore, that human nature is a part of the universal nature of things and that causation reigns supreme in the former and the latter alike. The position of human action which is originated unconsciously is admittedly determined by physical causes; and we find that no clear line can be drawn between acts of this kind and those which are conscious and voluntary. Actions which we habitually perform continually pass from the conscious class to the unconscious class, and there is no kind of action originated by conscious volitio

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which cannot also under other circumstances be originated unconsciously". Again, impulsive acts are determined by the strength of the stimulus and the state of our previously determined temperament and character at the time of its operation. We allways explain the voluntary action of all men except ourselves on the principle of causation by character and circumstances. The life of man in society involves daily a mass of minute forecasts of the actions of other men, who are thus necessarily regarded as things having determinate properties, causes whose effects are calculable. We infer generally the future actions of those whom we know from their past actions and if our forecast turns out in any case to be erroneous, we do not attribute the discrepancy to the disturbing influence of free will, but to our incomplete acquaintance with their character and circumstances. If we find anything inexplicable in history, past or present, it never occurs to us to attribute it to an extensive exercise of free will in a particular direction. Even as regards our own actions, however free and unfettered we feel ourselves at any moment, when that moment is past and we survey it in the series of our actions we naturally explain it as an effect of our nature, education and circumstances. We believe that we can take a resolve to act in a particular way in the future. But in this case one of two things is alone possible. Either our present resolve can not touch our future conduct, or we would no longer be free when the time comes to act. Great confusion would result if man were free in the choice of motives and good men could choose bad motives and bad men would choose good ones.

Man inherits his nature from his parents and his race. The inherited disposition is further influenced and fashioned by his environment and education. He is made to pass through a certain routine day after day. Certain acts held up to his approbation and praised by his parents and teachers. He repeats those acts and acquires the habit of willing in definite ways. A fixed character is formed. He imbibes the ideas of his age as he breathes the air round him. Even a Utopian like Plato was thought by Hegel to have been the child of his age. Such is the subtle influence of environment. By the time a man awakens to clear consciousness he is already essentially complete, fate, not his own will having shaped him. Man's self is thus a given quantity and the world of objective reality is another given quantity. The contact of these two in a certain way must of absolute necessity produce inevitable results. In other words man responds to iternal stimuli just as a stone reacts to the forces acting upon it. "Modern psychology," says Eucken, "shows us every action as a link in a chain, conditioned and determined on every side; it allows no scope whatever for independent action." All the interests of the scientific ambition are bound up with denial of freedom in any and every sense of the word. Its admission means embarrassment to the scientific consciousness and the surrender of the claim of science to finality in its view of human life.'

Against this array of arguments for determinism, free-willism must rely principally on the moral and religious consciousness of man. Freedom is the postulate of morality, says Kant.

Quite often I have the consciousness of alternative courses before me. One of them appeals to me as right and I feel that I choose this one and reject theo thers True it is, that sometimes a fierce conflict takes place between reason and passion and I feel that it is difficult to choose the path dictated by reason. But between difficulty and impossibility there is always an impassable gulf. Sometimes I am carried away by the rush of passion, but then I no longer feel that I am free. Either I must be free in my choice in accordance with feeling, or human nature is a monstrous lie. If I am prepared to disbelieve the testimony of my moral consciousness, why should I believe the evidence of my senses? In one case, I

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feel that I am free, in the other I feel that I see a patch of colour or an orange. How is the latter experience more credible than the former? Let it not be objected that we feel hallucinations and illusions also. These experiences possess none of the permanence, the persistence, the consistency, the certainty, the immediacy and the vividness that belong to the experiences of seeing an orange or feeling that I am free to choose. And if we begin to doubt such unequivocal testimony of our nature, we can not stop short of absolute scepticism. And if we go to that length we would be demolishing reason and science also. And so the cause of determinism will also suffer, along with that of free-willism. Hume questioned the ability of reason to ascertain the truth. And if we are disposed to be sceptical, where is the warrant for the validity of Reason? Again, there are certain intellectual beliefs which are incapable of demonstration. For instance, it can not by any amount of reasoning be established with logical certainty that the day will dawn tomorrow. And yet there is an irresistible intellectual craving to believe that the sun will rise tomorrow. And we are none the worse for reposing confidence in that craving. In the same way, there is a moral and religious craving to believe that we are free in willing and choosing. And if we respect one craving there is no reason why we should disregard an other equally claimant craving of our nature. We daily come across phenomena whose reality is undeniable but whose explanation surpasses our intellect. In the world there are a prodigious number of conscious and feeling beings, each a characteristic life-unit. These units are continually being renewed. But intellectually, it is inexplicable how life should result from a combination of lifeless matter, or from a division of living matter. But for the undeniable evidence of our senses we would have denied the possibility of the multiplication of life units. It is clear, therefore, that we should subordinate our conception of possibility to the reality of things.

Freedom of the will and the ideality of Space and Time are the keystones of Kant's philosophical system. His solution of the problem of freedom is as follows:— Freedom is the absolute precondition of the validity of the moral life. The moral law has no meaning unless what I ought to do, I can do. But as a part of the phenomenal world, a man's acts are but links in a chain of causation and therefore not free. So there must be another and noumenal realm within which he has the freedom required by the moral life. Kant escapes determinism by postulating an intelligible world as the ultimately real world, and by denying the ultimate validity of the world of experience in which causality rules. In so far as a man is under the influence of Reason, he is a member of the noumenal world and is free. But he belongs to the phenomenal world and is determined in so far as he is under the influence of sensibility. This solution has not met with universal acceptance. Yet a view championed by Kant must have something in it.

It may safely be affirmed that there seems to be a certain dualism in human nature. On the one side man belongs to nature, and on the other he partakes of a different reality, and is superior to nature: Struggle for existence is the law of nature. The fittest survive, the weaker go to the wall. But in man the working of this law is modified by sympathy, altruism, and compassion. The sick, the weak and the helpless are the objects of special consideration. In the animal world, pleasure and pain alone move to action. Man often subordinates utility to considerations of right and duty. The sense of rightness and duty is peculiar to man. Moreover the judgment of right and wrong is a simple judgment quite distinct from the judgment of the useful and harmful. The feeling of right and duty like the sensation of colo

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and the feeling of beauty resists all analysis. It is not reducible to a product of individual or racial experience. It is possible, nay, probable, therefore, that man is more than a mere part of nature and that the law of nature does not govern the whole nature of man.

Determinism is the necessary concomitant of certain metaphysical theories: It is the obvious corollary of Spinozian pantheism. If all things, without exception, follow from the necessity of an all-embracing divine nature of which man is but a manifestation or mode, human freedom is resolved into an illusion.

Materialism also involves determinism. If matter is the ultimate and supreme reality of the universe, and mind is but a subtle phase of matter, the material law must be the law of man also. Evolutional theories, too, reducing, as they do, the life of man to a series of adjustments of the individual to his environment, or of balancings of equilibrium, preclude the possibility of freedom. Hegel's theory also supports determinism. Man is the passing manifestation of the absolute Reality, he is the reproduction in time of the eternal Self-consciousness of God, and all things follow from the necessity of the divine nature. On the other hand, the doctrine of a plurality of individual souls distinct from God, is generally the ally of freedom of the will. If spirit is something distinct from matter, and if it is the eternal reality behind the empirical self of psychology, the self may be modified by, but it can not be the product of, influences like heredity and environment. And thus room is left for freedom. A discussion of the relative merits of these metaphysical theories, is outside the scope of this short essay. One thing, however, may safely be affirmed. It is morality that lends dignity to man. It is spirituality that constitutes his distinguishing characteristic. Without them man is reduced to the level of a mere animal. And without freedom morality and spirituality are illusions. If man is not free to act, the intellect also becomes but an instinct capable of serving no lofty practical purpose in life. Determinism unduly contracts and lowers man. And it is well nigh impossible to carry determinism into practical life. Determinists like St. Augustine and Luther could not be wholly consistent with the theory in practice. To all intents and purposes the logical outcome of determinism is pessimism and we should be on our guard against a theory having such ominous implications.

A PARALELL TO PLATO'S 'THEORY OF IDEAS' IN THE INDIAN PHILOSOPHY.

(By P. Satya Vrat Siddhant Alankar.)

Plato saw a mother sacrificing all her comforts for the sake of her child; Negro bidding good-bye to his dear ones for the call he felt towards his duty and a missionary willingly undergoing persecution for the devotion he felt to what he regarded as truth——and in all such feelings he observed one thing——the Idea of the Good. Plato saw an action which was graceful, an object, a bird, an animal, a man, a woman, a child that were beautiful, and the conclusion was the Idea of the Beautiful. And so he arrived at other Ideas——the Idea of Justice, Being, Truth, Identity and

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the rest. The discovery went further. There must be the Idea of Man, Woman, Child, Bull, Horse and all animals; in short, all common nouns must be ideas, for they are generalisations underlying the different forms and objects ! Yes, Plato saw himself face to face with a Theory——a truth—— commonly known to the students of Philosophy as " Plato's Theory of Ideas."

It was also contended by Plato that Ideas were the only Realities. One action could be wrong, two actions could be wrong, many actions could be wrong, all human actions could be wrong, but on that score the Idea of Goodness could never become extinct. It would as positively exist as ever. The conclusion was it must be a permanent idea. The ideas of Goodness, Beauty, Justice, Truth are imperishable ideas——they are the Realities lying behind this phenomenal world. Thus Plato conceived Ideas as Realities, more real than the real world, and this justifies his followers calling themselves, for some time, as Realists.

A student of Aryan Philosophy comes across an exact paralell to Plato's theory, in the description of Jati (जाति). Says Nyaya Darshan :—

" समान प्रसवात्मिका जातिः "—

[2nd Chap.—II Part, 71.]

"या समानां बुद्धि प्रसूते भिन्नेष्वधिकरणेषु यया बहूनीतरेतरतो न व्यावर्तन्ते योऽर्थोऽनेकत्र प्रत्यय नुवृत्ति निमित्तं तत् सामान्यम् "

" That which produces the idea of sameness in different objects, that which keeps many individuals from one another ; that which is the cause of the repetition of one knowledge in different places——That is called Jati."

The following passages occurring in the Chhandogyopanishad present a striking paralell to Plato's Theory of Ideas :—

Shwetketu returns home after graduation and is questioned by his father thus :—

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः । येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति ?

"Shwetketu ! as you are so conceited considering yourself so well read and so stern, my dear have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known ?

कथं नु भगवः स आदेशो भवतीति?—"What is that instruction " asked Shwetketu.

यथासोम्यैकेन मृत्पिण्डेन सर्वं मृण्मयं विज्ञातंस्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ।

Said the father " As, my dear, by one clod of clay all that is made of clay known, the difference being only name, arising from speech, but truth being that all is clay "

यथासोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातंस्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ।

" And as, my dear, by one nugget gold all that is made of gold is known the difference being only a name, ari

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ing from speech, but the truth being that all is gold."

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसंज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवं सोम्य स आदेशो भवतीति।

"And as, my dear, by one pair of nail-scissors all that is made of iron is known, the difference being only a a name, arising from speech, but the truth being that all is iron,——even so, my dear is that instruction.

Shwetketu saying that he was still ignorant of that knowledge, his father replied :—

सदेव सौम्येदमग्र आसीदेकमेवाद्वितीयम्

"In the beginning, my dear, there was that only *which is* (सत्), one only, without a second.

तद्धैक आहुरसदवेदमग्र आसीदेकमेवाद्वितीयं, तस्मादसतः सदजायत।

"There are some who say, in the beginning there was that only *which is not* (असत्) one only, without a second, and from that which is not, that which is was born."

कुतस्तु खलु सोम्यैवं स्यादिति होवाच। कथमसतः सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्।

"But how could it be thus, my dear?" continued the father. "How could that which *is*, be born of that which is *not*? No, my dear, only that which is was in the beginning, one only, without a second."

Thus does Shwetketu's father beautifully lead his son to the One Supreme Idea (सत्) which is the cause of all other ideas. Plato. too, strove to show that all phenomena of the universe presuppose eternal ideas, and these gradually lead up to the Supreme Idea ——the Highest Good——God.

All Indian systems of philosophy, without exception, attach great importance to the theory of Jati. The Sanskrit Grammarians make the nearest approach to the Greek Philosopher, both declaring in unfaltering tones the ideas to be the Eternal Verities. Thus far do facts lead us and further I leave scholars to draw their own conclusions.

THE MALKANA RAJPOOTS AND OUR DUTY.

(By Mr. Anand Bhikshu.)

Who are Malkana Rajpoots? Are they Musalmans? Do they observe [illegible] and Nimaz? Do they interdine [illegible] intermarry with the Musalmans? Do they abstain from allowing the tuft of hair to grow on their heads? In all these essentials, though they be mere outward forms and no essence of religion, they are as good as Hindus. They are Muslims in name only. No, not even so. They are named as "Singhs" and "Narains"; They are proud of being called by Hindu names and as the descendants of the Hindu

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Rajpoots. They worship Hindu gods, go to the Hindu temples, use Ram Ram in saluting, scrupulously preserve the top knot of their hair and intermarry in their own classes only. They treat the cows as the object of worship and obey their Brahman priests. Their names, their mode of living, their customs, their manners, their features and their dresses all go to prove that they are Hindus and in some respects better than the so-called Hindu Rajpoots, who eat meat and drink wine.

Then what was it that had kept them at a distance from their Hindu brethren ? It was nothing but neglect, bigotry and short-sightedness of the Hindus that was responsible for their social ostracism so long. Their ancestors were compelled for some reason or other, to accept Islam and these poor fellows are therefore worthy of no attention or reclamation by their own brethren or kinsmen. And what is the bar ? Have the Hindus no sympathy for them ? Does not Hinduism allow *reconversion*, if it might be called reconversion. Are not the Malkanas anxious enough to seek readmittance into their own community ? Those who know their Malkana brethren can assert with confidence that they consider the so-called conversion to Islam an evil which latter day weakness of Hinduism has prevented them from shaking off—Then where is the obstacle ? why this halt ? It is simply because it is erroneously imagined that the reclamation will put a strain on Hindu-Muslim relations. It is liable to endanger the Hindu-Muslim unity——Nay it will stand in the way of the achievement of Swaraja. No true Indian whether Hindu or Mohamedan, can have this conviction. On the contrary from every point of view it appears to be a cause worthy of the first and foremost attention of all who are intrested in the betterment of society and welfare of Humanity.

If religion be at all a matter of faith and conviction, three centuries and over have not strengthened that new faith in the Malkanas—Hindus they were originally, and their partial, conversion was mainly due to force. The centuries had developed this conversion into true faith, Hindus would not have been enthusiastic over their reconversion. Whether the converts are themselves unwilling to take to Islam in entirety, or it is the neglect of the Muslims, the Malkans, as they are now, are more Hindu than Muslim. No impurities ever crept in to them. They are as pure as ever. There was not much of unorthodoxy ever visible in them, but if there is any, the taking back of the Malkanas can not be called " reconversion " , " reclamation " or purification.

Impurity or weakness was in the Hindus, who did not so long welcome the Malkanas with open arms. But why is the removal of certain social restrictions causing so much stir in the Muslim camp ? " Why do our Mohamedan friends find cause for complaint against the Hindus and raise the cry " Islam in danger" and " Unity at stake" ? Musalmans claim, as followers of other faiths do, the right of conversion. If Hindus assert in conformity with their religion, the sameright of conversion, no true Musalman should deny the same right

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to the Hindus. But this, as already pointed out, is no real social conversion. It is purely a social affair of the peoples of the same caste, creed and religion—As neighbours, the Mohamedans should give the Hindus the credit of rectifying their mistakes rather than find a pretext to pick up a family quarrel with them and prepare to carry a holy war, as it were, throughout the length and breadth of the country.

There can be no question that the Hindu-Muslim Unity is a daily growing plant, as yet in delicate infancy, and requires special cafe and attention. And it can be said without any fear of contradiction that the Hindus have given practical proof of friendliness and toleration under the trying circumstances at Malabar and Multan. Among the vast majority of the Hindus it was not even the case of suppression of their feelings at the alleged atrocities. Atrocities or inhumanities were taken no more than as passing family misunderstandings. It is now for the Musalmans who claim to lead their masses to make their coreligionists, realise that it is a criminal folly to quarrel over trivialities and that they should not put undue strain on their Hindu brethren to forego their religious and social duties which in no way endanger Islam or Hindu-Muslim Unity.

The aim of the national movement is to achieve unity, yet the Hindu, Musalman or Christian is not required to make the least surrender in the matter of his religion. National unity should rather lead to the free development of each Indian religion.

Sad though it be to reflect, needless alarm in the name of religion and such an adamantive religion as Islam, if persisted in, would give the impression that the Musalman can think of Swaraj in no other terms than those of Khilafat. No true Hindu ever thinks of putting too much strain on Muslim loyalty even in the matter of cows. Can the Hindu be supposed to have developed a mania for re-conversion? For the Hindu it is not the cry of religion. It is purely a minor readjustment in domestic relations among the Hindu Communities.

There is not a shadow of doubt that without unity between the Hindus and Musalmans the achievement of Swarajya is but a dream. But the cement that binds up the two, should not be so wet and loose that a gust of wind may blow away the grand edifice as a house of cards.

Now that the Hindus are practically evincing that true liberal spirit of Hinduism, it is the duty of every true son and daughter of the country to promote that noble and common cause of the achievement of Swarajya and take ample share in the service and uplifting of those whom human tyranny and prejudices have so long practically put out of the pale of humanity and universal brother-hood.

The Malkana has so long been a victim of social tyranny at the hands of his own kith and kin, and now deserves better fate. There is an end of all mortal things in the world. So let their sufferings and miseries also come to a close. It has been their long-cherished desire to go

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back to their own fold and they are now quite welcome.

'Life is a mission and duty is the highest law! Let each of us have fair play and fair chance of the best fulfilment of our duty. This is the only way of the achievement of Swarajya and true form of service of the country as well as of humanity.

I had the pleasure of witnessing on the 22nd. inst., with a band of fourteen energetic students of Prem Maha Vidyalaya, the noble work of "Bhartiya Shuddhi Sabha" at Anore village, near Goverdhan in the Muttra District and was deeply impressed by the sight of such unrivalled patience and *Tapasiya* of these Malkana Rajputs, who in spite of all sorts of sufferings due to the long-established prejudices and deep-rooted hatred of Hindu orthodoxy, had a burning desire to go back to their own fold, and showed no indication of any undesirable feelings towards the Hindu Society. Now it is for us to pay our debt and extend our most loving and helping hand to them.

The matter is of first rate importance and cannot be ignored or postponed for a second without serious loss to the social strength of India. There is no time for trifling. The venerable Swami Shardha Nand and Mahatma Narain Swami have kindly accepted to lead. Toleration and liberality, the true essence of Hinduism, are at stake. What some of our Mohammadan brothers are pleased to call re-conversion is nothing more than the removal of untouchability in a particular form. It is in that spirit that I approach the question and it is in that spirit I want every one to approach it.

The Hindus give an undoubted right of conversion to the Musalmans, Christians and followers of every other religion. This right is no eyesore with them. A religion, if truly believed in, requires preaching, and if as the result of preaching conversion takes place, no artificial barriers should be raised against it in the case of tolerant Hinduism. Hinduism may not have exercised this right of conversion for some time, but the right can hardly be denied to it. Would our Musalman brethren, who believe in universal brother-hood stand in the way of the Hindus, when they are out not for conversion but to purge Hinduism of narrow social restrictions among the various sections of their communities? The appeal issued by Swami Shradha Nand Ji for men and money will, we believe, meet with a prompt response.

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THE DISCIPLE OF DEATH.

(By Chamupati).

The author of Kathopanishad, that beautiful treatise on the sublime intrinsic attributes of the soul as distinct from matter, makes Nachiketa, who as inminexorable seeker aftertruth, has left his indelible mark in Sanskrit literature, approach Death as its disciple. The idea, for its most befitting choice of a teacher, has struck us many a time. Death has been the eye-opener of many a soul, that has, by witnessing one tragic incident, been given quite a new trend of thought and conduct in his hitherto monotonous humdrum life. The Arya Samaj celebrates every year its Rishi Bodh Utsav. That is the day when the rude frrolic of a rat before the trident-armed Shiva made Dayanand conscious of the futility of idol-worship. The event, they say, was a turning-point in the life of the Sage. So no doubt it was. The incident, trivial though it be, set the boy thinking, arduous thinking. He never forgot this trivial happening till the end of his days. We wish the Arya Samaj knew the date of another occcurrence graver still, one that in shaping the Dayananda that was to be, was of greater consequence, as it scarred the soul of the sage, while the shock of the rat's rude rattle had scratched merely his brain. The death of his uncle struck him dumb. His father's death he viewed as separation, separation for good, as he had found Uncle's death had ere that turned the woe, of a dearly loved one. This was a sentimental shock. The smooth flow of his fraternal love appeared for a moment to be rudely disturbed. He felt a wrench, a severely felt pang. At his uncle's death, however, his feelings had been quite different. It was not the pain of a parting, the parting of one of his dearest relatives, though affection in this case was not a whit less than in the other. The fact of Death in this case had monopolised his whole attention, his whole feeling; it had shaken his whole being. That it was the death of a relative was a secondary circumstances; Death, stern death—it was Mula's first experience of death—stood before him as a spectre. He remembered this experience, and was always haunted by it. It was a riddle, to solve which he took his vow of celebacy. Virajananda taught him for two years and a half. Yogis instructed him in the mysteries of Yoga, and he was heartily grateful to them for the favour. His tutelage in the academy of Death continued till he was formally recognised as a disciple, a *Brahmachari* who had undergone his course of discipline—for what else were the excruciating pains he suffered before his death—at Ajmere. Death alone solved the riddle that death had propounded. He was मृत्योर्ब्रह्मचारी, the disciple of Death, as the Veda styles an earnest pupil. The verse of the Veda in which this epithet appeare runs as follows :—

मृत्योर्ब्रह्मचारी यदस्मि निर्याचन् भूतात्
पुरुषं यमाय । ब्रह्मणा तपसा श्रमेणानयैनं
मेखलया सिनामि । अथर्व ६० । १३३. ३.

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I that am a student of Death, solicit of Yama (a knowledge of) the Purusha (as distinguished) from matter. That (Purush) I bind with this girdle by virtue of (my study of) the Veda, austerity and labour.

The reader will percieve that this verse contains, as in a nutshell, the substance of the whole discourse of the Kathopanishad. The mantra is, as it were, the germ of the latter treatise. The character of Nachiketa, at least, has been developed out of the stern resolve which the student is represented as making in this verse. Round this resolve the whole story of the Upanishad hangs, as round a fulcrum hangs a lever. One more proof this in support of the statement of Indian scholars of the Veda, that the whole subsidiary literature of the Vedas bases itself on the Samhita texts.

A recent writer has averred that to the woman-prophet the fact of brith, while to the man-prophet the fact of death has been, and always will be her or his revelation from heaven. The consciousness of something above matter, something that the senses are incapable of perceiving, dawns on the woman when she sees in her lap a living soul breathing and moving and feeling and stirring, as she herself breathes and moves and feels and stirs. From within her has dropped another *her*, a second she or it may be he. Is that a product of her body? The matter of the body may be, not the sentient he or she that stirs. To the woman the fact of her maternity is the most profound wonder. In the ceremony of birth, Jatakarma Sanskara, the father of the babe whispers into the ears of the new-born child देवी अग्नि

thou art the Veda. What does the formula signify but that the new birth is a new revelation, a new Veda? According to the Arya conception motherhood is the highest self-fulfilment of woman, for by it she becomes a Rishi, a medium through which wisdom divine peeps on the human intellect.

To man this means of communion with Heaven is denied. To him is open another vista of superhuman experience, viz. the vista of death. The woman passes through that vista, too, during the throes of her maternity. For man his perpetual preparedness to face and willingly embrace death when it comes, constitutes his immortality, his conquest of the Devil.

To him is given the manly part of protecting those that depend on him. While woman has enough of knocks in the interior of her home, from buffets from outside she is destined to be immune. Against these her husband's arms are to be her armour of steel. The Veda entrusts the external watch and ward of the house to the male members of the family. Even dogs may go to sleep. It is men that wake through the night and keep off thieves. The language is symbolical. The vigil that the Veda enjoins is intellectual wakefulness which in concert with physical strength and mental courage keeps the house safe from all manner of dread and danger.

The whole system of education conceived in the light of the Veda is a preparation for the discharge of, among other duties. The schools to be located at the confluence of rivers or in the gorges of mountains

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गह्वरे च गिरीणां संगमे च नदीनाम् where wild animals abound, where in the night, snakes and reptiles creep along the ground, where nature is always tumultuous. In the midsts of these dangers the Brahmachari grows up. His hard physical life forges his impregnable physical frame of steel, while spiritually his constant braving off death makes him a veritable Death's Disciple, so that when he is mature and becomes in due course, a householder, he is to guard his near and dear ones himself. He does not like the Bombay banias of today, entrust whole weal and wealth to the watch his and ward of hired Pathans whose fidelity like unto a hired house is but a precarious shelter, more precarious, as for its withdrawal not even a moment's notice is necessary. None who has not been Death's Disciple is qualified to enter the academy of life. A worthless citizen he who depends for his own safety on the vigilence and virility of others !

THE GAYA CONGRESS FROM A PICK-WICKIAN POINT OF VIEW

(S. P. Kulyar.)

Thou holy Gaya, what immense debt do I not owe thee ! Some two thousand and five hundred years ago thou gavest enlightenment to Gautama Sidhartha, known to the world as the Budha—and now in the year of grace 1922 thou gavest Nirvan to me and to my 18000 colleagues assembled in thy ancient city.

We are Men—we who represent India, we only—and none other. We are Men not brutes or birds—we do not bray—all in one tune or pitch—so that you cannot make out the braying of one from the braying of another; —we speak, each in a distinctive voice, each with a music and a meaning all his own—We had assembled, 18000 of us. For what ? They said it was to speak with one voice. I laughed at their childishness. I knew it. I told them it was a physical and psychical impossibility—they could bray in one tune ; but to speak with one voice—why, that was not given to Man by the wise Maker. My friends would not hear—they began to argue and to lament the want of a united action. They said India would go to rack and ruin if we failed to speak and act as one man. Suppose, they said, we had the direction of a government or of a military campaign in our hands, how would we fare with our divided counsel ; one section saying—go this way and another saying—go that way. With such leaders, would not the government and the army perish ?

I was adamantine—firm as a rock—my answer was simple. No argument, I said could make all men bray alike as do a certain species of the brute kingdom. If you are Men you cannot bray. You can only speak, each in a different dialect, each his own gospel. India may perish, government, civil and military, may go to the dogs, but Man must obey his nature. With his divinity, his conscience, his

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ideal, how can a man—if he be a Man indeed—how can a man give up his individuality and consent to act *en masse* as one of the gross elements of Nature, air, water or land. Water is water all over the world and one ape is as good as another, but man—one is a saint, another a devil, a third a poet, a fourth a philosopher and so on. Infinite individuality. How beautiful! It ought to be a satisfaction to all right-minded men that the final verdict of the Congress vindicated this high claim, we Indians have always put forward of being the only Men on the face of the world. All others who do happen to act in union are only *apes* in human shape. We alone are men. Englishmen may treat us as dogs. That is of no consequence. It is our own thoughts that will make or mar our lives. And we think ourselves as Gods and Divinities. Poor India, who cares for thee? Thou art only of earth, earthy or a chimera! We are divine souls.

* * * * *

They say all religions lead to the same goal. That is only a pious wish, a pious hope—not a fact. What is the goal? Nirvan for some, Resurrection for others, Rebirth for still others. Even the one Supreme Being—the Lord of all—the Absolute—the Infinite—they cannot all identify. Some say He is One, some say He is Three. To some He is Personal, to others He is Impersonal. How beautiful, how great! Out of all these perplexities one thing is certain:—that whatever other things in nature or above nature be—we are many—we are diverse—(that we can not all agree)—that we cannot all be reduced to one Individuality—Just think of all Humanity thinking alike and acting alike!

* * * * *

Love is the essence of all religions. Suppose, we begin as an experiment, to love all beings. All vices we eschew. Love only reigns in all our hearts. The murderer, the thief, the liar, the wanton all become godly people filled with a passion to love each and all. We rise of a morning and what more natural for such reborn souls as to begin the day with warm tokens of love and brotherliness. And we begin to kiss each other. We run to our neighbours and our neighbours come rushing in to us. There are 500 of them—mostly of the gentler sex. We kiss each other. Often it is a pang to tear ourselves from them, But there are so many and we proceed at a faster pace—2 or 3 to a minute. Now come the old men and the invalids from the neighbouring hospital. For a minute we pause—we are in doubt whether God created kissing for old men too—we doubt the wisdom of our new mode of life—but it was momentary—our weakness is gone—we return to our duty—though we quicken and quicken still more—and when we finish it is already ten o'clock. Then there is a scramble as to who should cook the food—all proffer themselves—all eager to save a brother's or a sister's trouble. This takes another hour of the day. The meal is ready and we sit down to it at 2 P. M. But we remember our poor neighbours and run to see if their dinner be also ready. We find they have not done with their kissing. We are only too glad to invite them to our homely fare—they come—they are rather too many for their family is large and—and—they rather somehow (which is very unaccountable to us)—eat large meals. But we do not mind—an occasional absence of these heavy disease-producing meals is a good thing. Now it is high time for us to run to our fields, for we now all labour and earn our bread with the sweat of our brow. We all go to plough the fields leaving our homes and our schools and our law courts and our shops and our manufactories deserted. The children are in high glee—they run riot—Oh, has not God created children for play? The sick, the old lying helpless, immersed in their misery they moan, they toss in their forlorn beds. Has not God intended old age for pain and suffering just to make people remember

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Him before they depart this life ? And as it is not possible for all people to be taught equally, in music, or law or medicine, or painting or architecture or in any art or science, we have abolished these—nor do we care for luxuries in food or clothing —so that we chew our grains and go to our beds on the bare ground in darkness, for there are neither oils nor candles to be had for love or money. Such is the progress we have made in our march to the new goal that within six months we are back to the point from which our fore-fathers had started some ten thousand years ago—with this one exception that in order to abolish pain—also, our fore-fathers, poor souls could not make this discovery—yes, to abolish pain we have abolished thinking—we live in pure existence--undisturbed by racking thoughts of care and anxiety. It has taken me a long time to convey to you a short and imperfect picture of the life we can lead by thinking and acting alike. But if you will shut your eyes and reflect a little you will find that a better and a complete picture of it is at the back of your sub-conscious mind. Thus it was not very long and not very difficult for the assembled 18000 to discover that with all the kissing and cooking and labouring each for the other—our new Religion of love led to no Elysian fields but to a dreadly wilderness—unromantic enough. No, No, Thinking alike and acting in concert—these betoken Death—not Life. For Beauty and Life there must be diversity—the more the merrier—And we resolved to stand by our Individuality.

* * * * *

Really how few people have the imaginative mind ! Life in India without the zeal and pungency of English Rule would be insipid—not worth living—How soothing to the heart of the uncouched millions to see the Das and Nehru and the like who seemed to despise to walk on the earth, so puffed up they had become—rotting in goal—eating the very food of mehtar. O ! British Government, Thou art mightier and juster than God Himself. Was not God unjust to give them so much wealth while so many of His creatures were starving ? Long live the Government that is more Bolshevik than Bolshevism itself ! Das and Nehru and Lala and Gandhi, indeed all the peacocks of India have been justly humbled and made equal to the once despicable crow. This is real equality and thanks for it is due to the British Raj. Who made Christianity? Pilate, not Jesus. It was Pilate who made Jesus great. Thank Pilate for the crucifixion—but for which there would have been no Resurrection--no Christianity The British Government is doing nothing less. It is making India great. It is making History—creating an Epoch—fulfilling the very purpose of the Creator —adding to the beauty of His work This is True Religion. Are we wrong if we take our cue from such a Transcendental Source ?

Our verdict is final. It is the Last word—of wisdom. Do not agree. Do not act in concert. God has given each man a new face—a separate voice. Why ? Read the meaning of that. Individuality that you are. Do not throw it away. India has rightly banished Unity once for all. Beware of those who ask you to join the majority, and thus drown yourselves and the British too, for that i the meaning of Unity.

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EDUCATION AND THE GURUKULAS

(By Shanti Devi.)

What is the teaching in the Gurukula? Is it preparing all boys to be Brahmans, or does it prepare, as is enjoined in Swami Dayanand's teaching, for all four castes? To be Brahmin, yes, that is ideal, yet how many are ready for that high calling? With little children at a very early age one can see the different castes developing in their disposition. How are the different temperaments provided for? It there a difference of training for varied activities? One cannot force nature, each individual has to grow in the place where he is. An indifferent Brahman is of less value than a true Kshatriya. One of the interesting results of the Gandhi movement is that out of it Kshatriyas are rising. They cannot follow Gandhi to his height, but they realize responsibility and take their places. Even little children of four years standing by their father and seeing Bureaucratic methods of compulsion, although their father has Brahmin instincts, will suddenly say, "they shoot Gandhi's flag. That is wrong," and later they demand for such toys as pistol and flag. For what reason? 'To shoot those who do wrong.' This is quite opposed to Gandhi's teaching which is 'only love can overcome hatred,' and that they who take to the sword shall perish by the sword. Even the two-edged sword of the tongue sometimes, kills, for if one speaks *of* truth unless one is absolutely pure one's own words burn and blister. Thus was it with Ezekial, when he spoke and he saw in his vision God purifying his mouth with coals of fire that he might be a fit messenger. Personally I do not want children to be taught to use pistols, for with knowledge comes the desire to make use of the weapons. Thus do soldiers desire it and war comes. To make swords into plough-shears and hate into love, that is the mission, for Love is the fulfilling of the Law of Life, and hate must eventually be cured by Love. The question is 'Can one teach the child this all-important thing?' Certainly in baby years an effort should be made to place only what is good before him and all teaching should be equal. I would not have killing in any shape or form shown to a child or let death be known, yet in India everything is open to the child. Life is bald, crude, ugly in its externals. Does that tend to make more poets? Do children live in a dream-world? We build all things with our mortal eyes. Does the Gandhi child at once see the firm, strong will, which holds the shattered flag still facing probable death but not meeting death because of the Love-light in his eyes, while the Kshatriya cries. "I must shoot. It is wrong. I should protect."

Why is it that the nations of the West have become so aggressive that even the Christian Church teaches war? Surely because of the lack of true Christian teaching.

Every word we utter, every thought we think, is produced in our lives and

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that of others—is sown into the universal. A nation has thus been produced that has carried Wars of the Cross for the protection of a sentimental idea, to make sacred a piece of land where a dead body was burried ; the body, not the soul.

The word of God was not kept holy which clearly said "Love ye one another for Love is the fulfilling of the Law".

"Resist not evil." Why should you waste energy on evil when your business is to be good, for goodness is all-powerful and evil disappears before it.

People say Mahatma Gandhi's way is not successful. If all joined with him at once, the thing would be done No one can put the millions of India in prison, and freedom lies inside a willing incarceration. To limit one's desires is to be happy, but most people desire as the Western desires to rule and not to be prevented ; to make wealth, not to give up wealth ; to hate and not love Fulfilment is dissatisfaction, they crave to go on even if they vomit and go back to the old lusts.

Now how does this affect our desire to teach the growing boy and girl ?

Is there no fight but the one with weapons ?

Surely it is distinctly written in Vedic Scripture, to overcome Loves and Hates and War and Peace.

How but by the powerful weapon of work, craftwork, and the delightful art of which housebuilding is spoken of as part of warrior craft, and the making of a garden, the desert may blossom as the Rose.

A story was told me of an Assistant Commissioner, in Africa who found a Way of Love, to plant a grass plot. A man cast out from his tribe and all people because of his theiving habits found refuge only in prison. The Assistant Commissioner was but a boy of twenty-one (fresh from sporting chances) but he used this man to bring little handfuls of grass and plant them blade by blade ; he watered it also continuously and the man was happy in the doing. Each boy needs training which will teach him god-like things but all do not learn from books.

The Ancient Gurukulas took the Brahman at 7 years, the Kshattriya at 9 years and the Vaisya at 12 years.

Later they separated and went on to other Gurukulas to study as Brahman or as Kshattriya : the Vaisya having studied his father's craft until he was twelve probably went home after having studied his God knowledge throught Sanskrit.

For education at a younger age there were the parents or a school four miles from each village ; a rich school fed the children, the poor one sent its children to beg of the parents.

Boys would be trained according to the boy's father's profession or trade unless the parent brought his boy to be made Brahman.

The Gurukulas probably at the present time must find boys who are only Vaishyas although of Brahman parentage, but their education is suitable only to the Brahman. At present many boys whose parents are not professed Aryas, just visit a priest

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for a day or two and receive the thread having no knowledge of the Sanskrit. Every town and village needs its Gurukulas. Then at the later stage they could specialize.

In the present age is not the study of arm a little difficult? For war is no longer that deliberate graceful thing taught in the Vedas, which is *ahinsa* compared to the late war, which teaches world-destruction. To be neutral, pacifist, as Switzerland, seems the only wise way. To compete with such wild orgies of war as Europe indulges in would be futile. To lead the world in the way of Peace would be a nobler achievement, and more suitable to the dignity of ancient India and Vedic teachigs.

Could one get on without police or soldier or lawyer?

It presupposes the pure desire for good, the poverty and chastity of the Brahman and the elimination of the greed of the Vaishya and Shudra. Yet unless one builds the thought how shall the deed ever be?

CONTEMPORARY THOUGHT REVIEWED.

THE EDUCATION OF INDIAN WOMEN.

Thus *The Hindu Message* in its issue for April 5, 1923 :—

In truth, various causes, chiefly economic, have operated n England to change the status of women in society. Even so recently as a century—or a century and a half—back, women in the west had a social status similar to that of our Indian women. It was the industrial revolution at the commencement of the Nineteenth Century that brought about their entrance into social life. The production of food by machinery in factories rendered it cheaper than woman was able to produce it at home, and so led to the almost entire disuse of cooking at home and the purchase of food at restaurants and other places of sale. The woman was able to utilise her leisure in various occupations, social and industrial, and to take her place constantly by her husband's side in various social pastimes. She has even become the rival and superseder of the male sex in many concerns of life. Moreover, the same growth of wholesale industry on a large scale has enabled Europe to dump the rest of the world with the cheap products of machine-made industry. For carrying on this Satanic work of exploiting and ruining the people and lands which have not developed machine-made industry, women have been attracted to the taking up of factory labour by the offer of high wages.—and we must not also forget that women are everywhere in the majority and also in the West, where there does not prevail a joint-family system to offer them protection without the need of following a life of self-reliant activity to gain their livelihood. Besides, as we have pointed out previously, the tendency in the West is now-a-days for women to try to avoid the trials of a married life and especially those of maternity and the trouble of rearing children and hence to detest home life. This is chiefly due to the Western system and ideals of female education and female labour. The social system which makes women hate the life of the home and the responsibilities arising from marriage and maternity is certainly, in our view, not only unsound, but unnatural. Mr. and Mrs. Whetham, in their joint work on "The family and the nation" say well.—

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"In considering the physiology and psychology of the race, it seems clear that the stock of human life, our most valuable national asset, must, as in every sound economic system, be divided into two parts representing capital and income. Men represent the income, to be used and spent freely by each succeeding generation as need arises. Women must by considered as capital to be spent sparingly in the present, to be husbanded carefully for the future." Women are, thus the conservers of the safety and strength, of the human race and of the societies now existing on the globe. Hence, we should hold in high esteem those skilled and essential womanly duties on the proper performance of which the order, health cleanliness and comfort of the home depends. The same authors say :—"It cannot be doubted that the quiet home life necessary for the right birth and management of a large family is incompatible with many external activities, and with the gratification of a desire to seek an apparently larger sphere of immediate work and influence in social industrial, and political life." Hence for both married and unmarried women in the West, the education now given, while it fits them to attain a position of industrial independence and to gain the publicity and fame arising from the pursuit of the wider interests, national and imperial, of active public life, also makes them unfit for the successful performance of true womenly duties and unwilling to undertake "the necessary and wholesome restrictions and responsibilities of normal marriage and motherhood." The Whetams also point out that "in towns and other areas where many women are employed in manual labour, such as places where textile industries are carried on. *the birth-rate is abnormally low*, "—that *direct co-relation can be traced between freedom of women from industrial ations and the number of children produce*, "—That "the absence of the mother from the home is to be deplored. Employment that takes her away should be discouraged by every means in our power." it is thus necessary that the home life of Indian women should be preserved, and that no changes should be encouraged simply because they have been adopted in the West. We must never forget that the force of emotion is the strong point in the feminine nature, and that it is the capacity for giving affectionate and self-sacrificing service flowing from that source that makes the proper sphere of female influence. The rough strength of man and his love of triumph in an atmosphere of conflict makes him fight like a loin in various external activities. Hence, when he comes home, he eagerly hankers after the peace and comfort which womans's patient care and loving tenderness, provides for him there. In the home, she exercises her freedom and authority in the fullest extent ; in the home her natural quickness to receive impressions and her acute intelligence can have full scope in the pursuit of various avocations sometimes profitable or involving only the mechanical drudgery of routine, but often requiring circumspection and knowledge of domestic economy and occasionally also the exercise of cultivated aesthetic tastes and accomplishments of diverse kinds. It would be sheer folly to unsex her by removing her from the sphere where she finds full scope for her varied excellences of nature and training and where she can enjoy every legitimate desire for freedom without coming into contact with the license or even the ferocity which characterises the scenes where men have their lots cast and achieve their legitimate triumphs in an atmosphere of strenuous rivalry and contention. By her introduction into the arena of strife, whether it be the forum, the senate, the market place, or the platform, she can only learn how to pervert her charming natural instincts of soft civility and dignified modesty of behaviour, and become an inferior and unattractive type of the masculine nature which she will learn to imitate, and thereby the home will cease to be what it is,—the haven of peace for both man and woman that it is now.

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We shall only state what are—and what should be—the general lines on which we must determine the system that we have to adopt and carry out in all its details, if we want to prevent the further degeneracy of our Indian womanhood. In the *first* place, women's education must be confined to the Vernaculars. There is an idea abroad—and it prevails chiefly among Europeans—that the very fact that there are so many vernaculars prevailing in the land gives our society the stamp of a semi-civilised culture. Nothing can be more absurd. Our Vernaculars are not to be regarded as rude and uncultivated specimens of what are known as *patoins*, like the Irish, Boer, or Welsh which are purely spoken dialects and have no classical or literary models which are worth preserving for ever among the famous treasures of our race. As the days pass, we see how their inherent powers of development and expression are being brought out in full and that all the knowledge of the modern world can be communicated through them in elegent and expressive language and in a style which will be understood by all, whether highly cultured or not, and understood, too, in a manner which will appeal to human hearts, and without producing the sense and impression of being a strange jargon imported from abroad and forced down unwilling throats and on unwilling ears by the fiat of an authority which they cannot set aside or control. In the *second* place, the education must be religious, with a curriculum in which the Sanskrit sources of our religion must play a large and decisive part. We must have again in our households women of the classical type—like the Maitreyis, Sakuntalas, and Damayantis of old, like the Ranis Ahalya Bai and Bhavanis of the mediaeval age—ruling there with influence and dignity as the equals and even the superiors of men in all that contributes to happiness and ruling, too, by their sweetnes, tenderness, and powers of loving persuasion and spiritual purity. We do not want in India women of the type so much admired in the West who traverse half a dozen continents in half as many months, who shriek about all sorts of topics ranging from marriage to mysticism, from heaven to hell and from pottery to politics on a thousand platforms, and who fight shoulder to shoulder with men in every arena of life, business, and strife. We do not want also the educated "blue-stocking" and the "sweet girl graduates" trained in Colleges of the type which have converted our men into the disgusting types of denationalisation which abound everywhere at the present day and which have become a byword among all true Hindus who can still appreciate their rich inheritance of character, culture and civilisation. In the *third* place, our women must be trained in all the kinds of knowledge needed to enable them not only to pass a portion of their time in useful domestic occupation and industrd but also to keep the homes healthy and comely and train children and rear them properly, and so they must be taught the elements of sanitary science and sexual physiology, cookery, sewing and knitting, needlework and embroidery, and lastly, drawing and painting. In short, our view is that the education of Indian women must be such as to let her continue what she has always been,—the custodian of our ancient religion and timehonoured customs and *acharas*, and the determined opponent of all revolutionary modes of conduct which will only lead to social corruption and decay. It is better that our women have no education than have an education which will lead to the westernisation of our society and civilisation.. Swami Vivekananda has well said:—"India will never be Europe until she dies." To educate Hindu women on Western principles of social equality with men or of their so-called social emancipation without any of the restrictions which, as some people erroneously think, would hinder their full freedom of development but which really help to preserve their modesty and purity and charm, would simply amount to the practical destruction of all our ancient national

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ideals, to the hybridisation of all Indian races, and ultimately to the death of the Sanatana Dharma and the disappearance of all its spiritual methods and aims from the face of the globe.

SHORTHAND IN ANCIENT INDIA.

Rao Sahib R. Krishna Rao Bhonsle M. R. S; writes to the *Nation* :—

The third and last Madura Tamil Sangam (Academy—about A. D. 100) consisted of forty nine syndics, the revered Pro-President having been Nakkirar—a poet critic. The syndics sat in judgment over the literary productions of the poet who submitted them to Academy for its impramatur. Though the Pro. President was thoroughly independent in his opinion of men and books, yet he and his colleagues who were both to recognise merit, refused recognition adopting a dodge; when an original poem was presented before the Academy for approval they produced a copy of the same poem—to the utter surprise of the poet who had composed it—and said that the poem was not original, as they already had it in their library! How was the trick played by them? There were reporters to Sangam; they had their seats behind the syndic members on a lower level and were hidden from the view of the spectators. These trained reporters took down the stanzas *verbatim-et-literatim* as they were recited; they transcribed them into longhand and put them in proper order and handed them to the syndics. The latter showed this plagiarised copy of the poem and dismissed the learned poet who had come there with his original for imprimatur, and also dubbed him a plagiarist in addition! The unfortunate poet was taken and many were the victims to this fraud. This went on until the Poet and Saint Idaikadar went to the Sangam accompanied by the immortal Weaver-Poet Thiruvailuver (author of Kural) and his sister the great Poetess Auvai. Idaikadar who had suspected the trick of the academicians, composed a Tamil poem ("Oosi-murri") the stanzas of which contained onomatopoeic words—words which represented the cries of birds and beasts. He recited the poem in the presence of the syndics of the Sangam. The sharp pointed stylus of the reporters could not take down the strange stanzas of the novel poem. Thus Idaikadar managed to frustrate their attempt and put down the haughty and arrant academicians.

It must be admitted that it should have been physically impossible for the reporters of the Sangam to take down *ipsissima verba*—without the aid of Shorthand—all the stanzas repeated by a number of poets for a length of time. When vernancular Shorthand (a subject in the scheme of the Madras Government Technical Examination) not only in Tamil, but also in Telugu, Malayalam and Kanarese is a reality now, it must have been possible in days gone by. Nothing is new under the Sun. What the kind of "Shorthand" was of the Sangam reporters, I am unable to say, but there was a Tamil equivalent for "Phonographer." I remember Pro. M. S. Parnalingam Pillai of the S.P.G. College, Trichinopoly while discoursing on "Oosi-murri" before the present Madura Tamil Sangam, read a few stanzas from it and showed how Idaikadar succeeded in his attempt to outwit the members of the old Sangam who were guilty of literary thefts. This poem is quoted in the commentary to "Karikai" a great work on Tamil Prosody and also in the commentary to Tholkappiam by Nacchimarkiniyar the greatest of commentators. Through the courtesy of Pandit C. R. Namasivaya Mudaliar, Lecturer, Queen Mary's College, Madras, I have been able to read this rare poem (in manuscript in his possession) containing 54 stanzas, It is interesting to note that the Tamil equivalent for the word phonographer as given in the commentary to the poem by Arrai. Payilan, is "oliyeluthalan" (oli—sound; yelutha—letter; alan—writer) The poem was namde

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"Oosi—murri" (oosi—stylus; murri—breaking), because the oliyeluthan's stylus (oosi) failed in the performance.

INDIGENOUS DRUGS.

A Plea for Research.

In *the Indian Medical Record* appears a highly interesting thesis on Indigenous Drugs, written by Major Chopra I. M. S., and Dr. B. N. Ghoshe, and read at a meeting of the Medical Section of the Asiatic Society of Bengal. We cull the following extracts from it for the benefit of the readers of the *Vedic Magazine* :—

Research on indigenous drugs should be undertaken with three main objects in view :—

(1) To make India self-supporting, by enabling her to utilize the drugs produced in the country, and by manufacturing them into a suitable form for administration.

(2). To discover remedies from the claims of Ayurvedic, Tibbi and other sources so as to be employed by the exponents of the Western medicine.

(3) To discover the means of effecting economy so that these remedies can come within the means of the great masses in India.

The first proposition is likely to lead to great results because a large number of drugs which grow in this country are known both to the Eastern and Western medicine and the properties and action in many cases are not unknown. The research here might with advantage be diverted into two main channels. Firstly, there are many drugs of established therapeutic value which are in use in the pharmacopœias of different countries. The majority of these grow wild in great abundance in many parts of India and a certain number are even cultivated. Some of these are collected and exported though an infinitesimal fraction of the quantity produced, to foreign countries, and come back to us in the form of standardised pharmaceutical preparations and active principles in pure condition, probably at a price a hundredfold of the original crude produc. A host of others grow mature and eventually die without being put to any use whatsoever. There are numerous examples but a few will suffice to illustrate the possibilities of their development.

Scope for Research.

(ii) Secondly, a large number of plants grow in India which though not exactly the same, have similar properties and actions resembling the imported and often expensive remedies, and would form excellent substitutes. That such drugs exist is well known, but since no effort has been made to work out their medicinal properties on scientific lines, or to confirm the work already done, there is a great deal of uncertainty about their action. Unless this is worked out it can hardly be expected that they will be taken into use by the profession, in place of more certain and tried remedies. We will give a few examples of these drugs to emphasize our statement. Artemasia maritima " Kirmani or Kirmala " grows abundantly in the high altitudes of Himalayas. A powder made from the dried flowers is an excellent substitute for the expensive Santonin and has been tried lastly in Madras with success. The corn of 'Colchicum Luteum' (Suranjan) from Kashmir closely resembles the official C. Autumnale in composition. The roots of 'Gentian Kurroo' (Kuzki) of which several species grow in the Himalayas contain the same principles, gentianic acid and pectin as the imported European root and might with advantage be employed. 'Claviceps purpurea' grow on the crust of wheat and has properties resembling ergot. 'Coptis Teeta' (tita) from Assam contains the Alkaloids berberine and is a bitter tonic resembling calumba in its

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properties and 'picrasma quasssiodeis' (bharangi) from Malabar, both contain a bitter principle similar to quassia. 'Hemidesinus indicus' or the Indian Sarasaparilla (anantamul) from Northern India and Deccan has all the medicinal values of this latter drug. The seeds of 'Ipomoea hedracea' (kala dana) and I turpethum dhud or tarbup contain the resinous principles Jalapin and convolvulin and are as active as the official ipomaea purga, the ordinary jalap. This plant is not only found wild everywhere, but is also cultivated in some parts of India, 'Menthaarvensis' (Pudinah) and M. Sylvestris from the temperate Himalayan region yield an essential oil of good quality similar to peppermint oil imported in large quantities from China and Japan. Several species of blumea especially B. balsamifera and B. densflora which are plentiful in the Himalayas and are also found all over the peninsula yield a stearoptin identical to camphor imported from Japan. Several medicinally active species of strophanthus are indigenous to tropical India.

'Naregamia' 'alata' (tinpni or plitivel) growing in the western and southern regions of India is said to have the properties of ipecacuanha, 'withauia coagulans' (ashvaganda or punir) from the Punjab and Sindh has the power of coagulating milk similar to the ferment rennet. 'Carica papaya' (pepiya is a common object in Indian gardens and yields a valuabe ferment papain like tryptin in action. The leaves contain curpaine an alkaloid having digtalis like action. 'Mylabris chico-' (teleni fly) abounds in certain parts of Northern India and Kashmir, and has as good blistering properties as the Spanish fly and at less than a third of the price.

The only way in which drugs can be cheapened and brought within the means of masses is to utilise the action of the local products and substitute them for the more expensive drugs of Western medicine. In our opinion this can be done by encouraging the production, collection and manufacture of indigenous drugs, and their pharmaceuticial preparations in a systematic manner by (a) producing locally (b) substituting equally potent drugs for the imported drugs. We have already referred to both classes of these remedies and the possibilities of their development. Their active principles can be isolated and standardised preparations like tinctures, extracts, powder, etc. can be made without difficulty by the help of a properly equipped laboratory and inexpensive apparatus. If this can be done we will not only save the sea-born freight but there will be an enormous reduction in the cost of manufacture, owing to cheapness of labour. Tea dust from India and Ceylon is at present exported to South America at a nominal price and comes back to us as caffeine. Similarly nux-vomica, belladonna, datura, stramonium, castor oil seed and oil are all taken thousands of miles away for manufacturing refined products. This is not at present done in India. There is no reason against it provided research on the drugs is properly organised and botanists, pharmacologists and clinicians co-operate with each other. The medical store depots at the instance of the Indigenous Drugs Committee made pharmaceutical preparations of the well-known crude offical remedies which are indigenous to this country and issued them for trials to the dispensaries and hospitals with encouraging results. Some of the local firms in Calcutta have also taken up the manufacture of tinctures and extracts from some Ayurvedic and Tibbi remedies, but as these have not been properly investigated as regards their pharmacological actions, their use is limited amongst the profession. The whole of this subject should be looked at from the scientific as well as business point of view.

THE FALL OF INDIAN MUSIC.

Indian Music is to-day fallen on evil days. Why? These are the

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causes found by M. S. Ramaswamy Aiyar and stated in a contribution to the *Hindustan Review* :—

9. What is the cause of the downfall, of Indian music? It is threefold, viz.,

1. the Jainic Puritanism, in ancient times,
2. the Islamic Puritanism, in mediæval times,

and 3. the Bureaucratic Sterility, in modern times.

The first two causes were short-lived; and when they were removed, music resumed its usual course, though not with its pristine glory. But when the modern times gave us, as though permanently, a most unnatural system of education, calculated to manufacture westernised and overfed aristocracy on the one hand and hybrid and underfed middle class on the other, chill penury was made to stare in the face of famished masses. In the case of most of the landed aristocracy, false ideals and tastes led—rather misled—them to have recourse to French palaces with American fittings, gorgeous gramophones or mechanical pianofortes, all under the presidency of Colonial ladies, The whole of their conversation now generally runs upon "high life with pictures, Shakespeare and the musical glasses." Never does it occur to them the Roman music, as such, did not show its head up, because the luxury-loving Romans were easily satisfied with the music of the Greek slaves. Mommsen, for instance, observes: "Music passed over from Hellas to Rome, only to enhance the decoration of luxury." Gibbon is more precise when he writes: "The libraries were secluded, like dreary sepulchres, from the light of day; but the harmony of vocal and instrumental music was incessantly repeated in the palaces of Rome, where the sound was preferred to the sense and care of the body to that of the mind."

The fatal taste for everything western has infected the hybrid, underfed middle class too. Dr. Ananda K. Coomaraswamy graphically described the position thus: "Speak to the ordinary graduate of an Indian University of the ideals of the Mahabharata—he will hasten to display his knowledge of Shakespeare; talk to him of religious philosophy—you find that he is an atheist of the crude type common in Europe a generation ago; talk to him of Indian music—he will produce a gramophone or a harmonium and inflict upon you one or both; talk to him of Indian dress or jewellery—he will tell you that they are uncivilised and barbaric; talk to him of Indian art—it is news to him that such a thing exists; ask him to translate for you a letter written in his own mother-tongue—he does not know it. He is indeed a stranger in his own land and (what is worse!) feels proud to be hide-bound in that impervious skin of self-satisfaction which enabled that most pompous and self-important philistine Lord Macaulay, to believe that a single shelf of a good European Library was worth all the literature of India, Arabia and Persia,"—an ill-conceived judgment happily reversed to-day by the appellate Court of Fact. The remarks of the Doctor on Music are—I emphatically assert—of universal application throughout India.

Our present mania for the European gramophones, pianos and harmoniums, even Europeans, not to speak of our kith and kin, deeply lament. Mr. Clements of the Bombay Civil Service, who has made a special study of Indian Music, entertains no clemency whatsoever for piano or harmoniums but positively hates them and observes: "Whoever advocates the use of tempered instruments is quite unaware of their utter inadequacy to give any idea of *Indian* intonation."

Another careful European student of Indian music, Mr. Fox Strangways, was struck with the strange ways wherein Indians admired and adopted the west instruments and indignantly remarked "If the Rulers of Native States realised what a death-blow they were dealing at

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their own art by supporting or even allowing a brassband; if the clerk in a Government Office, understood the indignity he was putting on a song by buying the gramophone which grinds it out to him after his day's labour; if the Muhammadan singer knew that the harmonium with which he accompanies was ruining his chief asset, his musical air; if the girl who learns the pianoforte could see that all the progress she made was a sure step towards her own denationalisation;—they would pause before they laid such sacrilegious hands on Saraswathi."

THE REMEDY.

And the remedy? The same writer continues:—

Be the causes of the downfall of our music what they may—can we now resuscitate it? That is the question we are now vitally concerned with. Everywhere we see unmistakable signs of awakening in our country. We are on the threshold of a new era. The Indian Politician is abroad. He has found out that the Goddess of Music has not been clipped of her wings but only hurled into a deep pit which her three great oppressors viz. grinding poverty, godless education, and appalling ignorance revengefully guard and prevent her escape. He has determined to drive those oppressors and see the goddess once again emerge out with her wide-spread wings and shine in all her radiant glory. But, be it noted, that nations are made more by artists and poets than by politicians and that, if the former contribute to sustenance, strength and growth of a nation, the latter take upon themselves the duty of warding off the weeds that would otherwise tend to stunt its growth. "To many persons it may seem incredible that the consistence of Japan's statesmanship and strategy, the farreach of her military plans, the splendid qualities of her soldiers and sailors, the steadiness of nerve, the accuracy of aim, the coolness of advance, the deadliness of attack, the self-immolation of regiments at the word of command—are not unconnected with the fact that she alone among living nations has a truly national art, that her senses are refined and her taste fastidious and that even her poor men love beauty and seee their pleasure amongst flowers. This is a hard saying, but the truth is even so."

Leaving then to the politicians the hard task of warding off the weeds of godless education and grinding poverty, not unaccompanied by appalling ignorance the Indian Artists must feel it a sacred duty that they should, at this juncture, come out with Books on Music, knit the theory and practice thereof together and see that the finest of the fine arts once again rises to the pinnacle of her glory. Do you entertain any doubt regarding the efficacy of timely-written books? You will do well to remember that Rousseau's *Social Contract* produced a political revolution in France; Burke's *Reflections on the French Revolution*; an economical revolution in England; and Krishna's *Bhagavad Gita*, a spiritual revolution in India. Hence a timely-written Treatise on Indian Music will, I dare say, produce a Musical Revolution in our country. The time is now ripe. As I said, the Indian politician is abroad, and he wil ere long drive out all the obstacles to the free growth of our music. Meanwhile the Indian artists, I repeat once again, should come out with Books on Music. Are such artists wanting in our country? Surely not. Only they, like Haridas Swami of Brindavan, require a little goading, in connection wherewith there hangs a tale.

A SAYING OF AMENEMAPT

The Indian Messenger takes from *the Inquirer* the following quotation from Amenemapt, the wise man of Egypt:—

"Leave the wicked man to the hand of God, for it may be God's will to show him further mercy,

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Pay good heed to God Almighty; better are six feet of ground which God hath given thee than 5,000 feet obtained by fraud.

Say not that evil is not permitted, whilst thou thyself art stirring up strife.

If evil appertained to God, he would stamp it with the seal of his blessing.

Though the tongue of a man steers the boat, it is God who is the captain thereof.

Truth is the porter of God.

Though a man prepares the straw for building his house, God is the architect. It is he who throws down and builds up.

Lie not in bed whilst the dawn is breaking; the dawn and break of day, to what can they be compared (for beauty) ? The man who knows not the dawn, to what can he be compared ?"

THE ARYAN INVASION A POLITICAL MYTH.

Foreign historians of India, and in their imitation, their Indian pupils as well, whose knowledge of history is derived from their credulous belief in the unerring accuracy of the European savant's research, have till now been endeavouring to make out that the Indian inhabitants of India have been foriegners here in some very distant past. Aryans, they say, came from the North-West, as later came Turks and Afgans. Very whimsical arguments and evidences are adduced to prove this, to them, a well-established fact of history. The following, therefore, appearing in a leaderette in *The Indian Social Reformer* for April 28, will be read with interest by those who have never accepted the statements of the so-called savants of Europe at their face value :—

"The Aryan invasion" theory which has hypnotised even some of our shrewdest thinkers and which more than any other is responsible for perverted and debilitating views of Indian history, is only now beginning to be seriously questioned. Few Indians have ventured to doubt the theory though it is one without any support in and indeed, totally opposed to Indian tradition. Some daring spirits here and there have hinted that the theory could not be true, but these were regarded as reactionaries who were inspired by a perverse patriotism to go against what was considered to be an established fact of history. An English scholar, Mr. F, E. Pargiter, a retired member of the Indian Civil Service and a late judge of Calcutta High Court, has recently entered the list boldly claiming for Indian tradition a higher authority than for the conclusion of European Orientalists. Mr. Pargiter has anaylised the evidence adduced in favour of the "Aryans' invasion" from the North west, with his trained judicial mind and his conclusion is that all the evidence points to an emigration from India and not an immigration into India through the North-Western passes. Mr. Pargiter writes :—

Indian tradition knows nothing of any Aila or Aryan invasion of India from Afghanistan, nor of any gradual advance from thence eastwards. On the other hand it distinctly asserts there was an Aila outflow of the Druhyus through the North-West into the countries beyond, where they founded various kingdoms and so introduced their own Indian religion among those nations.

This theory explains every fact which the "Aryan invasion" theory was invented to explain, and it has the great recommendation in its favour, that it is entirely consonant with Indian tradition. In Lessing's noble play "Nathan the Wise" the importance to a people of their own tradition is very tersely indicated. Saladin asks Nathan how a man of his calibre can be content to follow the faith of his forefathers unmindful of the lessons of history. Nathan rejoins by asking : "What is history ? History too must be taken

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...oon trust—is it not? Why should he ...fathan) assume that his forefathers ...lliberately handed down false history to ...ceive their descendants? What are the ...cts which the "Aryan invasion" theory ...as intended to explain? There is only ...ne, namely, the similarities between ...nskrit and Greek and Lattin. Max ...uller's generalisations from language ... race were proved even in his own life-...me to be untenable. Many races speak ...nguages which their forefathers did not ...peak. In the competition between langu-...ges, the one which as Mr. Phiroze Sethna ...ealistically phrased it last week in the ...ombay Municipal Corporation, has the ...ongest mileage and the largest rolling-...tock, gets the better of its competitors. ...or proof of this we need not go beyond ...ndia. Against this single fact there are ...everal others which only an emigration ...utward from India can satisfactorily ex-...plain.

Another point of national interest ...ns reference to our Parsi countrymen. ...The current theory, based upon that of an ...Aryan invasion from the north-west, is ...hat the ancestors of the Parsis and the ...Brahmins lived together in Iran for some ...enturies and then quarelled over certain ...ocial questions and that the ancestors of ...the Hindus moved southward and settled ...down in India. The implicit acceptance ...which this theory enjoyed was shaken by ...the discovery in 1907 of an inscription in ...Asia Minor in which the names of the ...Vedic deities, Mitra, Varuna, Indra, and ...Nasatya occur. The inscription records a ...treaty between a Hittite king and a king ...of the Mitanni found at Bogkeni. The ...date of the treaty has been fixed reliable ...about 1,400 B. C. Who were these Mit-...anni who worshipped Indra, Mitra and ...Varuna, and how and when and why did ...they go to Asia Minor? European scho-...ars have been rather hard put to reconcile ...the presence of Vedic worshippers in Asia ...Minor in 1400 B. C. with their theories of ...the Aryan invasion of India and the com-...position of the Vedas. Mr. Pargiter ...shows that the only satisfactory explana-tion of this is afforded by the Indian tradition of the outspread of the Druhyus —a branch of the Ailas—beyond the north-west of India in about 1600 B. C. He goes on to suggest that the Iranians themselves may have been an offshoot from India for, he remarks, the outspread from India can not only account for the existence of God with Indian names but may also have led to the genesis of the Iranians. One of the first Indian scholars to throw doubt on the accepted theory of an "Aryrn invasion" was Professor P. T. Sirinivasa Iyenger, now of St. Joseph's College, Trichinopoly. His bright little book on "Life in India in the Age of the Mantras" opened a new era in Indian scholarship. After a long interval, he has produced a "History of India" which, especially for the early Hindu period is better than any other book of similar scope and size that we have come across. Mr. Iyengar adopts Mr. Pargiter's conclusions and suggests that the fire-cult taken to Bahlika (Bactaria) by Indian emigrants was, in later time, modified by the reformer, Zarathustra. "This Aria cult" he writes, "flourished in Persia for 3,000 years and was then brought by the Parsis to India, which gladly gave refuge to its ancient step-child." We have never been able to believe in the legend that the Parsis Pilgrim Fathers did not know where they were going when they launched their Mayflower at the time of the Mohammadan invasion of Persia.

PARDA IN ISLAM

Prof. A. M. Maulvi, in a contribution of his to a recent issue of *The Indian Social Reformer*, has the following remarks as regards *parda*, as sanctioned in Islam :—

"Tell Muslim women: cast not indiscreet glances on the opposite sex, preserve chastity, cast a veil on your breast and expose not your ornaments to non-Muslims *i. e.*, persons other than your husbands, fathers, brothers etc."

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The last verse is the nucleus of purdah system in Islam which I wish to discuss at length later on. One can easily see that non-exposure of one's ornaments to strangers is not an end in itself but only a means towards an end, which is chastity. There is no need of observing the purdah system if it cannot give a sufficient guarantee for chastity : on the other hand, if chastity could be enforced by moral education or any other means without having recourse to the system of seclusion, nothing would be more absurd than shunning such measures on the ground that they interfere with the purdah.

The Muslims of the past could boast of innumerable women scholars of Nazhun's type who shed an ineffaceable lustre on the land of her birth by distinguishing herself in history and literature ; and Zeinab and Hamda the daughter of a bookseller who were both excellent poetesses and thoroughly versed in all branches of science and literature. It is said that the love of learning brought these sisters into the company of scholars with whom they mixed on perfect terms of equality with great composure and dignity, and nobody could accuse them of forgetting the rules of their sex.

Among the Arabs women were and are still free. Among the republican Muslims the women moved freely in public, attended to the sermons of the Caliphs and the lectures delivered by Ali, Ibn Abbas and others. In Turkey women do put on light comfortable veils unlike the suffocating veils used by Indian Muslim women, and they move about with perfect freedom and are not immured for ever. The system of perfect seclusion in vogue among the Indian Mahomedans is not the outcome of the precepts of Islam which is one of the most democratic creeds existing in the world, but one of the evil consequences of the misrule of some of the voluptuous Moghul kings who were never ashamed to multiply their harem by marrying any girl who was reported to be unusually handsome. Even a popular ruler like Akbar was not free from this vice. Having hundreds of wives and being naturally jealous of them, these rulers never trusted their wives, kept them always under lock and key, guarded them with greater care than their treasures and thus set a bad example to their coreligionists who were mostly fresh converts and were bound to imitate their rulers and look upon them as perfect models of Islam.

POLYGAMY AS SPOKEN OF IN THE KORAN

As regard polygamy, the learned professor writes as follows :—

Again, with regard to polygamy the non-Muslims are of opinion that Islam has degraded woman and has deprived her of her legitimate place and function in social life by inculcating polygamy. It is a mistake to suppose that polygamy took its birth in Islam and that all the Muslims are polygamists. It existed much before Islam, and the pre-Islamic Arabs, the Chinese and the Persians were all polygamous to a startling extent. There were many Arab chiefs who had more than fifty-five wives. As Islam was meant to be a religion not for a few chosen creatures but for all classes of people of all times, it tolerated the system by limiting the number of wives to four with restrictions which are a sufficient check in the case of an ordinary man. The only verse in this connection found in the Koran is as follows :—

" Marry such women as seem good to you, two, three, or four ; but if you fear you will not do justice between them then only one." At the end of the same chapter " on woman," full light is thrown on this passage by another verse which runs as follows:—

" And you can never do justice between women." It is quite evident that the Koran is not in favour of marriage with more than one wife. Undue advantage seems to have been taken of these verses by some of the licentious men in our com-

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munity who have supplied the non-Muslim with materials to scandalise Islam. It is a fact that our Holy Prophet himself married more than one wife but history explains that his motive in marrying more than one wife was not to satisfy his lust but to connect himself with some of the influential tribes of Arabia who were often at war with one another and whose family feuds almost came to an end by such marriages. Besides the just and the extraordinarily fair and equal treatment he gave to each of his wives alike and the remarkable way in which he divided his affection between them with almost mathematical exactness, it is not given to every ordinary man to imitate. Our Koran justly says "It is not within your power to do justice between women." It requires no extraordinary talent to understand the true position of woman in Islam provided one bears in mind that "Islam should always be traced in books and the true Muslims in graves."

WAS BUDDHA AN ATHEIST ?

We have always held that Buddha was never expressly an atheist. In his own writings there are found evidences of his having subscribed to some of the very important tenets of the Vedic faith, though for some reason or other it did not suit him to emphasise those tenets. To him morality appeared to be more essential than this philosophic doctrine or that. Dr. B. Barun, in a lecture of his, delivers himself in the same strain.

Buddhism in its Philosophical or metaphysical aspect is a *vibhajya vada*, or doctrine of analytical method. The characteristic expression of this critical attitude is *Ehi Pasya* i. e., 'Come and see.' The position of the Buddha seen in this light could not but be that of an *akkhyatara* the expounder and that of a *marga-desaka*, or one who points out the way. This attitude of the Buddha has been well-expressed in the course of his last address to Ananda, exhorting him to be zealous in his own behalf, to devote himself to his own good, to be earnest, to be arduous, to be intent on his own good, to be his own light and own refuge, and lastly to depend on none but himself. And why ? The reply is—for the *dharmas* which he presented after having realised them through a higher illumination were very deep, difficult to see, hard to understand, sifting all doubts and set-beliefs, excellent, lying beyond the ken of mere logic, subtle, to be inwardly felt by the wise by their own exertion. The *Dharmas* or truths referred to, have no time relations, relating as they do to the method or thought-order, that is essentially subjective or logical device of interpretation. Strictly speaking, in Buddha's teaching there are no truths in the sense of affirmations or judgments with regard to the relations as commonly noticed among all happenings, material or mental. Such truths, whenever they occur, are introduced by way of illustrations of the thought-order, and the main cause of divergence of opinion about Buddha's attitude towards reality among the different Buddhist Schools of thought, pre-Asokam and post-Asokam is that each School was inclined either to over-emphasise the importance of these illustrative truths or to minimise the same. As an actual illustration of what is meant by a *Vibhajya vadin*, we may recount here the occasion when asked by a contemporary wandering teacher whether he held that the householder was superior to the recluse or he maintained the opposite position, the Buddha simply said thas he was a *Vibhajya vadin*, whereby he distinctly meant that a general statement either way could not rightly be made, for there were cases where a householder was an ethical or intellectual superior to a recluse and cases where the recluse had the advantage over the householder. So every case must be judged

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by its own merit; although it was easier for a person freed from worldly fetters to pursue the ideal. On accepting such a logical position he could not surely define a householder or a recluse with reference to the externals but simply with reference to certain essential, moral, and spiritual qualities such as *Sama*, *Uparati* and *Titiksha*, which any person, man or woman appearing in any garb, could cultivate. Similarly when he was asked to pronounce his judgments on the views as to such ultimate questions as whether the world as a whole was eternal or non-eternal' partly eternal or partly not, finite, infinite, both or neither, he had to give the same reply. On all these questions, his attitude was of non-committal. To be consistent with his own position as a *Vibhajya vadin*, he could not well have stated his position in terms 'Yes' or 'NO'. Apparently he did not like to be busy with these questions but if he confessed his inability for he admitted the possibility of these questions and his position would have been identical with that of the great sceptic Sanjaya, who has been scoffed at as a cowardly eel-wriggler, having nothing positive to assert. Thus to be true to his own standpoint, as well as to be in a position to express a definite opinion, he had no other alternative but to formulate the questions differently *e. g.*, not whether God or soul exists but how it is that men come to conceive the idea of God and soul.

Another incidental question involved in the position of a *Vibhajya vadin*, is—what would be his attitude towards the advocacy of particular views—"That this is the only truth and everything else is false or foolish"—is an attitude of mind which is to be characterised as dogmatism, narrowness of sophistry, that fetters a man to a set-opinion and makes him blind to other positions, the possibility and cogency of which he can not even conceive of. The philosophers or sophists clinging to particular points of view, have been compared to a group of blind men forming an idea of an elephant by a particular part of the animal felt by their hands, some characterising it like a pillar, some like a winnow, some like other objects. Much of our worldly accriminations, misunderstandings, quarrels and disputes, is simply due to a blind natural adherence of a set opinion for its own sake and our utter inability or disinclination to put ourselves into others' point of view and judge all points of views from a *Lokottara* or transcendental standpoint, which admits of no personal, local temporal or practical consideration. This critical and disinterested outlook has found a very excellent practical expression in the following pronouncement. "If O Bhikkus, others speak in dispraise of me, or of you, or of our system, you should not on that account feel insulted, bear malice or suffer heart-burning or cherish ill-will. If you do so, that will stand in your own way, in that you will fail to understand whether their remarks are well said or ill said. Similarly if others speak in praise of me or you, or of our system, you should not on that account be filled with joy, unduly elated and jubilant. If you do so, that too, will stand in your way, in that you will fail to discriminate whether what others say is well said or ill said. In either case, your concern should be to judge their words properly false as false, truth as truth, and point out saying "for this reason or that, it is untrue, not a fact, it is not so, not amongst us, for this reason or that it is true, a fact, it is so amongst us."

THE PURANAS.

The following are a few exerpts from a paper contributed by V. Venkatachalla Iyer, Esq., B. A., B.L., to the *Quarterly Journal of the Mythic Society*, Bangalore. The conclusions that the writer has arrived at are a

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result of his long study and research in Pauranic Literature. The reader will be surprised to find that in his estimate of the Puranas he generally agrees with the scholars of the Arya Samaj.

Some of the major Puranas appear to have been re-written with the set purpose of promoting ignorance and superstition: of enslaving the minds of the people: of preventing them from thinking for themselves: and of giving currency to a religion, which, while pretending in theory to contain within itself the principles of emancipation, is calculated in practice to sink one deeper and deeper into the quagmire.

Fetish worship of every sort is advocated with energy and earnestness.

An elaborate programme of debasing rites, one at least for each day of the year, has been worked out.

It is a mixture of light and darkness, of dirt and deity.

The idea of godhead is such as is embodied in an anthropomorphism of a gross character.

The gods are many and varied, but they have one common characteristic of being morally depraved. Each god has his cult which is diligently inculcated.

The parables constructed to point the moral for instruction are often of a character calculated to make a strong appeal to criminal impulses and instincts. They are at times of a revolting nature, while the levity of the mental equipment of the authors is laid bare in its true colours. Criminal ideas, as passing fancies, may not always provoke criminal acts. But, when treated in a realistic fashion and worked into a theme, they are capable of stiffening the criminal impulses of some sections of mankind. It is like the danger that has been found associated with cinema films of a certain class which the administrations of some countries have found it necessary to proscribe.

A Brahmin youth violates his newly widowed mother and that at a time when she is in an untouchable condition. His sin is washed away by bathing in a certain stream.

A libertine dressed in dandy fashion wends his way to a harlot's house. On the road, the Pansupari held loosely in his hand drops down into a gutter. The man cries out कृष्णार्पणमस्तु. For the merit of this pious wish he obtains the royalty and throne of India.

Happiness in this world, and beatification in the next, are easily obtained by bathing in streams, by fetish worship, by feasts, fasts, and not necessarily by prayer, penance or tribulation. For theology in the higher sense, something that would bring comfort to the mind or peace to the soul, something to ennoble, something to visualise the better self, it is not to those books that we should turn.

Bhagwatapurana the work of Vopadeva.

Dr. Wilson says that it is the opinion of some that the (Srimad) Bhagavatapurana is spurious and modern. There is no doubt that such a belief exists among the better informed of the Pandit classes.

It is supposed to be the handiwork of a great scholar, Mahamahopadhyaya Vopadeva, the author of the Mugdhabodha, a system of Sanskrit grammar, which has successfully eliminated many of the complications of Panini's science. He is believed to have been the Laureate Sanskrit Pandit at the court of one of the kings of the Mu'hammadan dynasty of Gulbarga; the Srimat Bhagavatam is, as to much of it, a copy of the Devi Bhagavatam.

Bhavishya Purana.

I wish to add that perhaps the most modern of all the Mahapuranas is the Bhavishya Purana, in which Vyasa foretells the future to the end of the

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eighteenth century A. D. We find embodied in this Purana, extracted from the Christian Bible, short accounts of the ante-diluvian patriarchs from Adam and Eve., the narrative of the deluge, the part played by Noah (written नूहः) in it, and the subsequent re-peopling of the earth by Noah's generations.

The history of the Afghan and Mongol dynasties who ruled at Delhi and of the great Moguls is duly 'foretold.'

Tamerlane or Timur Lung is named Timira Linga.

Sivaji (written as Sevaji) and Aurangzeb are duly noticed, as also the incursions of Nadir Shah.

The story of the rise and development of the East India Company's settlement at Calcutta, and of Government under Parliamentary authority is also part of this revelation.

Vyasa's opinion upon any subject must indeed be of unquestionable authority. It is only proper, therefore, that the reader should know that, according to this revelation, the British race was directly descended from an ancient stock of monkeys who had obtained great boons for the future from Rama, the Avatar, as a reward for the assistance rendered by them to him in his expedition against Ravana.

Whether the author of this Puranal intended it as a burlesque or not, we must admit that he had a lively sense of humour. He entered into the spirit of this branch of literature. He knew that the Puranas of the earlier periods were quite as much fabrications as his own. The regard that he had for these works is reflected in his own methods of treatment. Apart from that, his purpose was to bring Vyasa up-to-date, and we cannot say that he failed in his endeavour.

Puranas Borrow from Each Other.

It is not ordinarily known that huge frauds have been perpetrated in the manufacture of these works. Chapters of great number and great length are found plagiarised from one Purana and incorporated entire into another, *verbatim et literatim*.

It may appear strange and paradoxical that each one of two Puranas should copy from the other. And yet it is true. This happens when a portion of Purana A is copied into Purana B. and some other portion of Purana B is copied into Purana A.

The writer appends to his article a long list of identical passages and sections met with in more than one *Purana*.

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"THE POET'S HOME-COMING"

By Rajani Ranjan Sen

(From the Bengali of the late poet Nobin Chandra Sen)

My Mother—

How long it is I cried to thee—how long !
What an age has sped by since —my mother !
—And thee my welling heart now calls again
As thy beauteous frame mine eyes behold !
Thy curly tresses in the rippling sea
With the tiara of crescent hills crowned,
And wreaths of streams twining thy lovely limbs, My Mother :

Upon the blue ocean's strand,
Above the high Vindhya's crest,
Or on fair Jumna's lovely bank,
Or by the broad Jahnavi's side
—In far off climes with teary eyes
To thee my thoughts have ever turned, My Mother :

No solace cooled my burning heart
—Like a thirsty birdie thy child
Now longs his wan face for a while
Upon thy kindly breast to lay
And the balm of thy love imbibe. My Mother !

In youth's first days my heart's deep fount
Its vital runnings copious poured
In adoration at thy feet ;
At eve of life now dry it runs. O clad-in-green My Mother !

The crimson fluid, now my heart it lacks,
Glistening dew-drops on my eyelids hang
—Cool and pure and ever hallowed by love.
These thy lotus feet shall hence ceaseless love
Till mine eyes droop in everlasting sleep
For time eternal on thy loving breast. My Mother.

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THE SONG OF CELIBACY.

(Principal Dr. Balkrishna M. A. Ph. D. Econ, London).

The song of celibacy in the Atharva-Veda is probably the most compact, illuminating, and profound hymn in the whole Vedic Literature. But it has been so murdered by European Scholiasts and even scholars that one is rather repelled by the inconsistent, incongruous, illogical, erratic ebullitions of the poet's fancy than in any way attracted and ennobled by the highly spiritual and rational elements illuminating the whole piece. I do not claim to be a scholar of the Vedas, but I have certainly been keenly interested in the Vedic Literature for the last seven or eight years. The available English translations for the most part present Vedic Hymns as so many unconnected riddles or enigmas which are made more obscure by the strictly literal translation attempted by the western scholars. It has always been a riddle to me why such a simple thought has not flashed into the penetrating intellects of these great scholars that after all a poet expressing his thoughts in the rich imagery of a poetical language even, must have a theme and that each line mast be clear in meaning if not grand in concept. The reader will, however, seek in vain for any sense in the Vedic Hymns as they have been rendered into English by most scholars. I take for the present the song of celibacy and render it into English as I understand it. The desired meanings have not been given to the words by me but only a little change in interpretation has made the whole hymn sparkle with deep sense and pregnant with exceptionally considerable spiritual merit. Certainly the poets were not mad men or children who knew not how to express themselves in their own language. However, the unconnected meaningless hymns have been represented as ravings of lunatics or babblings of primitive humanity.

That they are neither ravings nor babblings but psalms full of sense, significance and spirituality will best be shown by the 'Song of Celibacy' of the Atharva Veda, Book XI sukta 5.

Song of Celibacy

A Brahmchari roams at will in both the worlds (in his meditation). In his case all the senses become centred in mind. He upholds(by the divine power of brahmcharya) the earth as well as the sky. Ath. XI 5. 1.

The fathers, saints, and even seers, individually follow the true Brahmchari nay. innumerable (6, 333) Gandharvas or Veda Sigers go after him. He satisfies all the wise men with his penance 2.

The preceptor while initiating a Brahmachari takes him in his womb. He bears him in his belly three nights. Then the wise gather unto him to see him when he is born (from his preceptor's womb) 3.

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1. Of योगः चित्तवृत्तिनिरोधः—Yoga is the restraint of mental modifications.

3. This is the initiation ceremony and second birth of the child. Hence the initiated are called द्विजन्मा Men of Second Birth.

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He satisfies the terrestrial, solar and spatial or stellar regions, with his fuel of the sacrifices like Agnihotra, etc. A Brahmachari fills the worlds with fuel—(sacrifice), sacred girdle, toil and penance 4.

The Brahmachari was born from Brahma in the beginning, i, e, the very first teacher of the Veda was Brahmachari. He clothing himself with heat (Splendour born of his penance) stood up by his power of penance. From him was born the Vedic knowledge, the highest Vedic lore and the wise men together with immortality (because it can be attained by Vedic studies and realization of Brahma,) 5.

The Brahmachari goes kindled with Agnihotra, clothing himself in the black-antelope skin, consecrated, long bearded.

He goes, (through Psychic power,)at once from the eastern to the northern ocean and having firmly grasped the worlds, he (in trance) repeatedly cries out aloud that he has realized them. 6.

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4. Agnihotra, the wearing of Mekhla and the observance of strict celibacy and regular study have been declared necessary here.

5. He taught Vedic lore to the wise men and thus gave them the means to achieve immortality.

6. The Brahmacharies are to live the simplest life, wear skins and avoid all methods of embellishing the body.

The Brahmachari manifesting or realizing through his psychic powers, the Brahman, the breaths, the world, the protector of the world who is the most exalted and the resplendent one and having become an embryo in the womb of immortality,like Indra, the sun, certainly shatters theAsuras—the clouds of evil or men of evil disposition. 7.

The preceptor fabricated both these envelopes—the wide profound earth and sky. Them the Brahmachari defends with his penance or asceticism. In his case, the senses become centred in mind. 8.

The broad earth and the sky too, the Brahmachari first brought or obtained as alms (in his meditative Agnihotra) having made them fuel he worships. In them are represented oll the worlds, luminous and non-luminous. 9.

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7. Lord Krishna has thus described the Asuras in his immortal song of Bhagvad Gita :—Asuaras know neither right energy nor right abstinence, nor purity, nor propriety, nor truth..... .....Holding atheistic views these ruined selves of small understanding, of fierce deeds come forth as enemies for the destruction of the world XVI, 7—9.

8. The preceptor imparts to the student the knowledge of both heaven and earth i, e., both secular and spiritual sciences are taught to Brahmacharies. Perhaps the verse is meant to teach the students cosmopolitanspirit i.e. to look upon the world as their family.

9. The Brahmachari realizes the true nature of the material world. The knowledge is not monopolized by him for the deliverance of his soul, but is imparted by him to others.

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The two treasures Para and Apara Vidyas of the Brahman are deposited in the secret, the one this side, the other beyond the back of the sky. Them the Brahmachari defends by means of his penance. Knowing the whole of that he makes Brahman his own. 10.

The one on this side, the other away from the earth, the two fires (kinds of lore) come together between the envelopes i. e, the whole universe is comprehended through them, Upon them are set firm the rays of inspiration, upon these the Brahmchari rests by means of his asceticism. 11

Roaring on all sides and thundering the one who is agile in light and darkness, the resourceful one had brought on the earth a great virile member in his own personality. The Brahmachari pours seed upon the surface of the earth, by that live all the sentient beings of the regions. 12

In the fire, in the sun, in the moon in the wind, in the waters, the Brahmachari puts fuel—utilizes them all for the benefit of the world. Their gleams go separately in the cloud their butter or essence becomes man rain and waters. 13.

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10. The two sorts of knowledge by which all is known have been named as Apara and Para in the Mundaka Upanishad. In the Apara are included the four Vedas and their six Angas, while by means of Para the Immortal or the Ageless is realized.

The preceptor becoming like death, Varuna, Water, Moon, herbs and milk grew to be like and swift and strong rain clouds. Through these was felicity attained by the Brahmachari. 14.

The preceptor becoming Varuna monopolized all the butter (provisions) in the house and whatever more he desired for Prajapati, that the friendly Brahmachari furnished to all his people from his own self. 15.

The preceptor should himself be a Brahmachari, so should Prajapati—a king be a Brahmachari. Such a Prajapati rules in the best way. The ruler (through Brahmacharya) becomes the controlling Indra or a Sovereign Lord 16.

Through the asceticism of Brahmacharya a ruler can well defend his kingdom. A preceptor too seeks a Brahmachari with his own celibate life. 17.

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14. Various aspects of a teacher are distinctly brought out by comparing him with Death, moon, etc., In the end he is described a happiness-showering cloud.

15. It may refer to the fees given by the Brahmachari at the consummation of his studies.

16—17. As example is better than precept, the teachers and the rulers have been ordained to lead the life of Brahmacharya.

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By means of Brahmacharya—celibate life, a girl wins a young husband, an draft, ox and a horse strive to gain food through self control. 18.

The wise killed Death itself (prolonged their lives) through the asceticism of complete celibacy. The victorious ruler won happiness for the wise only through celibacy. 19.

The herbs past and future, day and might, the trees, the year together with the seasons—they are born of—explained by the Brahmachari. 20.

The earthly and the heavenly things, the cattle be they of the forest or of the village, the wingless beings and those that are winged—they are born of—explained by—the Brahmachari 21.

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18. Marriages of young couples have been ordained here. The sexual control of the animals has been extolled, so that man the paragon of mature may learn to rise far above the animal level.

19. Prolongation of life and achievement of success in the world depend upon the control of the senses.

20 Vegetable and animal kingdoms may, the entire world are based upon celibacy.

Whatever beings created by Prajapati—the lord of the world bear breaths in their bodies, all of them are protected by—the Brahma-spiritual power generated in the Brahmachari 22.

Such a Brahma-spiritual power of the saints, impelling, unconquered-brilliant, goes about (in the universe), From it was born the Vedic knowledge the highest Vedic lore and the wise men together with immortality, because it can be attined by Vedic studies and realization of Brahma 23.

The Brahmachari holds the brilliant Brahma—the spiritual power. In him all the senses are woven to-gether (through yoga). He generates or controls breath and expiration, distributive breath, speech, mind, heart, spiritual power, and wisdom. 24.

Sights, hearing, glory put Thou in us, food, virile power, blood and a good stomach confer Thou on us 25.

All these the Brahmachari made good by performing penance on the surface of the water of the ocean of learning. He, (having taken his bath), finished his studies and having brown and yellow colour shines much on the earth as a Snataka. 26.

22—24 The extraordinary development of psychic powers has been extolled here.

25. The Brahmchari becomes a man *par excellence* through his asceticism, meditation, and vast knowledge and therefore he shines upon the earth like a luminary.

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THE WORLD OF BOOKS.

इँगलैंड का इतिहास [प्रथम भाग]

By Prannath Vidyalankar. Published by Ganga Pustak Ma'a 29—30 *Aminabad Park, Lucknow. Price Rs.* 2-0-0. *Bound* 2-8-0.

The book is a rapid survey of events of English history from the earliest times till the end of Elizabeth's reign. The author has taken great pains in studying original books on the subject, from which he has been able to compile a really useful book for the Indian reader. As a writer of Hindi he requires no introduction at our hands, as several books written by him are already in the market. His language is simple and his style natural. In India to-day the study of English history is specially necessary. That history is a history of a continued struggle for liberty. Different as the Indian ideals of liberty may be from those prevalent in England, our English masters will give way only when approached in their own peculiar way. Blind imitation of English methods of war and peace may not benefit us, yet an aquaintance with the means employed by our rulers in their own struggle against autocracy may be found of use. The lot of England and India is at least for sometime to come, cast in the same groove. No matter what kind of relation will bind the two countries, they have, for good, for evil, to work together. For this reason, too, a perusal of the history of England is essential. We welcome therefore the publication issued by the Ganga Pustak Mala and recommend it for study by Indian readers.

नन्दन निकुञ्ज *By Shri Chandi Prasad Hridayesh B. A. Published by Ganga Pustak Mala Price Rs.* 1-4-0 *Bound Rs.* 1-10-0.

This is a series of word-pictures' A few stories, imaginary most of them have been narrated in a most charming style. The excellence of the writer is not in the plot of his tales, but in the presentation of natural scenes, into which he infuses some of his own idealistic liveliness. Each scene depicted by him appears, as it were, to speak and think. Behind mute nature the author sees some psychic intellectual working. The world to him is a world of feeling, of emotion. The beauty of Hridayesh's emotion is that though steeped in love of beauty, of which the principal factor of course is the maiden beauty of woman, it never leads to objectionable pleasures of passions. His love is elevating. He adores his loves as he adores his Mahadeva. He catches sight of some seductive face in the hour of his prayer, and is not ashamed of owning his yearnings for a repetition of the same peep to his God, whose blessing he asks for success in his amorous undertaking. His worship of female beauty is a part of his worship of God. It is a divine emotion, a divine felicity, a divine bliss. In his conversations too some of the bits that his character deliver are very clever. At places a sentence uttered by an apt person at an apt moment gives quite a new meaning to the whole tale. The reader sits startled as in that sentence he finds the key to the strange situation

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पूर्व भारत *By Misra Brothers. Published by the above Pustakmala Price As.* 14.

This is a dramatic piece, the plot of which has been taken from the Mahabharata. The writers have won a richly deserved reputation in the world of Arya Bhasha literature. They are poets, essayists, critics, and what we discover from this production of theirs, dramatists too. The language they have employed in this book is quite suited to the subject of the book. In case this attempt of theirs is appreciated, they promise to bring out another piece in continuation of the present one

द्विजेन्द्रलाल राय *By Rup Narayan Pandey Price As.* 4.

The same Ganga Pustakmala is bringing out a series of small biographies priced at as. 4. each, the series being therefore named Chavanni Chitravali. i.e. Four Anna Biographies. The biography under review is of the well-known dramatist of Bengal, whose works in Bengalee are masterpieces of Bengalee literature. The story of his diligence and grit in which lies the secret of his success as a writer will serve as an object lesson for young aspirants after literary fame. The writer has tried to criticise his works to the extent it was possible within the compass of a small four-anna biography.

EDITORIAL REFLECTIONS.

AGGRESSIVE HINDUISM

Janmabhumi is a weekly issued from the Andhradesha. It is an out and out non-co-operater journal. Its comments are always charcterised by a lively vien of subtle humour. It is known, too, for its refreshing originality in the view it takes of things and events. Of non-violence it appears to have taken perhaps an over-dose. It is common experience of history that movements that have over-emphasised this principle have in the long run slipped down into sloth. They begin with a condemnation of war and end with the extinction of the warrior spirit. By dint of pious hopes and humanitarian intentions they hope to work out the redemption of the world, a futile hope. Truth is sometimes bitter, to the tongue of the utterer no less than to the palate of the hearer. Difficult to gulp down, it is no less difficult to say out. A reformer, by his very campagin of reform, stirs up opposition. Christ is believed at the present time to have been the embodiment of non-violence. Yet the Christ who teaches his followers to turn the left cheek to the tyrant who has already struck their right one, was not a wit loth to use a scourge, when that instrument of reform was needed, whereby "Christ's scourge" has passed into a stock phrase of a Christian language. Christ was a manly reformer. as was every other redeemer of humanity. He was aggressive. Is not Mahatma Gandhi aggressive? In their own sphere non-violent non-co-operators are vio—

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lent, as they say violent things, if what is unpleasant may be regarded as violent. In what other sense is the Arya Samaj "preaching aggressive Hinduism, and practising evils incidental to a proselytising cult?" Non-violence carried to its logical exreme may be another name for inertia. To live, you have to stir, and to stir is to aggress. Physical aggression, encroachment on the rights of another is no doubt an evil, a crime, a sin. It is the first duty of a citizen to be non-violent in this respect. Regarded from this point of view the history of the Arya Samaj is a history of consistent and continued non-violence. Higher, however, than this duty is another that a neighbour owes to another neighbour, a fellow citizen to a fellow citizen. a fellow human being, to a fellow human being, viz. to teach him morality, and to give him a right conception of duty, of truth, of existence, of God and man. Once you admit the existence of wrong, social wrong, communal wrong, or national wrong, it becomes your duty to raise your voice against it. You strive by all rightful means to eradicate the evil, and if by so doing you wound the feelings of another, you are doing the work simply of a doctor, who if he spares his lancet, spoils his patient. For some, proselytisation has a bad odour. Even so might the campaign carried on by non-co-operation with a Satanic Government have the same nauseating smell. Did not Mahatma Gandhi seek an interview with Dr. Tagore, with a view to win him to his views. The attempt was unsuccessful, but viewed as *Janmabhumi* views the propaganda work of the Arya Samaj, it was nothing but an unsuccesful attempt at prosleytisation. Is prosleytisation an evil? *Janmabhumi* emphasises, perhaps too much, "the evils incidental to proselytisation." Every movement, however good and unobjectionable its aims may be, stands the chance of being abused. There are religions, Christianity and Islam for instance, and Budhism, too, in its time of spiritual decay, that have used force and power as the instruments for proselytisation. In their blind eagerness to add to their following, these religions have sometimes lost sight of their spiritual mission. Professing and preaching morality of a high order they have been guilty of the grossest immoralities. Thus has the name of religion been tarnished, thus has the face of morality been disfigured. Will you, therefore. taboo all religion, or for the matter of that, even its honest and rightful attempts to propagate its faith? Governments, too, as carried on at the present day, are an Augean Stable of corruption and abuse. Taboo therefore all government, as evils are incidental to it. The Arya Samaj has not a very long career at its back. It has only a short history of about fifty years. As to how it will conduct itself in future, we can give no guarantee. If it disfigures its sacred character, as so many churches have already done, it will deserve any the strongest condemnation. We shall be the first to wish for its fall and ruin. A pure church will raise itself on its ashes. Its past, however, a very brief past though, is before us, and of its present we have an immediate perception by means of our own senses, and we are sure that in its proselytisation campaign it has,

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"practised" not even one of the "evils incidental to proselytising cults," Of these we have given an inkling. In case the Editor of *Janmabhumi* has some other 'evils' in his mind let us first hear him, and then proceed to an answer. The Arya Samaj has no lands, no property, no jobs, no government influence, with which to buy off the fidelity of the non-Aryas. For some time the very name 'Arya' has been a synonym of disaster and death. A Hindu parent having seven children of whom one would have turned 'Arya' would say he had six children left, as if the seventh were as good as dead. The Arya Samaj has no superabundant stock of girls too, so as to use female charm to seduct the faith of a non-Arya. 'What evils' then, has the Arya Samaj been 'practising' so as to deserve severe castigation at the hands of *Janmabhumi*. 'It preaches aggressive Hinduism.' Yes, it does. It condemns idolatory, and if the adoration of tombs practised by a section of Mohammdans, comes in for its due share of condemnation, it will not spare the latter, for fear it may estrange them and edanger Hindu-Muslim Unity. A Brahmo Samajist the other day pointed out to us that the social programme of the Arya Samaj was the same as the Brahmo Samaj had adopted before it and that on this score, at least, the Arya Samaj could claim no originality. We said, we were never original. Every item of our social, religious, metaphysical, and spiritual programme had already been there. The Arya Samaj was simply an attempt to carry it out. The Brahmo Samaj had been in the feild many many years before the Arya Samaj took its birth. Even in the Punjab the Brahmos had a start of so many years. Yet the Arya Samaj had succeeded while the Brahmos stand where they had started. It fell to the Arya Samaj to carry out the Brahmo social programme. Why? The Arya Samaj was aggressive. It knocked at the door of corruption. It did not wait like so many timid philosophers and armed-chair politicians to dream and scheme and fumble and pray. It stirred and that was aggression. It was that aggression that has purged the Punjab of so many curses of misguided Hinduism. The aggression of the Arya Samaj is directed against evils, not against persons. The moment you note this distinction, the fact of aggression ceases to have the evil smell that nauseates you.

'The Malkana Rajput,' says the *Janmabhumi*, 'is a connecting link between the Hindu and the Muslim, with the culture and the customs of the former and the faith and the profession of the latter.' So he is to a closeted politician who will not stir out of his closet for fear of sunshine. Let the Editor of *Janmabhumi* go to the field of the rapproachment activities in Agra and Mathura, and study the state of things himself. 'The faith and the profession of the latter (Muslim)' the Malkana has not. Somehow he has been dubbed Muslim, and despises the designation to-day. Muslim he will never be. Centuries of Hindu ostracism have not been able to make him like Islam. Where then should he shelter himself? Let him be Indian first, but next he has got to be Hindu or Muslim, else he will not be even

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Indian. National amenities can be enjoyed only in conjunction with social amenities, and for the latter one must belong to some community. What the Hindus are practising in Agra and Mathura is not aggression ? Proselytisation it surely is not. There is a section of the Indian populace that is not enjoying its amenities as Indians, simply because it is, 'a connecting link between the Hindus and the Moslems.' Muslim it is not for it *will* not be. Hindu it is but it is not recognised as such. Deprived of its rights, it cannot be urged to its duties as Indian. In the citadel of Indian nationality, it is a vulnerable point, as are the untouchables. Recognition on the part of the Hindus that the Malkanas are the flesh of their flesh and the blood of their blood is strengthening Indian nationality, which all Indians, whether Hindu or Mohammedan, should hail.

It is an irony of fate that true proselytisation which the Arya Samaj has been carrying on since the day of its birth has never been objected to, either by Mohammedans or by nationalists, while what is a move for simply consolidation within the Hindu fold, which should naturally tend to consolidate Indian nationality, has come in for dire abuse and condemnation.

'Moslems' says *Janmabhumi* 'are our junior brothers, let them claim the first choice, in the division of the spoil under the bureaucratic rule.' This surely is the way to further spoil children that are already spoilt. Hinduism has tried the method long enough, and to its abundant enlightenment, found it fail. A few days ago, in the presence of the Indian leaders, both Hindu and Mohammadan, the Hindus of the Punjab were all give and the Mohammedans were all take. Only the bargain, it was said, should be struck by the leaders. Even this the Mohammadens would not concede. The tactics of the *Janmabhumi* are sycophancy, which, we have yet to learn, is a part of statesmanship.

THE LANGUAGE OF ISLAM IN INDIA.

Sir Abdul Rahim, presiding at the Calcutta Madrassa anniversary, exhorted his Mohammadan brethren never to neglect the study of Urdu. He said :—

> I can concieve of no worse calamity befalling the cause of Islamic culture in Bengal than the disappearance of Urdu from our schools. For, Urdu is the language of Islam in India. Without it the Musalmans of Bengal will have little chance of knowing much if anything about their religion, their history and their tradition. Moreover they would be insolated from the rest of their coreligionists and from the movement of Islasmic thought in India.

This no doubt is a strue characterisation of Urdu. It is the language of Islam, Not that only Mohammedans employ it. Others employ it too, but the dominant writers of this language are Mohammedans, who naturally steep their writings in the spirit of Islam. The Hindu who writes in this language has perforce to take his cue as regards idiom and usage from Mohammadens. In every language there are stock phrases which are a verbal expression of the community's, convensions. Mythology is a rich mine of inspiration on which the poets draw. The Hindu student as he studies Urdu, becomes acquainted with Mohammaden myths, without any

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especial study of them, while of Hindu legends he remains ignorant. For the Hindu to live in the traditions of his forefathers it is necessary to read the language of Hinduism, viz., Arya Bhasha. Language is the reflection of the soul of a nation. The Hindu by adopting Urdu as the language of his primary concerns unconsciously makes himself half Mohammaden. For whether you will it or not, you live in the spirit of the community in whose language you carry on your transactions of life.

AMRITSAR AND MULTAN

First Amritsar, and then Multan, the latter now a second time, has witnessed an Hindu Mohammedan riot in the last few days. The offensive has in all these struggles been taken by the Mohammedans. Tales have been invented of Hindu aggression, but like all invented tales these contain evidence of their fabrication in themselves. In every falsehood the link of continuity is somewhere missing : that makes the tale improbable. What has incensed us most is the vicious attempt on the part of a section of Mohammedans to attack the female honour of Hindu ladies. In both Amritsar and Multan, the skirmish began from the molestation of a Hindu girl. Her guardians protesting against this wanton insult, the Mohammedans of that locality made that protest a Mohammedan cause, against the Hindus of the city. As far as we have read the scriptures of both the Hindu and Mohammedan religions, female honour is, in both of them, enjoined to be immune, even in the midst of an internecine war. Among Hindus it is thought mean to make violence against female honour a prize or spoil of war. Of Mohammedan history we have read very little, but we are sure, it, too, must be replete with instances that point to the same conclusion. An injunction of the Prophet, we know, which explicitly declares female honour as sacrosanct. We own there are vicious characters in both the communities and adultery is not the particular vice either of Hinduism or of Islam. What we rue in the present case is that instead of showing unmitigated respect to female honour, no matter whether it was Hindu or Mohammedan, one of the communities has included injury to its opponents on this score among its tactics of war. The hooligan who had laid his violent hand on a Hindu girl had insulted Islam more than Hinduism. For Hinduism he did not profess, and Islam was his creed. Mohammedans may have been true to their Mohammedan creed, if in common with the parent of the girl they had made it a cause of Islam to admonish the unmannerly ruffian. By pitting themselves against the protesting Hindu they have injured the cause of Islam more than what injury, great or small, they have done to their opponents.

In other places too, we hear, the tension of feeling is high. It is not only in India that men of different creeds are living as neighbours. It is flouting nature that neighbours should be at loggerheads with each other. We know this state of things can not continue. Quarrels are an exhausting game, ; and the parties should sooner or later lose breath and settle down. The Hindus have, to their abundant edification, discovered after all, that peacefulness, carried beyond its reasonable limits, is an invitation

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to war. As long as one party is inebriated with a consciousness of excessive strength, and the other remains secure under a false sense of inaggressiveness, quarrels must now and then break out. Weakness is a sin. 'Keep your powder dry,' is a very sensible advice of a British statesman. Make no unnecessary parade of your power, but when the rainy day comes, woe be to thee, if thou be found unprepared against it. We advise both the parties to stop hostilities. For both it is a losing game. It is gambling, at best, the winnings of which go to the state treasury. Our voice, we know, is feeble, as the voice of even greater men than we, has, ere this, been found to be. Unless the parties themselves are tired of administering no less than receiving buffets, their inner conscience which alone, in such cases, is the most powerful mentor, will not be aroused to register its powerful verdict in favour of civic peace. The balance will be stable only when the scales are even.

Nationalism has, in the meantime, suffered a serious set-back. To the enemies of India, this sad state of things has afforded an hour of inner glee. They smile, they giggle, and sometimes burst out into laughter. With them Hindu-Muslim unity is a by word. Ah the agony of having to submit to a harangue on unity from the lips of a foe, who a few days back was striving to make that same bond snap! Belligerent parties, actually engaged in fighting have, however, no time to take note of the attitudes of freinds and foes. We know the present is a temporary phase in the mentality of India, or for that matter of the Punjab. The hostilities are bound to die down. Their breath is short. No third party can fan the flames to an infinite length of time. Then will this weakness prove our strength. When the Hindu as well as the Mohammedan has found out that he has a strong neighbour, who as a friend, is a source of strength and security while as an enemy, he is a cause of disaster, each will respect the other, and both will, hand in hand, march forth in their common fight against the common foe of their motherland. The sooner the day comes, the better.

MISS ELLIS KIDNAPPED AND RECOVERED.

The story of the kidnapping and then of the recovery of Miss Molly Ellis is now a matter of common knowledge among the newspaper-reading public. We need not describe the incident in details, now that the rescuers have been awarded their guerdon. The incident has elicited diverse comments from diverse quarters. Thus the *Daily Express* of London, while referring to the award of Kaisar-i-Hind Gold Medal to Mrs. Star:—

> " The award must serve as a reminder throughout the Indian empire that, for the sanctity of one white woman, the whole machinery of Government will be put into action if necessary.

We wish the word 'white' were omitted before 'woman.' The machinery of Government maintained at the expense of the Indian Taxpayer should be designed to safeguard the sanctity of Indian women, as much as, if not more than, that of their European sisters. As regards the threat conveyed in the remark of the *Daily Herald*,

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tthe *Tribune*, Lahore, rightly obsserves :—

"Need we say that the threat was altogether unnecessary. Indians have mot yet forgotten Amritsar and the Mrs. Sherwood incident, which was exaggerated beyond all proportion. But when an Indian officer has just played such a conspicuous part in the rescue of a white girl, Moghul Baz Khan's countrymen could well have been spared this reminder at this particular moment. Truly ingratitude is the blackest of sins.

Janmabhumi, however, delivers itself in a different strain. Says our non-violent contemporary :—

The kidnapping of the young girl—Miss Ellis, is a real tragedy. Much as we deplore the foul murder of her mother, of the two European officers recently and of Col. and Mrs. Foulkes two years ago, the story of a child abducted by force is more tragic in its distress than even the story off loss of life. And it looks as though the British are at last becoming alive to the realities of the situation. Nothing should be done, it is urged, to jeopardise the chances of recovering Miss. Ellis. Quite so. But it is also urged that the time for punitive measures is later. We say there is no time at all for punitive measures for there must be an end to vendetta, or call it retribution or even just punishment. The fact is that we are going in a vicious circle. Frontier troubles, the punishment of the Afridis, the murder of Col. and Mrs. Foulkes, one Afridi hanged and more men under trial, heavy fines, expulsion, surrender of titles, then the murder of two officers, vigorous search of the girgas for culprits, and then the murder of Mrs. Ellis and the kidnapping of her fifteen years old daughter ! Where is this to end ? Not even a shower of bombs let fall upon the Khels is likely to bring them to their senses. They are a barbarous and brutal tribe and their only pursuit is vengeance. But it is for the civilized nations to bring this vicious circle to an end. Between the civilized man and the brute, it is only the former that can forget and forgive.

This is non-violence carried to its extreme. To guard the sanctity of women has been the special concern of Indian culture. Once Khwaja Kamal-ud-din objected to the war waged by Rama with Rawan on the score simply of his wife having been kidnapped by the latter. Whether this was the only cause of the war of Ramayana, this is not the occasion to discuss. The Khwaja must be aware, if he has read Indian history that in India even sceptres and balls, and crowns and kingdoms, have served as pawns in the game to guard female sanctity. The throne of Chittore was cast into the flames of the funeral pyre, on which the immortal Padmini, the Royal Consort of Bhimsen flung herself to escape the lustful gaze of Ala-ud-din. We wish those good old traditions were revived to-day not in the case simply of white women, but of all women, no matter what their creed, colour, or caste is. On female sanctity depends the sanctity of all human generations to come. Humanity should bless itself thirce, if it were to make it a mission of its future activities to make female sanctity scrupulously sacrosanct.

HAVE THEY PROVED TRUE TO THEIR SALT ?

Lord Reading, they say, has eaten the salt of India, and what else could he have taxed but his salt? He has, they say, not proved true to his salt. Who else has? Have the Executive Councillors, Hon. members of the Council of State, Hon. Members of the Assembly? The efficacy of salt in ensuring the loyalty of a person is no more

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noted among its properties in modern Materia Medicas. The moderns say, it is a fib of ancients.

U. P. MINISTERS' RESIGNATIONS

Either the U. P. Ministers are made of a more erascible stuff or Sir William Marris is more of an autocrat than are their, or his, compeers in other provinces. The ministers have resigned their jobs, and the Governor has accepted their resignations. The U. P. Government, remarks the *Leader*, which probably is in the know of things, has long since presenting the spectacle of not 'a happy family.' The immediate cause of disruption is what the Education Minister regards an insult to him, in that Sir De la Fosse, a subordinate of his, has been allowed to lodge a suit against certain officers of the University without asking the permisson of the Local Government. The Governor, fiirst in disagreement with the Education Minister, found later his way to accept his view and advised Sir Fosse to apply for sanction. The suit had in the meantime been instituted, and the Minister was of opinion that Sir Fosse should apply for a postponement of its hearing, and an attempt be made to arrive at a settlement if possible, out of court. To this the Governor could not find his way to agree. The minister thought that his position as head of the department would be compomised if the line of procedure adopted by Sir Fosse instead of being objected to as a serious contravention of Government Service Rules, were simply asked to be dittoed by a *ex-post facto* sanction. He has therefore, thrown up his job. The other minister has followed suit. This no doubt was the only course of action open to a self-respecting member of Government. A most gratifying feature of the situation is that the ministerial half of Government has acted in concert. What was involved in the whole affair was a question of principle. It was no matter of mere personal affront. The slight offered was to a minister, not to Mr. C. Y. Chintamani.

THE AGE OF THE EARTH.

The following summary of the various estimates formed till now, of the age of the earth, appears in the *Scientific American*. It will be seen that the latest estimate formed, coincides with the computation arrived at by the Aryan seers, which is about 2,000 millions. The latter is exact. No scientific experiment could have arrived at so precise a figure. The Arya *rishis* appear to have kept a record of years since the time of creation.

Just as there is no definite limit to human ingenuity, so there is none to the different ways in which the approximate age of the world may be estimated. Nor is there any to the degree of divergence which may be found between estimates made, by two different scientists in substantially the same way. The necessary assumptions are so broad, the uncertainty so great as to how much faster or slower physical processes may have run millions of years ago than now, that no calculation of the earth's age can be more than an intelligent guess. Indeed, many of the calculators emphasize this by giving upper and lower limits which are often very far apart.

Regardless of just how much numerical precision may attach to any given estimate, it is fair to say that all estimates make the earth millions of years old. It is again fair to say that all of them are interesting, alike for the method employed and for the result attained.

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down the accompanying summary of the eminent scientists who have attacked the problem, the methods of attack which they have employed, and the results which they have attained. In the bargain, we summarize here some of the more significant estimates that have been made.

Date	Name	Method	Maximum in Millions of Years	Minimum of Years
1862	Kelvin	Temperature	400	20
1897	Kelvin	Temperature and Tides	40	20
1895	Poulton	Biological	400	400
1860	Phillips	Sedimentation	96	38
1899	Geike	Sedimentation	400	100
1902	Sollas	Sedimentation	80	34
1899	Joly	Salt in Ocean	100	80
1909	Sollas	Salt in Ocean	150	80
1910—15	Becker	Salt in Ocean	100	50
1921	Russell	Radio-activity	8,000	1,000

When contemplating the earth in its relation to time, we might consider its birth as coincident with the first accretion or in-falling of particles from the planetesimal nebula. But this first nucleus was not a planet nor can it be considered as such until all or nearly all of the nebulous material had concentrated into a single whole (Saturn is here excepted as an unusual condition.) During this process of accretion, an enormous amount of heat was generated by the gravitational pull on the outer surface which resulted in local liquefaction of the rock mass and its consequent outpouring in the form of vast lava flows.

Up to this time the earth was in the embryonic or formative state. Therefore let us consider its birth as the time at which the lava flows cooled to a sufficiently low temperature to allow the surrounding envelope of vapour to condense and fall upon the earth more or less as what we know as rain.

The question of age then, in the sense we shall use it, may be approached from three distinct angles. The physical angle takes into consideration the rate of cooling internal heat due to pressure, tidal stability, and the disintegration of certain rock-forming minerals. The biological angle has to do with the evolution of living forms while geologically the evidence is taken directly from that earth itself—its structure, the stratification of the rocks, and the deposition of the sediments.

In 1872 Lord Kelvin applying, Fourier's theory of thermal conductivity, came to the conclusion that superficial consolidation must have occurred not less than 20,000,000 years ago otherwise the underground heat would be far greater than it really is. Furthermore, he believed that had the earth solidified more than 400,000,000 years ago, little increase in temperature would now be noted as the centre is approached. With these two figures as extremes and giving the lesser somewhat the benefit of the doubt, he took 9,80,00,000 years as a mean, giving this as the age of the earth. Later, King and Barus pointed out that owing to the friction of the tidal wave, the rotation of the earth is retarded and therefore slower now, than in the earth's infancy. Influenced by these calculations, Kelvin in 1897 reduced the greater figure of this estimate to 40,000.000 years.

The discovery of radium in 1896 by Mme. Curie and the subsequent work of Becquerel, Rutherford, Strutt, and others in radioactivity threw a new light upon the working of natural forces. This led to an attempt at calculating the age of certain rocks and minerals by their helium content. Now it is well known that radium is a disintegration product of uranium, brought about by the radiation of a particles. During this decay, uranium changes to radium with uraniumx and ionium as intermediate products, and thence through radium A. B. C. D. E. F. and to radium G. This last is radio lead and differs from ordinary lead only in its atomic weight which is less. As each of these changes is accomplished by expelling one or more particles and as an

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particle is an atom of helium, it will readily be seen that the sum of the helium and the degradation product contained in any rock or mineral will be the original amount of the parent element uranium. Given then these two factors and the rate of generation of helium which is fairly well known the age of the rock is easily calculated. Taking this method, Rutherford found the age of a certain fergusonite to be something over rate of decay from uranium, changed this estimate to 241,000,000 years. In the same way, Strutt found the age of Ceylon thorianite to be 280,000,000 years. He also placed the age of hematites from Carboniferous and the Eocene at 150,000,000 and 8,000,000 years respectively, while he gave a figure of 225,000 years for certain phosphate modules. The figures arrived at by this method of calculation seem to follow approximately the geological order, the larger figures being given for the older formations. Large as these figures may seem, however, the ages given for some minerals are still more startling, as for instance fergusonite at 10,350,000,000 years and yttrialite 11,470,000,000 years. It may be said further that these figures are believed to be minima, as some helium may have escaped. In the *Scientific American* for June 4, 1921, Russell presents perhaps the most careful collation of all this material that has been made, and concludes that the earth is somewhere between one and eight billion years old.

The biological angle of our problem is by far the most narrow, yet a certain amount of attention must be given it in order to appreciate the vast changes that have been wrought in life forms during the past ages. When we compare the single-celled ameba with the delicately constructed and brilliantly coloured sea-anemone, we are appalled by the thought of the time it must, of necessity, have taken for the latter to evolve from a shapeless bit of protoplasm similar to the former. How then may we look upon man without feeling the significance of this factor? The high degree of specialization that had been reached by the invertebrates in the pre-Cambrian life-period was noted by Charles Darwin as early as 1859, and he demanded an enormous period of time to bring about this change. In 1859 Thomas Huxley also asked for a very long pre-Cambrian life-period, and this demand was renewed in 1893, when Poulton, in computing the earth's age from a biological point of view, even considered Lord Kelvin's original maximum fingure of 400,000,000 years none too long; while G. H. Darwin went so far as to ask that this is multiplied by a number from 15 to 20. It would seem, however, that some of these figures are unnecessarily large.

Turning now to geology, we must look to the earth itself for an answer. For it is in the massive layers of rock that form the lithosphere that we may find the record of the past. When the earth had sufficiently clooed to retain the water which condensed above and fell upon it streams formed and began to flow. Here then was the beginning of erosion, the wearing away of the land by the water and carrying of material from the high land to deposit it in the valleys beyond. Here, too, was the beginning of the ocean. As time passed, the accumulation of sediment upon the ocean floor grew to a great depth. The chemical action of the minerals in solution aided by the enormous pressure of its own volume. solidified the sediment and result was rock. Then came a catastrophe. The warping of the earth's crust caused upheavals of the land In some places the floor of the ocean was lifted high above the former water level, while parts of the land down-wapped into great declivities. or synclines. it must be understood, however that these chang is did not take place in a short time. On the contraty, the, were of age-long duration. Meanwhilo erosion kept up its work The newly born vallyas became the ocoan and in land seas, while the one time ocean bed was caraied away by the wind and

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the water to be redeposited in other places. Thus, we see that the land of to-day was sea of yesterday and what is to day the sea may sometime become dry land.

Each stratum of rock, therefore, was at one time deposited from a body of water, and its relative thickness is an index to the length of time consumed in the process. Here and there we find a stratum that has not been deposited in this manner, but as these are mostly igneous intrusions and lava flows with more or less volcanic dust and loses deposits, they have little bearing on the problem at hand. We must keep in mind, too, that any stratum of rock we measure is only the part of the original mass which has not been eroded away. Great erosion, however, is usually indicated by a marked non-conformity to the rock above, either in the character of the rock itself or in the contained fossils.

Of the primordial rock, the rock formed by the solidification of the original molten magma, we know little. But this lack of knowledge is of no moment here, as our calculations begin only after this rock has become cold. We must therefore turn our attention to the succeeding strata of sedimentary rock, the thickness of which must indicate the time required for their information. It is not necessary to catalogue the various strata with regard to thickness, as this would only tend to entangle a problem already too complex. The first great formation then with which we have to deal is the Archeozoic. Here the Grenville series alone has a thickness of over 94,000 feet. Immediately following this in the geological scale are the early and late Proterozoic suberas, of which there is upward of 37,000 feet each exposed in the rocky Mountain region. The seven periods of the Paleozoic, of which the Cambrian is the oldest, have a varying thickness of from 10,000 to 30,000 feet. while the strata of the succeeding ages are somewhat under these fingures. In all there are 64 miles of sediment resting upon the basement complex. This is equivalent to a layer 2300 feet thick over the entire surface of the earth.

The time required to form a given thickness of rock depends largely upon the rate at which the sediment is brought down by the streams. This rate is by no means constant but is determined by the character of the country through which the various streams flow, by the slope of the land, by the annual rainfall, and numerous other factors. Data compiled by the United States Geological Survey for all rivers emptying into the ocean give the total amount of material carried in solution annualy as 2735,000,000 tons. By deducting from this the percentage of the more soluble salt which are held in solution and converting the remainder into its equivalent volume of solid rock, John Phillips in 1860, placed the age of the earth somewhere between 38,000,000 and 96,000,000 years. Computing the time in this same manner. De Lapparent has given 67,000,000 years and 90,000,000 as a minimum and maximum duration of the pre-Cambrian time and 27,640,000 years as that which followed, while Sollas in 1909 put the extremes at 34,000,000 and 80,000,000 years.

These last considerations, dealing with erosion by chemical denudation and the formation of the ocean, bring us to a second phase of the geological angle. This is the calculation of the age of the ocean, which as already has been seen, must be the same as that of the land. Over two hundred years ago (in 1715) Edmund Halley pointed out that, assuming a primitive fresh water ocean the amount of salt now contained would be an index to its age, could sufficient data be had. As these data were not obtainable until within the past few years it remained for such men as Joly, Sollas, Clark and others to attempt an answer. Roughly, the following are the figures used by them. The total volume of the ocean taken as an average of that given by

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Murray and Karstens is 302,000,000 cubic miles. The weight of sodium in solution is 14,130—12·10 tons with 158,2 7,000 tons added, annually by the rivers. By the use of the formula $\frac{\text{Na in ocean}}{\text{Annual Na in rivers}}$ = age of ocean. J, Joly in 1899 placed the ocean's age at 97,600,000 years. Joly, however, failed to take three important factors into consideration; namely, cyclic salt, salt of human agencies and submarine salt. Cyclic salt is that which is lifted into the air by spray from the waves carried inland by the winds and dropped, later to be returned by the rivers. The value of this is placed at six per cent. The salt of human agencies, that is, mining and chemical industries, is placed at four per cent. while that extracted from the floor of the ocean is about one per cent. By using these factors for correction of Joly's figures, Becker made the equation.

$$\frac{14{,}130 \times 10-12}{158{,}357 \times 10-3} = 89{,}222{,}900.$$

A fourth and very important factor working in the opposite direction must also be taken into consideration. Four-fifths of the surface rock of the earth is sedimentary, and each cycle of erosion and redeposite has further leached out its sodium. It is reasonable to suppose then, that as time passed the amount of sodium delivered to the ocean grew less. This is borne out by the fact that while the amount of chlorine in the ocean is greater than that of the other acid radicals just the reverse is true of the combined waters of the rivers. Clark has aptly shown this relation thus: in ocean $Cl > SO,4 > CO2$ while in river water $CO > SO4 > Cl$. Taking this extraction for leaching out process into consideration Becker in 1915 placed the age of the ocean and therefore of the earth—at somewhere between 60,000,000 and 100,000,000 years.

Our lack of knowledge concerning the interior of the earth, both as to its chemical composition and its physical state, is one of the most serious obstacles in the way of ascertaining its age. In accepting King's figures for tidal stability Lord Kelvin based his calculations upon the melting point of diabase. Now while we cannot dispute the assumption that diabase forms the basement complex, we know that there is an overlying couch of material, ranging in thickness from 34 miles to 64 miles, which has a melting point much higher. Again, Kelvin was in error when he accepted the temperature gradient of 1 degree Fahrhnheit in 50.6 feet as universal. The work of Koenigsburger, whose data were taken from 26 nearly level inland regions in chemically unaltered rock, showed a variation in gradient from 1 degree Fahrenheit in 42.4 feet to 1 degree Fahrenheit in 60.3 feet. It would appear from all these considerations that Lord Kelvin's maximum figure of forty million years for the apparent geological age of the earth is somewhat low.

Regarding Darwin's and Huxley's demand for a vast amount necessary to bring about the changes in life forms it may be said that this was because they saw evolution in the light of natural selection only. Recent theories of orthogenesis would tend to reduce this time very materially. This fact has been shown by Hugo deVries, who in ten years brought about changes in the evening primrose which through natural selection alone might have required ten-fold that length of time. On the other hand certain animal forms, such as Lingula: have persisted almost without change from the base of the Cambrian onward. The foundation in known fact is weaker in the biological estimate than in any of the others.

Aside from the fact that figures based on radio-activity or the atomic disintegration of uranium are entirely out of accord with those resulting from other methods of computation there are other reasons that lead us to believe them to be in error. Helium does not necessarily occur with uranium. Strutt found it in considerable

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quantities in beryls containing no radio-active parent whatever. Furthermore while helium is plainly seen in the solar spectum, P. G. Nutting failed to discover uranium, thorium or radium even in a 30foot reproduction of it. Helium is present in the nebulae and hotter stars, but so far they have failed to show any trace of the radio-active elements. Again, 17,845 liters of helium are brought to the surface of the earth each year by a spring in Santenay, France. This, if derived from radio-active decay would require 500,000,000 metric tons of pitchblend. G. F. Becker in 1914 brought strong arguments against this method of computation.

A glance at the table above will suffice to show that the only concordant results are in the figures taken from geological data, either by measurement of the sedimentary deposits or by the sodim chloride content of the ocean. While stratigraphy as a means of measuring time is of the highest value, it cannot be regarded as infallible. Certain conditions may have existed when the earth was young which make the most careful of calculations worthless. Moist and arid climates are easily distinguished in the later geological periods by their fossil fauna and flora; but during the ages previous to the carboniferous a eduction of this kind is difficult to say the least, if not impossible. How, then shall we say that the annual sedimentation during the pre-combrian was great or little? To bring the problem of sedimentation down to our own age, we may cite the incident of the peat bog in Germany. According to figures based upon the rate of deposition this bog is 18,000 years old. As a matter of fact, coins were found in the base of it bearing the stamp of Claudius Caesari!

The point of greatest uncertainty in calculations based upon stratigraphical data is the pre-Cambrian.

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THE VEDIC MAGAZINE

AND

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CONTENTS:

	Pages.
Ancient Indian Engineering Philosophy—Rao Sahib K. V. Waze, I. C, E. ...	679
Kenopanishad by Pt. Satwalekar —A Review—'Criticus' ...	689
Atma—'M. S.' ...	692
Some Thoughts on the Shuddhi Movement—Pt. Dharma Deva Siddhantalankar ...	695
The Way to Victory—'Veda Vyas'	697
Am I a Doctor ?—" Medico " ...	699
Glimpses of Dayanand ...	701
Spiritual Nationalism of Rishi Dayanand—Pr. T. L. Vaswani, M. A. ...	705
Hindu-Moslem Relations in Bengal—Babu Romesh Chandra Banerjee, M. A. ...	707
Puberty ; Adolescence ; Virility —Pr. Satyavrata Siddhantalankar ...	709
The Ideal of the Study of Ancient Indian History—Pr. Bidhubhushan Dutta, M. A. ...	714
Contemporary Thought Reviewed— Value of Money ...	728
Indian Art ...	730
Editorial Reflections— Christianised Hinduism and Muhammedanism ...	731
Usury in Islam ...	732
Islam and Woman ...	733
Present-day Mohammedanism and Woman ...	733
Is Islam The Final Dispensation ? ...	733
Hinduism, a Missionary Religion	733

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वैदिक धर्म के अमूल्य ग्रन्थ।

[१] योग-साधन-माला।

(१) संध्योपासना। योग की रीति से संध्या करने की पद्धति। मूल्य १॥) डेढ़ रु०

(२) संध्या का अनुष्ठान। मूल्य ॥) आठ आने

(३) वैदिक-प्राण-विद्या। प्राणायामपूर्वार्ध। मूल्य १) एक रु०

(४) ब्रह्मचर्य। सचित्र। वीर्यरक्षण के उपाय। मूल्य १।) सवा रु०।

[२] उपनिषद्-ग्रन्थ-माला।

(१) "ईश" उपनिषद् की व्याख्या। मूल्य ॥=) चौदह आने।

(२) "केन" उपनिषद् की व्याख्या। मूल्य १।) सवा रु०।

[३] आगम-निबंध-माला।

(१) वैदिक-राज्य-पद्धति। मू०।-) पांच आने

(२) मानवी-आयुष्य। मूल्य ।) चार आने

(३) वैदिक सभ्यता। मूल्य =) तीन आने

(४) वैदिक-चिकित्सा-शास्त्र। मूल्य ।) चार आने।

(५) वैदिक स्वराज्य की महिमा। मूल्य ॥) आठ आने।

(६) वैदिक सर्पविद्या। मूल्य ॥) आठ आने

(७) मृत्यु को दूर करने का उपाय। मूल्य ॥) आठ आने।

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(९) शिवसंकल्प का विजय। मूल्य ॥) बारह आने।

(१०) वैदिक धर्म की विशेषता। मूल्य ॥) आठ आने।

[४] स्वयं-शिक्षक-माला।

(१) वेद का स्वयं शिक्षक। प्रथम भाग। मूल्य १॥) डेढ रु०।

(२) वेद का स्वयंशिक्षक। द्वितीय भाग मूल्य १॥) डेढ रु०।

[५] देवता-परिचय-ग्रन्थ-माला।

(१) रुद्रदेवता का परिचय। मू०॥) आठआने

(२) ऋग्वेद में रुद्र देवता। मू०॥=) दसआने

(३) ३३देवताओंका विचार मू०=) तीनआने

(४) देवता-विचार। मूल्य =) तीन आने।

[६] धर्म-शिक्षा के ग्रन्थ।

(१) बालकों की धर्म-शिक्षा। प्रथम भाग मूल्य -) एक आना।

(२) बालकों की धर्म-शिक्षा। द्वितीय भाग मूल्य =) दो आने।

(३) वैदिक-पाठ-माला प्रथम पुस्तक। =) तीन आने।

[७] यजुर्वेद का स्वाध्याय।

(१) यजु०अ० ३०। नरमेध मू० १) एक रु०

(२) यजु०अ० ३२। एक ईश्वर उपासना। मूल्य ॥) आठ आने।

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[८] ब्राह्मण-बोध-माला।

(१) शतपथबाधामृत। मूल्य ।) चार आने

[७] वैदिक धर्म।

यह सचित्र मासिक पत्र वैदिक धर्म के तत्व ज्ञान का विचार और प्रचार कर रहा है। योग साधन विषयक लेख भी सब को करने योग्य सुगम रीति के साथ इसमें प्रसिद्ध होते हैं। वार्षिक मूल्य ३॥) साढे तीन रु० है। शीघ्र मंगवाइये।

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CHAPTER XIII.

AMENITIES.

अमर्त्याश्चापि मर्त्याश्च यत्र वसंति हि ॥
तद्वस्त्विति मतं तज्ज्ञै स्तद्भेदं च वदाम्यहं ॥
भूमि प्रासाद यानानि शयनं तच्चतुर्विधं ॥
प्रासादादीनि वास्तूनि वस्तुत्वाद्वस्तुसंश्रयात् ॥
वस्तुभि र्निर्मितत्वाच्च प्रोक्तान्येवं पुरातनैः ॥

मयमत०

Any substance in the cavity of which perishable or non-perishable things reside is called a thing **वस्तु**. Things are divided into four classes viz. (1) ground **भूमि**, (2) buildings **प्रासाद**, (3) conveyance **यान**, and (4) furniture **शयन**. All these are called **वास्तु** because they are composed of **वस्तु**.

भूमिस्तुद्विविधा प्रोक्ता गौणमंगीत्यनुक्रमात् ॥
ग्रामादीन्येव गौणानि भवंत्यंगी महीमता ॥
(a) अष्टधनुश्चतुरस्रा काकणिका तच्चतुर्गुणं माषम्
माषचतुर्वर्तनकं तत्पंचगुणं हि वाटिका कथिता ॥
वाटिकया युगगुणिता ग्राम कुटुं बावनिः श्रेष्ठा ॥
एवं भूगतमानं, दंडैस्तेषां तु वक्ष्यते मानम् ॥

मयमत०

(b) उन्नतां प्रकृतिं भूमिं कृत्वाहस्तप्रमाणतः ॥
घनी कृत्य तदूर्ध्वस्थं उपानं जन्म चोच्यते ॥
अलिंदाश्चावलिंदाश्च गर्भभूम्यनु सारतः ॥
समसूत्रा न कर्तव्याः किंचिन्न्यूनाधिकं भवेत् ॥

शिल्पदीपक०

(a) Ground is classed under two heads viz. **गौण** natural and **अङ्गी** artificial fields, gardens, village sites, forests

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&c. are natural grounds and floors &c. are artificial grounds. Ground, eight धनुः square is called काकणिका a small patch, four काकणिका's make one माष, four माष make a वर्तनक, five वर्तनक make a वाटिका and four वाटिका make a ग्राम and so on. These are always measured in दंड. (b) Artificial grounds are to be made only in buildings. The natural ground surrounding a building is called प्रकृति and the ground floor of a building should be one hand higher than this. The back verandah floor, the front verandah floor and the central room floor should be each higher than the succeeding one. These should never be at one level.

विस्तारं स्तंभतो बाह्ये जन्मात्स्थूप्यं तमुन्नतं ॥
केचिदाशिखरांतं तु प्रवदंति तदुन्नतं ॥
विस्तार तु त्रिधा कृत्वा चतुर्था गंतदायतं ॥
द्विधागं गृहविस्तारं भागमेकांगणं स्मृतं ॥
प्रागंगणमथ श्रेष्ठं दक्षिणतश्चाप्यं गणं श्रेष्ठं ॥
शिल्पदीपक०

The length and breadth of a building is measured from outside of a post to out side of the post opposite, and the distance from the top of the foundations to the eave-board is called its height; some say that the height should be measured to the top of the ridge. The area allotted to a building should be divided into three parts; of these the building proper or the covered area should cover two parts while one part should be open to the skies. This open space should be situated to the east or south of the building; it may be in the centre of the building in the form of a quadrangle also.

सभा शाला प्रपारंगं मंडपं मंदिरं तथा ॥
प्रासाद इति विख्याता.....
हस्त्यश्वरथयोधानां यागहोमादि शिल्पिनाम् ॥
एक शाला प्रशस्तास्यात्स्त्रीणां रूपोपजीविनाम् ॥
राक्षसे शस्त्र शाला स्याद् द्वारशाला च द्वारके ॥
अश्वलीलार्थकं किंवा गजलीलार्थकं भवेत् ॥
दक्षिणे चाष्टभागेस्यादंगणं च महांतरं ॥ मयमत०

To the south of the building a large open space should be kept for exercising horses, elephants etc. (b) Buildings are divided into seven classes viz., सभा Residence Halls, शाला Sheds, प्रपा, Water rooms, रंग Playgrounds, मंडप Resting places, मन्दिर Temples and प्रासाद Courts Of these the construction of Residential buildings has been described up to now and those of Temples and Courts will be described under town-planning. Sheds are constructed for elephants, horses, carriages, soldiers or servants, sacrifices, fire-places, artisans, maid-servants, or actresses or harlots; a shed for arms and ammunitions should be built on the South-West and that for the guard near the entrance.

कर्तव्यं वास्तुमध्ये तु मंडपं प्रथमं बुधैः ॥
वास्तु व्यास चतुर्भागं मंडपस्य च विस्तृतम् ॥
मंडं सुभूषणं तं पातीति मंडपमुच्यते ॥
मंडपस्य च मध्येतु स्तंभंनैव प्रयोजयेत् ॥
द्विजवन्नृप वैश्यानां वैशिष्ट्यं मध्यवेदिका ॥
त्रिकाल बलि लब्धा च पुष्पगंधादि पूजिता ॥
वासार्थं मंडपं चैव यागमंडपमेव च ॥
अभिषेकादि योग्यं च नृत्त मंडपकं तथा ॥
वैवाहिकं च मैत्रं च तथोपनयनार्हकम् ॥
आस्थान मंडपं चैव बलालोकन मंडपम् ॥
संधिकार्यार्हकं क्षौरं भुक्ति कर्म सुखादिकम् ॥
पक्वेष्टकाभिः सुधया मंडपं द्विज भूपयोः ॥
वैश्यादीना मपक्वाभिः शूद्राणां तृपवेणुभिः ॥
मयमत०

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In the center of the quadrangle of a building one should first build a **मंडप** which should be one-fourth of the building in dimensions. The term **मंडप** means a thing that protects **मंड** the head from the sun or rain. In a **मंडप** there should be no post. Brahmins, Kishatriya and Vaishya houses should have a square platform (with **तुलसी** planted in it) in the quadrangle of their houses; this should be worshiped three times a day with flowers and offerings. **मंडप** is constructed for various purposes viz (1) for serving as halting places, (2) for performing sacrifices(3) for coronation ceremonies,(4) for dancing platforms, (5) for marriage, friendship or thread ceremonies, (6) for recreation purposes, (7) for inspection of troops or matches, (8) for discussing of treaties, (9) for hairdressing, and (10) for feasting parties. The **मंडप** of first and second class houses should be built of burnt bricks and lime, of third class buildings, of *katcha*, bricks, and of low class houses with grass and bamboos.

स्नानार्थं मंडपं वापि नृत्त मडप मेववा ॥
परिवारालयांतश्च कर्तव्यंस्वप्र माणतः ॥

A **मंडप** intended for bathing or dancing should be built of suitable dimensions within the enclosure of the building.

मंडपस्य पुरतोऽथमध्यके वा जलाशयमनेक यंत्रकम्
इष्टिकाभिरुपलैरलंकृतं सावगूढ मुपगूढ वारिणम्॥
प्रपा वा तत्र कर्तव्या नालिकेर दलच्छदा ॥
प्राग्वंश मनुवंशं च नालिकेर दलादिभिः ॥
अन्यैरपि तथा पत्रैर्व्यैराच्छादिता प्रपा ॥

In front of the **मंडप** or in its centre should be built a cistern with various water connections. These water connections or apparatuses should be built of bricks or stones and should have the water carefully covered by these. When these elaborate works are not possible near the **मंडप** a **प्रपा** or water shed should be built of bamboos and leaves of palms. If bamboos or palm leaves are not to be had this shed may be built of some similar cheap wood and grass or leaves.

अन्तरीक्षे भवेच्चुल्ली सत्यके स्यादुलूखलम् ॥
समं तुंगं च विपुलं चुल्लिकार्धं प्रशस्यते ॥
अभितो मज्जनागारं उदीच्यामापवत्सयोः ॥
पानीयोष्णोदकं धाम सर्वं प्रासाद वद्बुधैः ॥
नरशीर्षकवत् नृपस्य चुल्ली चतुरस्राद्युसदा-
मही सुराणाम् ॥
चतुरापतकाविशां,परेषां इतरेषा मितरेषुसर्वमिष्टम्
अन्नागारादि मध्यांतं वास्तुमध्ये प्रदक्षिणम् ॥
ग्रासनपानायतनं कुर्यात्सम्य क्तुलक्षणाभियुतम्॥
शिल्पदीपक०

The fire-room should be situated in the north-west and the room for pounding and grinding corn in the south-west. All the **चुल्ली** or fire-place openings should be of the same height, and breadth and have their tops level. Near these on the north or north-east should be the bathing-place with hot water arrangements, as described under palaces further on. The fire-place of first and second class buildings should be like the head of a human being with a square chimney towering high into the sky; those of the third class buildings should have rectangular or oblong openings for the smoke outlets and those of others may be made

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of any shape or size. Between the cook room and the central apartment should be situated the dining and the drinking rooms with suitable arrangements for the purpose on the right-hand side of the centre of the building.

तरुणरविमयूखप्रेक्षणं चान्नशालं व्यतिनत-
मपराह्ण वारुणा दृश्य जालम् ॥
धन गृहमतितुंगं दुर्निरीक्ष्यं त्रिशंको रतितर-
मुरुतुंगं देवतागारमिष्टम् ॥
सर्वाः गृहस्य मार्गेणां तरिताः सद्म संमुखाः ॥
पूर्वस्थाः पश्चिम द्वारा दक्षिणस्था उदङ्मुखाः ॥
पश्चिमस्थाः पूर्वमुखा उदक्स्था दक्षिणाननाः ॥

मयमत०

The rays of the early sun should enter the cook-room and those of the setting sun should be visible through the ventilators, the treasure room should be high and closed on the south so that the rays of त्रिशंकु star should not be visible in it, and the place of worship should be on the north, in the highest room in the house. All these out-houses should face the main structure; i. e. those situated on the east, south, west or north should have their doors facing west, north, east and south respectively.

कूटशालां तरे कुर्यात्ककरी कृतमार्गकम् ॥
परितो मंडपं द्व्यशभागेन ककरीपथम् ॥
गृह मंडपयोर्मध्ये त्रिचतुः पंच षट् कराः ॥
ककरीवृतमार्गा वा कर्तव्यास्ते शिलार्चिताः ॥
एकहस्तं द्विहस्तं वा क्षुद्रमार्ग विशालता ॥
सर्वतः समविस्तारं प्रकुर्यादा वृतं पथम् ॥

शिल्पदीपक०

Sandy paths should be constructed between the main building and out-houses Round the मंडप also there should be sandy paths of half the dimensions. Between the house and the मंडप the paths should be three to six hands wide and these may be sandy or paved. Small passages should be one or two hands wide only. A covered passage should be of the same width throughout and should lead to all the out-houses from the main building.

येनयत्कर्म निष्पाद्यं तेन लिंग्यं तु तद्गृहम् ॥
यानियस्य स्वचिन्हानि तानि तत्र निधापयेत् ॥
यज्ञोपवीतं यज्ञाग्नि यज्ञभांडञ्च राजतम् ॥
यज्ञोपवीतं मध्यस्थं यज्ञभां डच दक्षिणे॥
मध्ये हैममय चक्रं शंखं वामे च राजतम् ॥
कार्मुकं ताम्रजं वामे दंडो रुक्मश्च दक्षिणे ॥
गोपुंगवं च पुरतो वैश्यानां प्रविधीयते ॥
बीज पात्रं हलं हैमं ताम्रजं युग मिष्यते ॥
हलं दक्षिणभागे तु वामांशे बीज पात्रकम् ॥
बीजं हिरण्ययं शूद्रे लिंगं वैश्ये च संमतम् ॥
धन सद्मानिलिंगं तु सार्गलं कुंचितं भवेत् ॥
पर्यंक दीप शयनं लिंगं विद्यात्सुखालये ॥

शिल्पदीपक०

A building should be marked by the emblem of that by which the work to be done in that building is carried out. Everything has its own symbol and that should be marked on that room. For example on the room of a Brahmin the symbol should consist of ब्राह्मण यज्ञोपवीत in the centre, यज्ञभांड on the right and यज्ञाग्नि on the left. The यज्ञोपवीत should be golden in colour, the यज्ञभांड should be of silver and यज्ञाग्नि of copper; on the room of a क्षत्रिय the symbol should consist of चक्र, शंख, कार्मुक and दण्ड placed as under; golden चक्र in the centre, silver शंख on the left, and copper कार्मुक on the right; in the चक्र for ordinary men दण्ड

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may be used. For **वैश्य** persons the symbol will consist of **गोपुङ्गव, बीजपात्र** and **हल**; of which golden **हल** should be in the centre, silver **बीजपात्र** on the right, and copper **गोयुग** on the left; for the **शूद्र** also the same symbols as those of a **वैश्य** are used but the **हल** is on the right and the **बीजपात्र** on the left and **गोयुग** in the centre and the **बीजपात्र** is of gold. On a treasure room the symbol will be lock and key or **अर्गल** drawbolt and **कुञ्जित** key or lock; on a pleasure or bed room the symbol will be a **पर्यङ्क** cot **दीप** lamp **शयन** bed and so on for all others.

शिबिका गिल्लिका रथं ॥
स्यं दनं चैव मादीनियान मित्युच्यते बुधैः ॥
द्विचक्र वाह्ये विस्तारे षट् सप्ताष्टवितस्तियुक् ॥
रथलक्षण०

Conveyances are of four sorts viz. **शिबिका, गिल्लिका, रथ** and **स्यंदन**. **शिबिका** is carried by men. **गिल्लिका** is drawn by bullocks, **रथ** is drawn by horses and **स्यंदन** is drawn by elephants. Each of these has two wheels on the outside and is six to eight **वितस्ति** in length with details as under.

अक्षस्या वधिदैर्घ्यस्याद् दारुचे चतुरस्रकम् ॥
अयः पट्टैश्च कीलैश्च स्वशाखाभिर्दृढीकृतं ॥
अक्षांतेऽक्षोत्तरे बन्धे दारुकीलैः प्रयुज्यते ॥
अग्रे पार्श्व तले वा तु गलिका पट्टिकांतरे ॥
पृष्ठे पंचांगुलोत्सेधं मुखपट्टिकया वृतम् ॥
भारो भारोपधानं च अक्षमक्षोत्तरं तथा ॥
कूबरः कूबरस्याग्रे द्वयपट्टैश्च कीलकैः ॥
रथलक्षण०

The breadth of these conveyances will be suitale to the length of the **अक्ष** axle. This, if of metal, will be round, and if of wood, square. All the parts of the conveyances will have iron straps and and bolts except the ends and the top of the **अक्ष** axle, for joining which wooden pegs are to be used. The conveyances should have covers, poles, yokes and spokes to be fixed or removed by putting in or removing two bolts with nuts and washers.

A detailed description of these will come under **रथशास्त्र** Road-making further on.

मंच मची लिका काष्टं पंजरं फल कासनम् ॥
पर्यंकं बालपर्यंकं शयनं चैव मादिकं ॥
शाकार्गलश्चतिमिसः पनसो निबार्जुनौ मधूकश्च ॥
याने शयने चैते प्रोक्ता वृक्षाः पुराणैस्तु ॥
व्यासं त्रिवितस्तिःस्यादायां मंचाष्टभिर्वितस्तीभिः॥
समचतुरस्त्रं पीठं ह्यासनमिति सायतं प्रोक्तम् ॥
उत्कृष्ट मध्यमा धममासन मृजुपदं शयनवत्कार्यम् ॥
पूर्वशिरःपर्यंकं दक्षिणमुख शयनमपि सदा कार्यम्॥
व्याघ्रमृगपदशयनं द्विज नृपयोःशेषयोस्तुभृशशेषम्॥
फलका पर्यंको वा पट्टविचित्रापि वाधिका कार्या॥
शयन विशालव्यासा तुंगा वै पाद पट्टिको पेता॥
न्यग्रोधोदुंबर वट पिप्पल बिल्वामलं च सारमयम् ॥
ते सर्वेयोग्याःस्युःपीठे स्मिन् सर्वसिद्धि करणीयाः
मयमत०

Furniture consists of nine sorts of things viz. **मञ्च** Sofa, **मञ्चीलिका** Stool, **काष्ट** Board, **पञ्जर** Cage, **फलक** Bench, **आसन** or **पीठ** Seat, **पर्यङ्क** Cot, **बालपर्यङ्क** Cradle, and **शयन** Bedstead. These may be made of **शाक, अर्गल, तिमिस, पनस, निब अर्जुन** or **मधूक**. Conveyances also may

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be made of the wood of these trees. **शयन** is generally three **वितस्ति** wide and eight **वितस्ति** long. A thing which is square or a little longer is called **पीठ** or **आसन.** All sorts of **पीठ** or **आसन** should be constructed like the **शयन** with straight feet. A bedstead should be laid with the head towards the east or south. A first or second class bedstead should have feet like those of the tiger or lion or deer, and other sorts of bedsteads may have any other sorts of feet. **फलका** and other planked seats should be made of the same breadth as a bedstead but these will not have feet of battens as high as **शयन.** The planks may have any sorts of carvings or decorations. The feet of **काष्ट** and **फलक** will be battens fixed lengthwise. For these pies of furniture **न्यग्रोध, उदुंबर, बट, पिप्पल,** and **विल्व** may be used. The wood of these trees is fit for such things and has a natural polish and varnish consisting of their juice.

सिंहैभ युक्तमेवं तत्तन्नाम्नाभिधानं स्यात् ॥
नाना चित्रविचित्रं भुसदं राज्ञां च पद्म बन्धयुतम्॥
मयमत०

A seat with the heads of lions or elephants decorating it, is called **सिंहासन** throne. This should be very high **भुसद,** beautifully carved and decorated with many ornaments.

Detailed descriptions of these will come under **नगररचना,** town-planning in **राजवरालय** courts section.

CHAPTER XIV

Opening Ceremony.

पूर्वं स्थपति रिष्टव्यः शिल्पशास्त्रविशारदः ॥
स्थापकोऽपि वृतः कर्त्रा वास्तुकर्म समारभेत् ॥
ताभ्या मुभाभ्यां प्रारब्धं विमानं वास्यदेव वा ॥
निष्पाद्ययासमाप्तेः स्यात्ताभ्यामेवहि नेतरैः ॥
शिल्पदीपक०

येन यत्कर्म चारब्ध मादौ तदवसानके ॥
तेनैव निष्ठितं कर्मश्रीसौभाग्यायुरेधनम् ॥
तस्याभावे तु तत्पुत्रः शिष्यो वा तं गुरुं पटे ॥
लिखित्वा तन्नियोगेन सर्व कर्म समाचरेत् ॥
मयमत०

When a man wants to build anything, he should first select an Engineer who in his turn should also select his Assistant, or the owner of tho building may select the Assistsnt These two should supervise the building from beginning to end; no other person should ever be entrusted with it. Any thing is propitious if it is in charge of one person from the beginning to the end. The person who begins anything should be responsible for it up to the end. In the absence of the Engineer or his Assistant his son or disciple should draw his picture on a cloth and then should carry on the work in its presence. In short the building should be carried on and completed according to one system only.

सिंचितासिंचितं चैवोपसिंचित मिति त्रिधा ॥
स्त्रीपुंनपुंसकं चैवत्रिविधं गृह मुच्यते ॥
इष्टिकाभिः शिलाभिर्वासिंचितं यद्घनीकृतम् ॥
कपोतादि शिरोयुक्तं यत्तत्पुंस्त्वं समीरितम् ॥
ऐष्टिकं दारुजं सौधं भोगयुक्तागसंयुतं ॥
स्त्रीत्वं ह्यसिंचितं भोगाभोगयुक्तं द्रुमेष्टकैः ॥
घनाघनांगयुक्तंढ मुपसिंचित मुच्यते ॥ मयमत०

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नित्यं यथा जगति वित्तमनेक वस्तू—
न्यःचंद्रतार मधिवास भुवं मुदःस्यात् ॥
शिल्पदीपक०

A building is called **सिञ्चित, असिञ्चित** and **उपसिञ्चित** or **पुं** Male, **स्त्री** female, or **नपुंसक** neuter according to the length of its duration. A building that is built of good stone or bricks, is very compact and has good roof with gables etc., is called **सिञ्चित** or **पुं**. A building that is constructed of bricks or slabs with wood or lime and has overlaps and joints is called **असिञ्चित** or **स्त्री**. A building consisting of wood and slabs, but is solid in some parts and not solid in others is called **उपसिञ्चित** or **नपुंसक.** The best structure however is one that is as everlasting as the moon, stars or earth, being made of one solid stone throughout and is weaker, as the number of joints and the use in it of perishrable materials increases.

हीनं षोडश हस्तेभ्यो गृहमानं न कारयेत् ॥
शालासुभिन्नशालासु संधिकर्मन कारयेत् ॥
गृह क्रिया हि द्विविधा भिन्नाभिन्न प्रकारतः ॥
असंधिकं भिन्नगृहं ह्यभिन्नं तु ससंधिकम् ॥
नीचानां नीचमानं स्यात् श्रेष्ठानां श्रेष्ठ मिष्यते ॥
श्रेष्ठमानं निकृष्ठानां कदापि न प्रयुज्यते ॥ मयमत०

A building should not be less than sixteen hands in area (four hands square). Buildings of difierent materials or structures of different durability should not be bonded or joined together. Structures are divisible into two classes viz. **भिन्न** carved and **अभिन्न** built. A structure having no joints is called **भिन्न** carved or monolithic, and that having joints is called **अभिन्न** built or jointed When there are different ways or methods or proportions or dimensions specified for the same thing the lower or weaker methods should be followed in low class structures and the higher and stronger ones for the higher class strtctures; as it is no use using higher methods or dimensions for low class structures. The life of a structure is that of its weakest part.

(a) शीर्षेगुर्वीलेपहीनाधिका वा संधिश्रेणी पादहीना न भित्तिः ॥

(b) स्वयमपि च कपाटोद्घाटनं वापि द्यानं भयदमधिकहीनं शाखयोर्वाविचालम् ॥
पुरुषयुवतिनाशं स्तंभशाषा विहीनं भयद-मखिल काष्ठाग्रं यदाधः स्थितं स्यात् ॥

(c) काष्ठं पंचकं चाव नीतलगतं मूलं न पूर्वोत्तरं ॥

(d) छाद्यं पट्ट समानकं सुखकरं नाशायनिम्नोन्नतं ॥

(e) शूर्पाकारं प्रकोष्ठं वा विकर्णं च न कारयेत् ॥

(f) छाया दिवा मध्यगता न कूपे ॥

(g) संवर्धनं च वास्तूनां तंथा संवरणानि च ॥
प्रावर्तनं च द्वाराणां प्रमाणे क्रियते बुधैः ॥
मानहीनं न कर्तव्यं कर्तव्यं मानवर्धनं ॥
शिल्पदीपक०

Fines should be inflicted for the following defects.

(a) Walls—If these be heavy at the top, out of plumb, have no proper bonding, proper layers, or proper offsets.

(b) Doors etc—If these close or open of their own accord, be defective in ledges, be shaky, be short of bolts, nuts etc., or if the wood is used topsy turry or upside down, i. e. with its end towards the earth.

(c) Woodwork—Posts, beams, rafters, purlins and battens or planks

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should be used with the bottom of the tree towards the earth or to the south or west but not to the north or to the east.

(*d*) Rcof—The roof should be in one plain like a tightly stretched cloth. It should not be up and down.

(*e*) Shape—The shape of the structure should be even. It should not be broader or longer in any place than in any other like a सूर्प etc.

(*f*) The well should not be covered by the shadow of the structure at noon or midday.

(*g*) In making Additions and Alterations the intentions of the original designer should be taken into consideration. The altered structure should be stronger and not weaker or out of proportion and symmetry.

अथनिष्पन्नगृहं प्रविश्यतत्त्वरितं न प्रविशेदनिष्ठितम्
यदि निष्पन्नमवेशितं चिरं सुरभूतादिगणाश्चरंत्यल
तुलसिसर्जरसार्जुनमंजरीधनवचाकपटोलसगुग्गुलः
त्रपुषहिंगुमहौषधिसर्षपा कुरबकोत्रसदैवहि धूपराट्
पूर्वेद्युर्वासयित्वा द्विजपशुवृषभांस्तर्पयित्वाजलाद्यैः
स्वाध्यायैर्होयशांतिद्विजवरमुदितैस्तद्गृहंस्वस्तिवाच्यैः
पूतं कलकैर्हरिद्रागरुसरुषपकुष्ठादिकानां वचानां ॥
कुडये संलेपितं तैःसहभुवि सलिलैश्चंदनस्यानुसिक्तं
मयमत०

When a structure is completed it should not at once be entered into, nor should it remain unentered for a long period; in the former case it is infected by diseases and in the latter by insects. A completed building should be disinfected by the smoke of **तुलसी, सजरस-अर्जुनमंजरी, घनवचाक, पटोल, गुग्गुल, त्रपु हिंगु, महौषधि सर्षप** and **कुरबक** duly mixed to form a disinfecting mixture. Then it should be washed with the decoction of **हरिद्रा अगरु, सरुषप, कुष्ट** and **वचा.** On the day before the opening, cattle and cows should be tied in the verandah of the house, the Brahmins should recite verses from the Vedas pertaining to peace and prosperity and should give offerings at the altar; the walls and floors should be sprinkled or washed with water mixed with sandal-wood and adorned with figures composed of many-coloured powders.

ग्रामाग्रहार पुरपत्तनकादिकानाम् ॥
देयोबलिर्गृहगतेषु विदिक्षुदिक्षु ॥
सद्धौचतुष्क सहिते सुरमंदिरे च ॥
श्रेष्ठे कनिष्ठ निलयेऽखिलदेवताभ्यः ॥ मयमत०

Then offerings should be given to all the deities of the province, town, village post, square, temple or. i. e. all deities whether small or large should be propitiated.

यजमानो विशुद्धात्मा प्रणम्य शिरसा गुरुम् ॥
वस्त्राणि धन धान्यैश्च पशूनपि सवत्सकान् ॥
मुदास्थपतयेदत्वाशेषान् भक्त्यातु तर्पयेत् ॥
शेषानपि च तक्षादिविष्टि सर्वान् सुकर्मणि ॥
संतर्पयेद्धिरण्यैश्च वस्त्रैर्वापि मनोहरैः ॥
विमानस्थूपिकास्तंभ द्वारालंकरणानि च ॥
वस्त्रादीनि ध्वजं धेनुं प्रीत्यास्थपतयेददेत् ॥
प्रासादाभिमुखे स्थित्वा यजमानः प्रसन्नधीः ॥
स्थपतेः कर्म सर्वस्वं क्लेशेन सह यद्भवेत ॥
तत्सर्वं परिगृह्णीत सुप्रीत्या स्थापकाज्ञया ॥
मयमत०

The owner of the building should salute his religious preceptor with all his heart and should distribute clothes, beasts, corn, gold etc. among the Engineering staff and he should give the plan etc. of the building to the Engineer. The owner should stand opposite, or in front of, the building and should take charge of it with all the

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balance and क्लेश liabilities from the Assistant in charge of the work. The pllan etc. serves as a certificate of good work.

अति संतुष्टमना गृहेश्वरो युतयोषित्स्वजन प्रियानुगः ॥

स्वगृहं प्रविशेत् प्रविश्यचैवं शुभवाभिः परिपूर्णतर्णकः स्यात् ॥

प्रीत्या प्रविश्य गृह वस्तुनिरीक्ष्य सर्वतोदं पती च शयनेप्युपविश्यपश्चात् ॥

सव्यंजनोदनमथो गृहिणी गृहीत्वा निर्वर्तयेद्गृह वलिबलिशेषमन्नम् ॥

निरुजा मुदिताः सधनाः प्रतिक्रा यश सा महताद्भुतवीर्ययुताः ॥

सततं निरुपद्रवकर्मयुताः पृथिवीपतिर्जीयतु कर्मविधौ ॥ मयमत०

उक्त्वैव मेवमखिलानि च साधनानि स्थित्वा प्रणम्य शिरसास्थ पतिः कराभ्यां ॥

आदाय तानि सकलानि तदीय बाहौ गच्छेत्स्वकीयभवनं स्वजनैः सभृत्यैः ॥

The owner with great pleasure followed by his wife, relations and darlings should enter the house and should praise every thing in it. He with his wife should carefully inspect everything in the building and should sit on a sofa; after this the mistress of the house should remove the oblations and the receptacles containing food which remains after giving the oblations. The Engineer then should give a benediction to the owner as under—

"May you live in this house healthy, pleased, wealthy, adorned with glory, with wonderful powers, and may no obstacles hinder your activities on earth."

After saying so he should go to his residence with his relations and servants and should take away with him all his tools and whatever is presented to him by the owner.

Thus in those old times it seems that the works were done on the contract system. The Engineer himself or his Assistant was the contractor and they lived on the work, used their own tools and labour, and went home after the building with all its liabilities and remaining stores had been taken over by the owner. The owner is asked to inflict fines for all bad work first and then to praise all good work at the time of the dismissal and departure of the contractor and his labourers so that they may go pleased.

In conclusion it may be pointed out that this world is made of duels द्वंद्व which are complementary to each other. These fulfill the wants of each other and tend to the welfare of the whole. अस्रोत inorganic and सस्त्रोत organic substances, हारिद्द्रव Plants and रक्तद्रव animals, पुरुष male and स्त्री female, carnivorous मांसाशन and herbaceous animals धान्याशन, वणिज industrial and कृषि agricultural occupations, न्याय, justice and दया mercy ज्ञेय object and ज्ञाता subject are such duels. The former of these are called असुर wicked and the latter सुर kind by ancient Indian authors. Even the methods of counting, of measuring space or time are different for these सुर and असुर civilizations. सुर people count from small numbers towards the large as

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चतुर्विंशति, measure space by hand, count on the parts of fingers **प्रारभ्यानामिकामूलं जपेद्दशसुपर्वसु ।** and measure time from sunrise to sunrise. **असुर** people on the other hand count from large numbers to small ones as twenty-four, measure lengths or space by means of feet, and count with whole fingers and hands and measure time from sunset to sunset. Some **सुर** measure time from midday to midday and are called **माध्यं दिन** while some **असुर** count time from midnight to midnight. There are countries and times in which the one or the other of these two predominates and the civilizations prdominant in those places and times are called **सुरसंपत्ति** or **असुरसंपत्ति** according to the prominent features of the same. Ancient Indian authors prefer the **सुरसंपत्ति** to the **असुर** one for the following reasons.

(1) **सुरसंपत्ति** is ever reproduced or propagated and is thus everlasting and inexhaustible, while **असुरसंपत्ति**, however large and extensive it may be, is sure to be exhausted some day, near or remote. When the resources are thus exhausted the civili zation is likely to suffer a sudden collapse.

(2) **सुरसंपत्ति** can be improved by suitable training and careful selection of pairs. Nature assists human efforts in this direction, while **असुरसंपत्ति** cannot be so reproduced or improved by human efforts and nature is always inert or works against human efforts in this direction.

Ancient Indian civilization is thus mainly a **सुर** civilization and hence we find that in all the branches of human requirements, whether medical engineering, or house-furnishing, Indian authors specify vegetable and animal products more frequently than mineral ones. India, as it extends from the top of the Himalayas to the seashore at Rameshvar, is also more suited, by its climatic and physical constitution, for the use of animal and vegetable substances.

Here **वास्तुशास्त्र** or the science of house-building ends. From the next chapter **प्राकारशास्त्र** the science of constructing defensive works begins and that will be followed by **नगररचनाशास्त्र** or town-planning. All the ten sciences mentioned in Chapter 1 will thus be dealt with one after an other and the extent of the whole Indian Engineering Philosophy will be covered in due course.

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Kenopanishad by Pt. Satvalekar—A Review.

(By Criticus.)

In the *Vedic Magazine* for October 1922 appeared my criticism of the exposition of Kenopanishad by Pt. Satvalekar. The Pandit has, in the last issue of the *Vedic Dharma*, his Arya Bhasha monthly, published a refutation of it. Not expressly referring to my criticism, he has quoted a few words and phrases from it, which clearly indicate what forms the target of the Pandit's remarks. I know that as a general rule, the criticism that appears in the columns of a literary review, is treated by that review as final, and unless some very serious blunder in it, calculated to mar the literary value of the book criticised, is suggested, no controversy is allowed on the basis of that criticism. Yet as the Pandit, as a commentator of the Arya scriptures, occupies a unique position in the Arya Samaj, and his writings have a far-reaching influence on the religious thought of the community I crave, Mr. Editor, the courtesy of a few columns to answer this refutation.

According to my lights, I think I did full justice to so many praiseworthy features of the book. I had, however, the audacity, too, to differ from the expositor in his characterisation of Uma. The latter is a lady character in the story of the Upanishad and has, as all commentators are agreed, some allegoric meaning. Almost all expositors that have preceded Pandit Satvalekar, except those that stick to the literal significance of the Puranic tales, regard Uma as standing for *Vidya* or *Buddhi*, the pure intuitional faculty of man, which when advanced and developed, places him in communion with Brahman. To Pandit Satvalekar, however, Uma appears as representing *kundalini*, 'a tortuous vien at the bottom of the human spinal chord', as I put it in my criticism, and a subtle '*maya-shakti*,' 'a very fine form of Prakriti,' as Pandit Satvalekar defines it in his refutation.

The objection I made to the Pandit's interpretation was not that he makes this exposition of the allegory himself, but that he fathers the same exposition on Shri Shankar-Acharya too. To reproduce the relevant passage from my criticism :—

'The Pandit has been at great pains to find new meanings in the old shlokas. If for these meanings he had taken the responsibility on himself, we had no quarrel with him.'

The argument of the Pandit where, by he finds his own meaning in the Bhashya of Shankar, and my criticism of that argument, are stated as follows in my review in the *Magazine*:—

'Shankaracharya has given two alternate meanings of **हैमवती उमा.** One is the ordinary rendering viz., the intuitional faculty of golden character. The other is **हिमवतो दुहिता.** Pandit Shri Dhar Shastri refuses to accept the latter rendering as Shankara's, which fact excites the ridicule of our present

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expositor. In his opinion हिमवान् stands for the spinal chord, and दुहिता meaning daughter is the same *kundalini* standing at its bottom. As if Shankar in his attempt to simplify the meaning of the Upanishad had blundered in his exposition into still harder conundrums. The ground on which our author bases his fanciful interpretation is that मेरुदण्ड happens to be a Sanskrit term meaning the spinal chord, while सुमेरु is also a name of the Himalayas. This I now doubt. The grey or whitish nervous matter, found in the same chord, is compared by our poetic commentator to the perpetual snow that covers the top of the highest of mountains. More ingenuity seems to have been exercised to make plausible a rendering of Shankaracharya, of which another writer doubts the authenticity, than Shankaracharya himself could have claimed for his own exposition, if it is his."

For the benefit of the reader I reproduce below the actual words of Shankar wherein that illustrious interpreter of Prasthana Trayi suggests an alternative explanation of the passage from Ken :—

अथवा उमा एव हिमवतो दुहिता हैमवती नित्यमेव सर्वज्ञेन ईश्वरेण सह वर्तते इति ज्ञातुं समर्था इति कृत्वा तामुपजगाम ।

Simply put, the questions to be answered by the Pandit are—

1. Where in Sanskrit literature is the spine called *Himavan* ?

2. Where is *Kundalini* spoken of as the daughter of the spinal chord ?

3. Was Shankar going, in his interpretation, to write a further allegory, inasmuch as he represents what our Pandit thinks is *kundalini*, a form of matter, as capable of realising Brahma ज्ञातुं समर्था, for *Jnan* should belong to some sentient being ?

4. Was it the intention of Shankar to cloud his interpretation in further mystery, a mystery more profound than that which enshrouds the meaning of the Upanishad ?

Shankar, an erudite scholar of Sanskrit, could not have used a terminology which the Sanskrit language nowhere recognises. To me the method of Shankar appears to have been the same that Yaska employs in his interpretation of the verses of the Veda. The latter gives more than one alternative explanation of Vedic passages, one of which is usually that recognised by the *Aitihasik* School of interpreters. By the very task that Yask has set to himself, namely the writing of a *Nirukta*, he could not favour the interpretation of the *Aitihasik* School. For the information of his reader, however, he does give that interpretation. So too perhaps did Shankar. Thus may be dismissed Shridhar Shastri's misgiving, or at best suggestion, that the second meaning assigned to the verse of the Upanishad by Shankar is an interpolation. Ours, however is a guess, to which we attach no critical value.

For the ingenuity of Pt. Satvalekar we have every praise. The meaning he has found in the Upanishadic story is original, and if it had stood in his own name, it should have reflected

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great credit on the sparkling flights of his exquisite fancy. Let him only disown his authorities. For neither Shankar, nor, too, the author of the Hatha Yoga Pradipika, seems to bear him out. His likening of the greyish brain-matter to the perpetual snows of the Himalayas is entirely his own. His practice of Yoga may have helped him in forming these comparisons, which we, by the way, relish. But Yoga is not literature and in the latter field, we are sorry, he is at sea in his search for corroborative authorities. Neither the snakes of Shiv nor the filthy habitation of Ganesh help him in establishing the esoteric meaning, he has formd, of Uma.

In his refutation which he has lately published, he distorts the word Uma (उ, म्, आ) and connects it, on what authority we do not know, with Aum (अ, उ, म्.) This, if he does not take it ill, is more fanciful than all his previous interpretations.

It is, however, not in the elucidation of this character alone that Pt. Satvalekar has struck out a new path. Agni, for him, stands for speech, Vayu for breath, and Indra for mind. And why? Simply because among the organs, mentioned in a previous chapter of the Upanishad, which the Rishi regards as incapable of comprehending Atma, these organs come first. The Pandit should be aware that there are other organs, too, similarly incapacitated from Brahma Jnana. What Devta in the story represents, for instance, the Eye चक्षु? Agni would be best fitted for the task. Agni, however, has been identified by our Pandit with speech. And what is the समष्टिरूप universal counterpart of the Ear श्रोत्र The property of Agni, again, or more properly its power, of which it boasts in the Upanishad, is that of burning. Does speech burn?

Manas or mind, as far as we have read Arsha literature, is enumerated *among* the organs. It is nowhere treated of as the *Indriyapati*, the Lord or master of organs. This last explanation of the word Indra is given by Durga Charya in his commentary on Yask who, too, denominates, by this term, Atma, the unquestioned master of the *Indriyas*. I wait to be enlightened on this point by the learned Pandit.

These, Mr. Editor, are some of the objections, or if you will, queries, शंकाः that suggest themselves to the reader of Pandit Satvalekar's Kenopanishad. One may multiply them, but for the purpose of a cursory criticism, which is in no way meant to be comprehensive, these will suffice.

Let me, in conclusion, make it clear, that in my reverence for the learned Pandit, who has consecrated his all on the altar of *Veda-bhashya*, I yield to none among his admirers. If I criticise his works, it is with a view to help his own mission, viz., the research for, and the dissemination of, truth. Like every true scholar he should recognise that it is through criticism that truth is sifted and literature made a medium for the conveyance of right knowledge. In his refutation published in the *Vedic Dharm* I see signs of vexation. An unbiassed votary of knowledge

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that he is, he should at once eschew this weakness of mind. If he succeeds in answering my objections, none will be more glad than I. In case, however, he feels the force of my criticism and finds some grain of truth in it, let him pick up that grain and modify his exposition in accordance with it.

ATMA.

(BY M. S.)

Turning over the leaves of your *Vedic Magazine* my attention was arrested by the heading "The Function of the Atma" on page 546, where you have reviewed contemporary thought. The very next line mentioning the source of this oracle should have saved me from wasting my time over its contents, but the hope that the last twenty years may have instilled some inkling of the wisdom of the Indian Rishis into Theosophical heads lured me on in my profitless task of perusing the contents further, and to my own cost I discovered that the concept of the Theosophical Atma stands where it did twenty years ago when I began to sicken of the nonsense which finds currency under the imposing title of "Theosophia" or Divine wisdom. My self-disgust was completed when I found a hacknyed quotation from Dr. Annie Besant's book "Thought-Power". This and still more profuse works of Dr. Besant written in the days when she had not yet evolved the profundities of her recent title, such as "Consciousness" which had promised so much to the student of philosophy without fulfilling anything, are the stock-in-trade of the lesser Theosophists for spinning out the endless yarn of articles for their magazines. But in those olden days many of us who expected much from the Theosophical wisdom had not attained to that supreme disgust for such literature which kept up a haze of illusion over its vagaries through its very indefiniteness, a haze which a certain type or condition of mind seems incapable of ever dispelling through its own intellectual impotence or some strange hypnotic suggestion of its own or of others. But the final blow was yet to come and it came happily for those who had been trying to study philosophy and especially Indian philosphy with which theosophy dabbles or rather toys. This blow was the lectures on the Introduction to Yoga, which Dr. Annie Besant delivered at one of the Adyar conventions. Happily the writer of these lines was not present on this august occasion. But he had the satisfaction of reading them after their publication soon after. Out of an audience of five or six thousand (the usual number said to be present on such functions) how many did not gape in wonder or go into extacies over the mystic knowledge which must have poured in her admirable flow of oratory, it would be difficult to com-

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quite exactly, but one may dare to say, that the number could not be more than half a dozen. And this half a dozen must have consisted of the few in this great society who had happened to have read the Yoga Philosophy of Patanjali with some care. Which of these felt a wonder and awe at the marvellous audacity of the venerable lady in pouring, through the torrent of her eloquence, ideas which never occured to Patanjali or which were in utter contradiction of his Philosophy, and which felt a wave of unutterable disgust sweeping through their minds at such a performance is difficult to guess, but their faculties must have been well nigh paralysed by the psychic shock thus administered, and had it been customary for objections to be invited and criticism, which has been out of the question in the face of such an oracle, it is doubtful if this shock would have left them the power of making any criticism. One thing is sure, that the remaining four or five thousand nine hundred ninety five must have actually or nearly shed tears of adoration at the marvellous wisdom uttered, reminding one of a very old caricature of a Theosophical audience which appeared in the pages of that incomparable humourist the *London Punch* where in an audience listening to Esoteric Buddhism as Theosophy was parading about in its early years was represented with ears too long and pointed to resemble those human. In fact it was an audience consisting entirely of donkeys. For the benefit of those who are too serious-minded to appreciate this Punch-humour, it would be necessary to point out one or two things which will strike any one, who has paid even a passing attention to Patanjali's Yoga system. There are numerous gems in these lectures which would reveal the psychology of Theosophic discipleship which is supposed to convey the wisdom of the Rishis and Mahatmas living beyond the Himalayas and elsewhere to the still humbler Chela and aspirant, but there is one crest-jewel (shiromani) which has clung to my mind and which the operation of years in which I have been trying to unburden my mind of Theosophical "Truths" has not succeeded in wearing out. And it was this *That there are states of Consciousness in Asamprajnata Samadhi.* Anybody who has occupied himself with Patanjali must know that there are two great divisions of Samadhi in Patanjali's Yoga system, and these divisions have not been challenged or superseded by the writings of any other Indian thinker. One is Samprajnata Samadhi, and the other Asamprajnata Samadhi. To the first belong the states and operations of mind—Chitta Vrittis or Buddhi Vrittis or Pratyayas or notions of the understanding, as the term implies, in which the objects of knowledge whether in the shape of gross external objects or subtle objects, or sense organs or the mind or understanding itself, or even the Atman or Purush which is pure consciousness or sentience or awareness, and which is the true substratum of the subject and hence called the subject also, become perfectly illuminated and completely known being reflected in the *buddhi* or understanding to become. As it is she has to content herself inspite of her ambition to the contrary in becoming the Guru of such Indians only as are really

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ignorant of the fundamentals of their own religious philosophy. And so the venerable lady has to find a consolation in politics which partially at least fulfils her ambition. But some of her old admirers still wonder if she has found in politics what she has most probably missed in Theosophy. The highest reach of this Samadhi is the knowledge of the discrimination between Purusha or Atma and Budhi or understanding, or satva and Purusha as they also call them technically. And there is said to be no higher and further knowledge than this at all. When this Samadhi becomes perfected, then the mind and understanding begin to cease their function for they have fulfilled the dual object of the Atman that is bhoga and apavarga, (that is experience and emancipation) which comes through this knowledge. Therefore the mind is made by its own force to resolve itself into its nature, and only Sanskaras remain behind, which do not imply any state of knowledge, and the *purusha* which is pure knowledge, and consciousness or sentience or awareness, as a substance and not as a property of some substratum, remains isolated and established in its own essence or form called Swarupa. This state is like that of Moksha or emancipation, and while the Purush is thus established in its own form – Swarupa pratishtha—the mind remains in the later condition of Sanskaras and impressions or to be more accurate the latent germs of its being. That is why this is called Asamprajnata Smadhi, in which nothing remains as an object of knowledge or consciousness. This idea of Yoga as also of Vedanta and Sankhya—it is common to these three systems at least—was never grasped by Dr. Annie Besant, otherwise her book on Consciousness which deals with the subject somewhat in the sense of empirical psychology of the west, would have been rejected by even herself as a more or less materialistic work which it, to a great extent, really is. Had her otherwise brilliant mind grasped this Indian idea which has yet to revolutionise the western mode of thought, she could have become a real teacher of Indian wisdom which was not her lot

Those who are supposed to be themselves Yogis or disciples of Great Yogis, as Dr. Besant is said to be, should have no difficulty in explaining the mysteries of Yoga. But if they betray an ignorance of even the fundamental and elementary truths of Yoga which are clearly stated in the current books, it can point to one conclusion that they are either deluded themselves or are deluding others.

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SOME THOUGHTS ON THE SHUDDHI MOVEMENT.

(From the religious point of view)

(By Pt. Dharma Deva Siddhantalankar.)

By the grace of God a new awakening has taken place in the Aryan (Hindu) community. To-day the whole community has shaken off its lethargy and has begun to realise the necessity of organising itself. Whatever may be said against the Shuddhi movement it has been set on foot with great vigour and zeal. There cannot be the least shadow of a doubt that it is quite in accordance with the injunctions of our Holy Scriptures. The most remarkable injunction of the Vedas that should always be borne in mind by every follower of the Vedic Dharma is to aim at aryanising the whole world. Here is the verse from the Rigveda with its English rendering.

इन्द्रं वर्धन्तो अप्तुरः कृण्वन्तो विश्वमार्यम् ।
अपघ्नन्तो अराव्णः ॥ ऋ० ९ । ६३ । ५

Ever expanding your soul force, putting to flight all the evil qualities turning the whole world into Aryas lead an active life. This I believe is the correct interpretation, for that word इन्द्र is certainly used for soul and the word अप्तुरः means active. It is thus clear that a very great responsibility lies on the shoulders of every adherent of the universal Vedic Dharma. He must not be contented with leading a pure noble life. He is duty-bound to increase the moral as well as the numerical strength of the Aryas or noble men. It is after so many centuries that the followers of the Vedic Dharma are to-day awakened to a consciousness of their duty in the matter. In the Puranic age to cross the ocean even for the sake of propagating our noble religion was regarded as a sin. Was that the case in ancient days? Is it not stated in the Bhawishya Purana that Kashyap and Kanva, two well known sages of their age, went to Egypt and after performing due purification ceremony took into the fold of the Universal Vedic Dharma several thousands of the Mlechhas? Is it not a fact that some of the Mlecchas of Egypt, thus reclaimed by our sages, were given the status of Brahmans and were taught the Vedas? If there is any one among my readers who doubts the truth of the statement let him give a little thought to the following verses which we come across in the Bhawishya Purana—

मिश्रदेशोद्भवा म्लेच्छाः काश्यपेनैव शासिताः ।
संस्कृताः शूद्र वर्णेन, ब्रह्मवर्ण मुपागताः ॥
शिखासूत्रं समाधाय, पठित्वा वेदमुत्तमम् ।
यज्ञैश्च पूजयामासु र्देव देवं शचीपतिम् ॥
भ० पु० ३।४।२०-२५

These verses quoted from the Bhawishya Purana may thus be translated into simple English:—

The Mlecchas born in Egypt and taught by Kashyapa were raised to the status of Brahmana from Shudra class after the purification ceremony was over (संस्कृताः) They began to have

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sacred hair (Sikha) and also sacred thread. They studied the Vedas and began to perform the Vedic sacrifices. This historical event recorded in the Bhawishya Purana may speak for itself. No comments are needed. It may clearly show what sort of religious zeal were our ancestors endowed with. Similar cases of reclamation or Shuddhi, as it is generally known, are recorded in the same Purana about Kanva and many other sages. These records are enough to throw some light on the antiquity of the Shuddhi movement. A very remarkable verse in this connection is quoted from the Skanda Purana which runs as follows :—

विशुद्धिं याचमानस्य,यदि यच्छन्ति नो द्विजाः ।
कामाद् वा यदि वा क्रोधात्प्रद्वेषात्प्रच्युतेर्भयात् ॥
ब्रह्महत्योद्भवं पापं, सर्वेषां तत्र जायते ॥

It means:—If the Brahmans refuse to purify a man who is willing to be reclaimed, then the sin of murdering a true Brahman overtakes all of them whether the refusal is caused by lust, anger, malice or the fear of excommunication on their part. One thousand and one authorities may be quoted giving tone to the Shuddhi movement, but I need not lengthen the article by so doing. One thing more should always be taken into account. Though the Veda enjoins upon us to put forth our united efforts in order to aryanise the whole world, it also asks us in equally unmistakable terms to look on all men with friendly eyes irrespective of their caste, creed and colour.

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे
मित्रस्य चक्षुषा समीक्षामहे ।

That is what the veda says.

It is clear therefore that to hate those who belong to other religions or who do not see eye to eye with us on religious and social matters is quite opposed to the teachings of the Vedas. What the Veda means to say is that we should regard all persons as our friends and then should endeavour to make them Aryâs i. e. to ennoble them because by so doing alone we can discharge our duty towards our fellow-beings as friends. The Shuddhi movement carried on in this religious spirit is certainly in perfect harmony with the Vedic teachings, but if it is the outcome of hate and revenge, it cannot command the genuine support of truth-loving, religious-minded people. We must guard ourselves against the mere thought of increasing our numerical strength or of carrying on the movement with political considerations. We must carry on the movement not because we hate any religion or community but because we love our religion and honestly believe that every thing necessary for the harmonious development of mankind is found in our Holy Scriptures.

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THE WAY TO VICTORY.

(By Veda Vyas.)

In Sukta 50 of the 7th Kanda of the Atharva Veda there occurs the following verse :—

कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः ।
गोजिद्भूयासमश्वजिद् धनंजयो हिरण्यजित् ॥
अथर्व० ७।५०।८

To us the meaning of this verse appears to be :—

Let action be in my right hand, then victory will be in my left. May I be the winner of cows, winner of horses, winner of wealth and winner of gold.

Shri Sayanacharya has understood the words कृत and जय to mean two different casts of dice, two tricks of the game of gambling. That Sanskrit Dictionary supports this interpretation as well, is no doubt true. In the whole Sukta, there is mention of dice and gambling. To Whitney too, however, who bases his translation mostly on the commentary of Sayana, this interpretation does not appeal as apt. The former cannot have lost sight of the relevancy of the meaning, as far as the mention of dice and gambling in the whole body of the Sukta, is concerned. Whitney's translation of the verse is the following :—

My winnings in my right hand, victory in my left is placed ; kine-winner may I be, horse-winner, riches-winning, gold-winner.

Whitney had before him the commentary of Sayana and yet he differs from him in his rendering of the verse. Why so, he does not state in his notes. A probable explanation seems to be that the casts of dice, or two tricks of the game, can not by any straining of the idiom be placed, one in one hand and another in the other. In another place, too, in the same hymn, Whitney has rendered *krt* as winnings. Does this rendering improve the sense of the verse ? With winnings in one hand, and victory in the other, the verse remains as destitute of sense and as far removed from Sanskrit idiom as in its rendering by Sayana. To us the purport of tha whole hymn seems to be a subtle denunciation of gambling, which term in its wider connotation stands for all sorts of undertakings and transactions, wherein success is determined by chance. A comparison is instituted between such transactions and those requiring labour of hands. The latter are declared as far superior to the former. There is in some verses a play on the word *Aksh* अक्ष which means both dice and organs of sense and action. In the hymn we are discussing, the latter meaning seems apparently to be implied. कृत means action. अतिदीवा the most skilled player, one who has attained extraordinary excellence in playing tricks of the game is said to win प्रहा *i. e.*, destruction. The name of the gambler is श्वघ्नी which according to Nirukta means one who ruins one's self. Diplomacy or political

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science, too, is in a verse, where supremacy is sought amongst kings, hinted at as a sort of gambling, Idiom supports this shade of meaning also. Keeping these suggestions in mind, one finds, while reading through the hymn, a very nice sort of subtle satire, directed against gambling, enlivening the whole piece. The hymn sparkles with exquisite sense as every piece of poetry should, while in the interpretations assigned to it either by Sayana or Whitney, the prayers appear to be simply versified non-sense.

In the name of the cow does Rajagopalachari appeal to the Arya community to seek unity with Mohammedans. The appeal coming at this particular moment, when the work of reclamation of hitherto non-recognised Hindus, whom Islam had claimed, of course against their will, as its followers, is a broad hint, though not expressly stated as such, to stop the Shuddhi campaign. The leader of the Congress majority pictures to himself a torrent of blood, which the fury of incensed Muslims will, on the occasion of the–Id–, draw out of kine, if for no other reason, to avenge at least the wrong that the Hindu is doing to the spread of Islam. Is the picture a picture of facts ? On the score of cow-slaughter, the Sahib is the greater culprit. The fault of the Muslim is that he in his misguided eagerness to provoke Hindu, feeling, which he regards anti-Moslem, kills the cow in a manner that makes his action public. The able-bodied cow that is his property he feeds and loves. With the old animal, emaciated by age, his treatment is at a par with that of the Hindu. The Hindu silently disposes of the animal, getting for it a few rupees, little bothering whither the doom that the bargain has signed, leads the dumb creature. In his heart of heart he is aware of the fate that awaits it. only he shoves off the idea. Will this psuedo-complaisance entitle him to greater merit as a humane being ? Islam, in India, in its over-zealousness, perhaps, as an anti-Hindu creed, is a little more guilty of this inhumanity, than in other countries, Persia and Turkey for example. The main part, however, of the cow-slaughter, that is responsible for denuding India of its wealth in milch cattle, is the daily quantity of beef and meat of other descriptions required for ration supplied to the British soldier in cantonments. The Veda says, you will win (the life of) cows by dint of 'right-handed' action. Covert hood-winking attempts at changing the spirit of a cow-eating community will only defeat their end, as soon as the pressure of a temporary exigency which alone can make a conniving conciliation successful, for the time being of course, is taken off. Convert the heart of those that kill cows. Make them overtly Arya, and then they will cease to kill cattle. Demonstrate to them the economic good of preserving cattle. Teach them the lesson of humanity, of kindness towards animals. Tell them the very resolve, the attitude they assume when they become cow-protecting, or for that matter cattle-protecting, elevates them.

The Veda denounces the killing of horses with the same severity, that it employs towards the killing of cows, Both actions incur capital punishment. The culprit is ordered to be shot, literally, pierced with lead,

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Horses, too, are to be saved bythe same sort of means that help in the protection of cows.

Last of all is mentioned the acquisition of wealth and of gold. These come off themselves, when the right hand is active. Penury is for the idle. Not so much the protection of your treasures against thieves and thugs will avail you in making you wealthy, as will the mastery of an art accompanied by the readiness for toil. Any the greatest amount of money lent out on interest stands the chance of being lost. The transaction is no better than gambling in as much as the money it brings is acquired without exertion. The *shastras* declare the food offered by one whose dependance for subsistence is solely on interest as impure unworthy of being accepted. A little interest is perhaps necessary in the interest of trade. Only when the practise is carried to excess, when interest becomes the living of an individual or of a community, it saps the strength of the latter, and instead of a gain becomes a perpetual and ever-recurring loss, economic as well as commercial. The gospel of the Veda is the gospel of action. It prohibits any sort of gambling, unless activity of the organs itself becomes a game under the same head, as in the last verse of the hymn, where **अक्षाः** i. e. organs are exhorted to give a profitable game, **फलवती द्यूतं**, it appears to have become.

AM I A DOCTOR?

(By "Medico".)

From morning till evening, with the exception of a few hours at noon when I take my meals I keep sitting in my office in wait for some patients. I go on reading some big-sized medical book, apparently absorbed in it, but looking askance from the window of my shop to see when a patient turns up. And whenever I see a patient is coming how I at once cover my anxious face with an air of serenity and dignity. The patient steps in and takes a seat. If I ever become a doctor of repute, I will never offer any chair to my patients. It is below my dignity. Patients are after all inferior beings.

My patient sits and I look at him with an absorbing attention. I see him from head to foot and at once ask him. "What is your complaint please?" Out comes the answer :—'Cough, doctor!' And after some brief preliminary questions, out comes the doctor's stethescope. After a thorough examination the case is diagnosed to be that of Phthisis. The patient is informed that she is suffering from simple cough and is given much hope and encouragement while a nice prescription is handed to her with all the necessary directions.

The patient very respectfully and modestly takes some money out of her pocket and puts it on the doctor's table The doctor, formally refusing it once, deposits it in his pocket with a little

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nod of the head, a smile and a 'thank you.'

The patient again enquires about the method of taking her medicine and diet and leaves the doctor's office.

Free or paid consultations go on and the doctor goes on changing medicines, trying one after another, but to no effect. To be on the safe side, the doctor whispers the graveness of the case to the patient's relatives and friends. They also give up all hope for the patient and begin to look anxiously at her. They say looks convey more than words. The patient reads the looks, thinks herself *bas* and slowly and steadily progresses towards the eternal goal of all those that live.

The day comes when we hear her relatives weeping, crying and beating their heads and we quickly understand what has taken place. Some-body informs the doctor that his patient is gone. The immediate and sympathising reply is 'Poor soul ! this is what I expected. I informed her relatives. I tried my level best, but really the case was incurable. Poor India ! All is due to poverty. The only real remedy is Swaraj'.

The patient goes for ever. Sleeps a sound and uninterrupted sleep. But what has she left behind? The pen trembles to write—Phthisis in her relatives.

As a doctor my duty is done. I have got my fees and given consultation. This is quite profession-like. I am a business man. I have sold my sincere and sound advice. I am a *Vaishya*. But I have heard somewhere from the Arya Samaj platform that doctors are *Brahmans*. According to my reasoning, I am a *Vaishya* O God—a great gulf between a *Brahman* and a *Vaishya* ! The idea confuses. My head becomes heavy. I become dull with vacant looks in my eyes. My peace of mind and sleep are gone. This gulf is nothing but 'done of money ? Is it wrong to love money ? Don't Brahmans love money ? Don't they even cleanse utensils for the sake of money ? Are they Brahmans ? Oh. No.

Great God ! I have sinned. I am not what I ought to have been. I ought to have wept with the patient. I ought to have smiled with her. I was her Family doctor. Did I ever go to her house and inform her about the method of leading her life instead of dragging it ? What did I do to save her relatives from that scourge of humanity—Phthisis ? Nothing. Am I a doctor then ? No. I am only a Vaishya !

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GLIMPSES OF DAYA-NAND.

Not all forms and conventions did Dayanand detest. As a reformer of society, a founder of a Samaj, not of a Vada, i. e. ism, he was conscious of the sociological value of ceremonies and rituals. As for the fulfilment of its spiritual character the human soul requires a human body, so, too, does the spirit of a society — we use the term not to denote a section but as a synonym of humanity, the difference of points of view requiring a difference of terms —— require, for its realisation, in fact, a body of forms and formulæ. To the ordinary intellect, conception of the abstract is a most difficult task. Minds the most subtle visualise ideas through concrete forms. Sociology is a science meant pre-eminently for the advancement of the minds of the masses. Its chief aim is to knit the common people together, so that in weal and woe they act in concert. And what stronger bond for this purpose than the ceremonies and rituals that form the physical and concrete aspect of religion ? The higher philosophy in its abstruse abstractions is for the advanced few. That for the many the door of the unearthly bliss be not barred, sociologists —— the Arya rishis, while performing this function, appeart o us to have assumed this *role* —— have devised *yajnas* and *sanskaras* The *mantras* on which *yogis* meditate. in a state of trance, in absolute seclusion from the world and its sensations, the *yajman* recites in the performance of his household ritual. In the Gita the difference between the two processes, both of which *Krishna* styles yajna, has been very succinctly brought out. Life in the Formless is for the *Sanyasi*, one who is at the last stage of his existence. In the other stages the forms remain. The Sanyasi cuts off his yajnopavita, the thread binding him with yajua. तंत्वा यज्ञोनोपनह्यामि. By this highly symbolical act he steps out of the world of symbols. What Dayanand condemned was the multiplication of inane and inert forms that had by the clumsy burden of their very excessiveness clogged the progress of the spirit they embodied ? The abstract notions they represented were concealed behind the multitude of details that defeated the very idea of representation which to fulfil its purpose, must cover only the broad features of the abstract presentation. Too much imagery, instead of helping the poets' expression, makes his lines mystic and cumbrous. It mistifies his very notion.

Dayanand sanctions forms only so far as they are necessary for the realisation of the religious spirit and to make religion a collective concern of the community. In individual concentration the process to be followed is that of elimination of forms. For communal concentration, on the contrary, a concrete centre meditation is indispensible. Here the path is that of प्रवृत्ति *Parvritti*, attachment. You seek the world and with it the forms that compose it.

This will demonstrate why Dayanand condemned idol worship for the purpose of personal prayer, prescribing for it' secluded Samdhya while congregations, says he, 'should meet to perform 'deva-yajna which term connotes all the collective performanees of the Samaj Sanskarvidhi, a book of ritual was

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compiled to guide these ceremonies. In it symbols and formulae find abundant prescription. People ignorant of this fundamental difference between the two sorts of duties, viz. personal and social, point out an inconsistency between the injunctions of the Swami under the two heads. The inconsistency, if any, is an evidence of the deep sociological insight that the founder of an all-sided human Samaj possessed. When you meet, you meet in body, when you withdraw, you withdraw to be bodiless.

VIII.

The Warrior.

Dayanand is said to have founded a church militant. His followers regard the epithet as a compliment rather than as a denunciation of their Society. Of all religions Hinduism is thought to be the most peaceful. Divided into so many sects it has a wonderful power of accommodating them all. With non-Hindu religions it never bothers itself. The latter are ever busy proselytising Hindus, and thinning day by day the ranks of the followers of the Veda. Hinduism regards such renegade members of the community as so many men and women fallen beyond reclamation.

So constituted Hinduism was regarded to be a racial group rather than a religious dispensation. Regarding the Veda as Divine Revelation, *Apaurusheya Jnan*, Superhuman Wisdom, the Hindu has allowed his scriptures to be treated historically, exegetically, linguistically, as it has suited the whims of the individual interpreter to treat it. This supine indifference on the part of the Hindu has resulted in his own conviction that his, of all communities in the world, is the on that has no mission, no culture, no message for humanity. His religion he has to borrow.

Not so did Dayanand view his religion. The Aryan faith, to him, was a dispensation divine. It was the primitive, and therefore the only, revelation from Heaven. What the adversaries considered its rawness was to Dayanand, the very evidence of the perfection of his faith. For knowledge divine can know no cancellation, no change, no evolution. What were regarded as later rehabilitations of the once antiquated obsolete religion had made no new discovery in the realm either of morals or of spirituality. They had on the contrary led to a strife of sects, a war among communities, which stuck, one to this accretion, another to that—local temporary conventions devised at the time.

His deep insight into the history of his community had made Dayanand conscious that in the past his religion had been a missionary faith. Of divine dispensation this is the one indispensible characteristic that the religion revealed by God must find its following. It ought to propagate itself. Addressed to the whole humanity, it should attempt to cover the confines of the whole human family.

Led by this feeling Dayanand proceeded to change the religious attitude of the whole Arya race. In total concurrence with none, he believed in his heart of hearts that the sects that composed Hinduism, had yet a common foundation. They all derived their fundamentals from

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the commandments of the Veda. Each sect professed to be so derived. He, therefore, caught hold of that common denominator, and sought to reduce to it every fraction of the Arya community. His was a bold vision, but he was convinced that the vision was right. Through fighting alone, fighting with the Hindu rival sects, he could evolve Hindu harmony. And when his own community was made one, it could be pitted against all non-Aryan churches.

Not that he was prejudiced in favour of the Aryan faith because he was born in that faith. If that consideration had weighed with him, he may have taken up the cause of one of the sects of Hinduism, for he was born in one. It was far easier to join, and help in the spread of, one of the existing creeds, Aryan or Non-Aryan. Had he been ambitious, he could have established an entirely new creed which his followers may have named after the ambitious apostle. His church was neither one of those existing, nor, too, quite a new dispensation. He was a follower of the *Rishis* of old, and yet, for his time, the founder of a new church.

He had to wage war, on the one side, against the whole Arya community which was at the time sunk in deep un-Aryan superstition. On the other side there were the non-Aryan churches preying on the effete Hindu. The latter, complaisantly helpless in the face of the non-Arya, had life enough to resist the attack of a fellow-Arya. He could condemn him, ostracise him, checkmate him, in short render his efforts at reform null and void. For internal strife, for fighting against itself, Hinduism was yet strong enough. The Non-Hindu it could not check. The Hindu it would not allow to advance. Dayanand knew, self-defence and self-reform would proceed hand-in-hand. He, therefore, set his hand to both the missions simultaneously.

A combat or two in *Shastric* learning, into which Dayanand entered with his *pouranic* adversaries, we have already had the occasion to describe. At Kashi there took place a right historic battle. While preaching elsewhere, he had been confronted with a *vyavastha* of the *Kashi* alumni. Everywhere the latter were cited as authorities in religion. Their learning was reputed to be great, and their opinion had the same weight with the commonalty, that citations from *shastras* had with Dayanand. Dayanaud determined to attack pauranism in its strongest citadel.

He was alone when he reached Benares. According to his wont he gave an open challenge to all the *pandits* there, and began, by a series of lectures, his usual denunciation of idolatory. Now Kashi is known to be a city of Idols. Every little stone in the town is regarded an incarnation of Shankar. On any side you turn, you are confronted with a temple in which a number of images are lodged. The criticism of Dayanand was unsparing His commonsense logic went into the hearts of his hearers. His harangues were largely attended, and the revolution they brought about was so great and far-reaching that the *alumni*, who had for centuries enjoyed an undisturbed repose, were for a moment shaken in their *asans* and *gaddis* Those who had viewed the atrocities of the Mogul and the Pathan with

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non-chalance, rubbed their eyes with wonder now that their reputation for Shastric erudition was at stake.

The Raja of Kashi arranged a *shastrarth*, a religious polemic, at which he was himself to preside. The *rishi*, sitting alone, with only a loin-cloth on, while before him were arrayed all the notable scholars and men of religious repute of the literary Athens of India, clad in the gorgeous colours of their various sects, was a spectacle to arouse tha wonder of gods. What transpired at the meeting may, to the lay reader, prove nothing easier than an Egyptian heiroglyphic. Those versed in the Arya *shastras* can alone follow these learned polemics. At a point in the course of that debate, a paper purporting to be from a scripture was handed to the *rishi* who began forthwith to examine its contents. The *pandits*, who had all the time been on the lookout, found now their opportunity, and clapping their hands declared that they had silenced the *rishi*. The Raja joined the insidious game and the assembly dispersed amidst shouts and disorder. For the ruffians the time was opportune to assert their roguish instincts. They threw about filth and brickbats, but some inscrutable destiny kept the *rishi* safe. That his adversaries indulged in this inenviable frolic was proof incontrovertible of the *rishi's* moral victory. His logic was answered with brickbats. In the field of *shastras* the collective learning of Kashi had not been his match.

This as regards the opposition that Dayananda had to meet with at the hands of psuedo-Aryas. His mission, however, was not simply to reform Hinduism. In the Arya fold there had arisen reformers and saints without number. Each had, according to his stamina, given the dying community one more short lease of existence. He had made a reform here and a reform there, and had by dint of that reform pushed the wheel of the community a few steps further A section of the community had accepted his creed in its totality while to the rest, the spirit he had breathed hath served as a leaven. The inequality of the progress that the two sections had put forth had led to a further division of the society. One more sect had been added to the already large number of Hindu *sampradayas*, isms.

Dayanand addressed his appeal to humanity at large. कृण्वन्तो विश्वमार्यम् Make the whole world Arya : such was the commandment of the Veda. Arya tradition, recorded in the historic literature of the Aryas, was a testimony that corroborated that statement of the Arya mission. Dayanand, therefore made it a plank in his platform to criticise, and where necessary, to denounce non-Aryan faiths.

Shastrarthas like that held at Kashi had been taking place in India from time to time. In their intensity and volume they may have been inferior to that won by Dayananda. Viewed, however, from their qualitative aspect they belonged to the same category. The controversy arranged at Chandpur however, was in the history of India extending over no smaller a period than that which had intervened since the days of the Mahabharat was unique A *Sadhu* of the Arya community has taken the field against Christian fathers and Mohammaden Mullas. The controversy had from the first been designed to last for at least three days. The

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Mulla and the father had, however, been ...oo completely discomfited the very first ...ay that on the second no vestige of their ...ncampments was to be found in that ...icinity. It was for the first time after ...ong that a warrior of the Arya faith ...ad routed the combined armies of ...hristianity and Islam. The beginning ...n Arya aggression had been made. The beginning was auspicious. To the eternal credit of these Semitic faiths it must be admitted that their followers introduced lesser acrimony into the debate than did the *Pauranics*. No untoward event ever occurred in Dayanand's polemics with the representatives of these faiths. Of this, however, later.

Spiritual Nationalism of Rishi Dayanand.

(By Pr. T. L. Vaswani, M. A.)

The Arya Samaj:--its seed of strength ...s in Rishi Dayanand.

There was in him a power, a *shakti*. ...ee compelled attention in his days. ...ee will, I believe, challenge the world's ...ttention in the coming days. His life ...nd message have a world-value.

A dynamic personality his. A centre ...f forces, this Rishi of modern India. ...is strength was in his Brahmacharya ...nd I believe *B*rahmacharya must ...ecome the basis of our New Education, ...ew Social Order, New Politics, New ...ationalism, New Civilization. Ancient India's greatness was in this:—India was a *brahmachari* Nation.

Brahmacharya means literally:—Plaing at the feet of God. Ancient India strove to place the fruits of her culture and civilization at the feet of God. To day the nations,—and India more, perhaps, than many,—have surrendered themselves to the senses. To-day more urgently, perhaps, than before the nations need the message of Brahmacharya.

Two thousand years of Christian era! Two thousand years of "progress," you say. This "Progress" is a Dance of Death. This "progress" is *bhoga*. And Civilization's future is not in *bhoga* of the senses but in the power, the *shakti* of the Atman, the Ideal

The modern age is conspicuous for three achievements : (1) scientific revolution (2) industrial revolution and (3) political revolution (*a*) *Scientific Revolution* :—You have steam and electricity. You cross the ocean quickly. You travel in the train with speed. You have motor and cables. The wireless brings you messages from great distances. By means of the telephone, New York speaks to London across the Atlantic. What a revolution achieved by science !

And yet mere science may only prove a destructive force. Nations, today, drop bombs from aeroplanes over poor villagers. The Nations have learnt the art of destruction,—from science Mere science may be no better than a monster ready to slay. Science has brought in *complexity*, has created a

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heavy *environment*, beneath the burden of which the higher life of man may be stifled. Science has multiplied our physical powers. But these powers may be *used* or *abused*. Science must be *disciplined* by Brahmavidya, by knowledge of the *Atman*, by fellowship with the Soul. This message gave India in the long ago. This message was reworded by Rishi Dayanand.

(b) Industrial Revolution :—The modern age is an industrial age. Machines make possible production on a large scale. But they, also, dehumanise life. Look into big cities. Many machines. But the man is subordinated to the Machine. Much wealth. But there are in it the groans and tears of the poor. There are slums. There is appaling poverty in the cities. The cities are as gates of Hell. Hence the need, again of the ancient message. You have it in the Gita—"They who cook for themselves alone feed upon nothing but sin." You have it in the Rig Veda :—"The man who eats by himself regardless of others' wants only heaps upon himself sin after sin." Make money,—says the modern man. "But share it with the poor,"—says the Ancient Wisdom,

(c) Political Revolution :—There is a cry for self-government everywhere. And political changes of a radical character have taken place in civilized countries, except India. The dominant cry of the Age is :—freedom. Freedom,——is a holy thing. But Freedom must not mean hate, murder, war. The Nations of Europe hate one onother today. Hence the need, again of the message :——Freedom is for the service of Humanity. Aggressive Nationalism has not helped Europe. It will not help India. Let our Nationalism be charged with Reverence for Humanity. To love India is not to hate Europe. Build rather in this ancient land an International India. So may India give her Meseage to the Nations !

The Message became a Flame in the heart of Rishi Dayanand. A Fire burnt into his soul. Love is not without a consuming Pain. Dayanand loved India. It pained him to see India in bondage. With a Flame of *atmashakti* within him, he moved from place to place to bear witness to the Aryan vision. He died, a martyr to the vision and dream of Aryavarta

Piteous, to-day, is the Nation's need of men with something of his Flame in their heart ! Worse than wickedness is inertia, is laziness. It is Hell. Into such a Hell is Hindustan to-day. For her people are still content with paper resolutions and paper schemes and public speeches. Her people have not yet awakened to new relations with life are not yet prepared for what God wants of them, Action, Yajna, Sacrifice. There is a story of a little girl. Her country is invaded. She gets the news. She prays to God to give her strength to serve her Nation. She goes to her mother. "Bless me, mother," she says, "for I go". 'Whither wilt thou go" ? the mother asks, 'leaving me,——my only child "? "I go," says the girl, "to where the Spirits of my Ancestors call me. I go to tend the wounded on the battlefield." She gets her Mother's blessings. And on the way to the Battlefield she repeats the one Mantra, the one prayer :—— "My life, a sacrifice to Thee, O Lord !"

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Rishi Dayanand's life was a sacrifice to God. Will the Day come soon when India will have in different Provinces many men and women with the Flame Divine in their hearts, with the prayer upon their lips :——"This life, a sacrifice to Thee, O Lord !" ? In that Day will be the glory of India's resurrection. And a Ressurected India will give what the world needs,——a Message for the healing of the Nations.

HINDU-MOSLEM RELATIONS IN BENGAL.

(By Baboo Romesh Chandra Banerjee M.A.)

I beg to draw the attention of the reader to certain serious events in Bengal, as I hear, they are making whole-hearted efforts for the organisation and consolidation of the Hindus. In Bengal the Hindus are so hopelessly timid that they dare not move a finger in the direction of the reclamation of lost Hindus or of organisation of the Hindu community, for fear of the powerful Musalmans. But the latter do not hesitate to make attacks on Hindu men and women or on Hindu religion, whenever it suits their convenience. About two months ago, a party of Hindus, who used to sing religious songs in the streets of the town of Faridpur in East Bengal, were mercilessly beaten by Musalmans, without the Hindus uttering even a word of protest. There are many such incidents happening every now and then in Bengal, and in most places the weak and cowardly Hindus silently put up with them, lest even verbal protest should bring worse things upon them. Direct and indirect conversion of Hindus into Islam is of frequent occurrence in East Bengal. And there are "patriotic" Hindus, "brave" warriors, whose heroism, as a rule, consists in abusing the Government, and propitiating the Moslem at the cost of Hindu interest and honour.

This is the condition of Bengal—— peaceful Bengal, whence a "leader" went to the Punjab to curse that province for the Hindu-Moslem troubles. In the opioion ot that great leader perhaps the fault of the Punjab Hindus lies in their attempt to defend their life and honour from Moslem attacks, while in happy Bengal. the "patriotic" Bengali Hindu will suffer himself to be kicked and cudgeled and spat upon by his Moslem brother and quietly and silently allow Hindu women to be outraged by the Faithful. Consequently there is no, Hiudu-Moslem "conflict" in Bengal. and so her reputed Hindu leaders can preach homilies of peace to the Punjab Hindus.

If one were to write a history of the Hindu-Moslem events that usually take place in Bengal, but are hushed up for various reasons, it would shock outsiders and teach them the value of the Hindu-Moslem peace in Bengal. I shall give one striking example.

At the Bengal Provincial Conference held at Jessore in the last Easter Holidays, a Bengali Hindu, in the course of

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his speech had the temerity to say that there is no sanction in the Hindu Shastras for the current caste system, nor is there any such sanction in the Koran. At this, a pious Moslem delegate rose up and said that it was improper for a *Kafir* to take the name of the Koran, so the Kafir must withdraw his words and apologize. The Hindus dared not utter a single word in protest and the poor Hindu speaker was compelled to apologize. Yet, all the fire-eating Hindu heroes of Bengal were assembled there for the purpose of winning Swaraj. Your famous Shyamsundar Babu, the liberal patriot Subash Chandra Bose, and other great heroes were there. I do not mean any disrespect to these great men; but I simply point out the significance of the incident. I had it from a reliable friend, who was present among the visitors.

An Urdu paper of Calcutta published a series of articles on the reclamation of Malkanas. The name of the paper, as far as I remember, is "*Asar-i-Jadid*" It called upon Musalmans to try to bring back the Hinduised Malkanas by persuasion, but, it added, if persuasion failed, then it would be the duty of the Musalmans to kill these perverted Moslems according to the laws of Islam. I have heard of no Hindu of Bengal daring to utter a single word of protest against this outburst of Moslem fanaticism.

Recently, prominent Moslem N.C.O, leaders, like Moulvi Ekram Khan, Peer Badshah Mian of East Bengal and others, have issued a circular in which they have violently abused Swami ShraddhaNanda for his reclamation work and threatened terrible revenge on the Hindus. This fanatical sheet is being circulated among Musalmans for the purpose of exciting them to violence. Our fearless Hindu N.C.O. leaders have wisely shut up their mouth, while the other party are preparing for our destruction.

Let the world know the value of the apparent peace between Hiudus and Musalmans in Bengal and let outsiders learn to appraise the wise counsil of a Bengali Hindu leader; who travels far away from Bengal to preach Hindu-Muslim unity and brotherhood !

In conclusion, I would earnestly press upon your attention the urgency of Arya propaganda in Bengal. The very idea of Hindu brotherhood, solidarity, and self-defence is absent here. The Arya Samaj should come and show the way of salvation to the dying, drooping and cowardly Bengali Hindus. There is no cause for despair. Who knew the Congress and cared for it thirty years back ? Who ever dreamt that Semi-Musalmans can be Hinduised ? Similarly, if few Bengalees care for the Arya Samaj and its ideals now, the whole of Bengal may rally round its banner a few years hence. But work must be commenced at once ; otherwise the vocal but timid and Moslem-ridden Hindus of Bengal will be lost for ever.

I do not mean any ill-will to the Moslem ; but I want that in every thing he should give equal rights to the Hindu and regard him with sincere esteem, and not as a natural prey.

The message of Arya Pratinidhi Sabha was not widely circulated ; there is no hope from the Bengali Hindus at the beginning. If the mission comes, then it will create its own field and will surely succeed.

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PUBERTY ; ADOLESCENCE ; VIRILITY.*

(By Professor Satyavrata Sidhantalankar.)

Till he is fourteen years, a boy's development is marked by nothing unusual. After that a mysterious period begins. Stare straight into the eyes of a boy of fifteen—you will read, through them, a language written on the sheets of his heart. His looks are no longer vacant as they used to appear when he was a child. He talks through them, and sometimes, very eloquently too. Fain would a youngman conceal the loud outpouring of his heart, had the eyes not betrayed it all.

Corresponding to this mental change, the changes in the physical life are not a few. All these changes, beginning at fifteen, hurry up their completion before the age of twenty-five. Shall I call it a period of mystery—for it is nothing if not that ! Twenty-five minus fifteen, then, is the period of the development of mysterious creative powers in the body of man,

Physiologists divide this period of ten years into two parts—Puberty and Adolescence.

Puberty marks the beginning of the changes. In boys the upper lip, the chin and the pubes are covered with hair, the voice grows powerful by the increase in the depth of the lyranx and sexual organs undergo further development becoming capable of producing fertile semen. In girls the period is marked by menstruation or monthly course. But this is only a beginning of youth—the raising of the superstructure still requires plastering and cementing. Years should be allowed to pass before the building could be made use of. The appearance of puberty is not enough for entitling a youngman to contract marriage. Says Dr. Cowen in *the Science of a New Life*, "The greatest error in fixing the present age for marriage arises from taking the arrival of puberty as the proper time, it being popularly supposed that when this is present the woman is capable of reproduction and ready for marriage. This is a fallacy, for marriage should be consummated only between a physiologically perfect man and woman." "Now when puberty first shows itself", adds the learned doctor, "the osseous part of the system is not fully grown, which implies.....that the reproductive element is not fully grown."

The time following puberty may be termed Adolescence, though puberty is only the beginning and adolescence the end of one and the same period of life extending over ten years, from fifteen to twenty-five. After puberty, which generally covers a period of two or three years, one has to wait for eight years or more, to lay by some physical and mental capital to one's account, without which bankruptcy is bound to be at a near run.

But fifteen for the beginning of puberty and twenty-five for the close of adolescence is not a hard and fast rule. Human life is elastic. These

* A Chapter out of the author's forthcoming publication entitled 'Confidential Talks to Youngman on Sexual Matters.

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periods can be quickened or delayed and largely depend on the food one eats, the dress one wears and the life one lives. Climate also is a very potent factor. A life of hardihood in a village unsoilied by the evils of modern civilization tends to postpone the early appearance of puberty, whereas riches and luxuries, unaccompained by the restraining force of self-control, hasten to make a man of a little child.

Precocity is dangerous. There must be something wrong with a boy who is over-promising. Early sexual development is a sure indication of an early decay. Let your child grow but let him not grow before his time. Parents and teachers can never be too cautions in this respect.

"But what is the cause of all this change—the cause of this sudden revolution in the body and mind of man—what, in short, is the cause of Puberty and virility ?"

To understand it one must understand something about glands.

The researches of physiologiots have lead them to believe that the secretions of glands are potent factors in the making of human mechanism. There are salivary glands in the mouth that go on secreting all the time and the cessation of which will make life unbearable by the troublesome feeling of a dry mouth. Gastric glands in the stomach form another secretion. The Liver, Pancreas and Testicles are secretary glands. These secretions are assigned their proper function—some digestive, some lubricating, some excretary, some reproductive and some of body building.

Formerly physiologists were familiar only with such glands as poured out their secretions upon some surface of the body, interior (like mucous membranes) or exterior (like the skin) They also knew that such secretions were carried inside or outside the body by the secretary or excretary ducts—for example, secretary ducts of the liver and excretary ducts of the sweat or tear glands. Urine, sweat, tears etc. are excretions. If retained in the body they are harmful. Saliva, bile etc., are secretions which serve a purpose in the economy of human nature. Both pass through small ducts issuing from glands to the surface (interior or exterior) where they have to act.

With the advance of Anatomy some other structures were discovered in the body which bore a striking resemblence to this structure of duct-glands. Thyroid in the neck, and adrenal in the abdomen whose funition was still unknown, had no ducts whatsoever,but researches showed their structures to be like other glands and this led the physiologists to enquire as to their true nature. " What had hitherto prevented classification of thyroid or adrenal as glands," says Dr. Donis Berman in *The Glands Regulating Personality*, "was the fact that they possessed no visible pathways for the removal of their secretion. So now they were set apart as the *ductless glands*, the glands without ducts, as contrasted with the glands normally equipped with ducts."

This was the discovery. There are glands with ducts but there also are glands without ducts. The secretions of the former are carried through ducts and are therefore called *External*; the secretions of the latter are carried

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without ducts and therefore are called *Internal*. Something more. Physiologists found out that there were glands that formed internal secretion only, such as, thyroid and adrenal; there were glands that formed external secretion only, such as, salivary and gastric glands, and there were also glands that formed both the secretions, internal and external, such as, liver, pancreas and testicles.

The psychical and physiological changes manifesting themselves at puberty are due to the internal and external secretions of the testicles. It will be better understood by examining cases of castration which consists in the removal of the sexual glands. Take two calves of the same age and pedigree. Get one of them castrated and let the other grow in his natural sexual development. One year will be more than enough to bring the differences between the two into bold relief. The uncastrated animal with his gigantic body, formidable strength and fiery spirit presents a wonderful contrast to his emasculated brother whose neck and horns have remained undeveloped, whose hair on the forehead have grown but little and whose tame looks embolden the weakest of mankind to use him as a beast of burden.

The same is the case with a horse A stallion, unmolested by the veterinarian's knife, grows up into a perfect type of his race. His grand long neck covered thick with bushy hairs, stalwart body, with flesh full on all joints, tall stature with a majestic appearance, rouse the ambition of a prince for his possession. His agile motions, spirited dance and grand look! Does it not all look delightful? Contrasted to a stallion is the washerman's gelding, a number of whose kind run about the nasty streets of our cities. The two have developed along radically different lines; the reason of the strength of the stallion being the presence, and of the weakness of the gelding, the absence, of the sexual glands, and therefore, of their internal and external secretions.

In the harems of the Mohammedan kings they used to keep eunuchs, and whenever needed, young boys were castrated for this purpose. "In Italy", says Dr. Foote, "in the eighteenth century, about four thousand boys were annually castrated for opera singing and celebrating the mass! Why? Because the operation arrested the full development of the masculine voice."

The testicles in a man produce the masculine powers whereas the ovaries in a woman producethe feminine powers Remove the sexual glands of a man and he will develop feminine characteristics; extirpate the ovaries of a woman and she will develop masculine characteristics. The virility in both the sexes is the direct result of the production and absorption of secretions of the sexual glands. The greater the strength the greater should naturally be the capacity of the testicles; the lesser the strength the lesser should naturally be the capacity of the testicles So much so is the fact admitted in medical circles that some authorities regard old age as only a result of the shrinking of the sexual glands. Experiments are being carried onin America in transplantation of the glands and cases have been reported where the operations have been attended with wonderful success. Not only has the removal of the testicles

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caused cessation of the virility of a normal man but also injections of testicular extracts in impotent men have re-established their lost manhood. This fact if true, throws a flood of light on the old Aryan conception of the conquest of death through observing Brahmacharya, for, Bramacharya, as I understand it in physiological language, is only the method of keeping the sexual glands in a healthy condition. A Brahmachari should be taught to exercise control over the secretion of sexual glands, for thus and only thus can normal life be preserved and a premature death warded off.

As already pointed out the secretion of the testicles is both internal and external. Internal secretion begins from a very young age and by being absorbed in the system is responsible for the many changes observed at puberty. External secretion makes its appearance late with the maturity of sperms and is carried out for purposes of fertilization through the complex reproductive mechanism.

Internal secretion is constantly absorbed into the lymph and blood. Thus it is carried to the brain and spinal cord all over the body, giving an indomitable strength to the individual. The stallion became a stallion, the bull a bull and the wrestler a wrestler because of this internal secretion. An unbroken flow and absorption of it brings about a harmonious develpment of all limbs and makes the individual look beautiful. Where the glands are absent or atrophied, growth stops short. Misuse of the reproductive organs hinders the proper production of the internal secretion and the invariable result is a Halt to all physical, mental and moral growth. Any kind of sexual stimulation begins producing external secretion and thus puts a break on the constant production of the internal secretion—the Essence of Virility——which, to be absorbed into the body, requires no effort on the part of the individual. Internal secretion manifests itself in the form of sublime beauty, so very common on the faces of spiritual teachers and in a more or less degree on everybody's face, unless the individual be a very dissipated one. This secretion tones the system by giving Virility and Manhood. In the Ayurvedic system, internal secretion is called **ओजस्** and external secretion **बीज, शुक्र** or **रेतस्**.

The external secretion of the testicles, the spermatozoa, like the internal secretion, is, after puberty and adolescence, constantly secreted, though in a very imperceptible quantity, and carried to the seminal vesicles. When the vesicles are filled their contents (the external secretion) *if not re-absorbed*, are emptied out into the urethral canal under some erotic dream at the time of sleeping. This phenomenon is known as nocturnal emission **स्वप्नदोष**, so universal among boys at puberty.

It should be remembered that external secretion of the testes is discharged from the body in one of the three ways :—(1) voluntary ; (2) involuntary; (3) sub-voluntary.

Voluntary emissions are accompanied with mental excitement? such as, self-abuse, sexual perversions, social vice and legal intercourse. Voluntary emissions may be useful only when indulged in marital relations with moderation. Otherwise they are blood-sapping. Involuntary emissions are caused by mechanical pressure on the seminial vesicles (**वीर्य कोष**);such as,

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emissions by overstraining at stools and emissions unaccompained by dreams. Such emissions are an index to a diseased condition of the system and the complaint should be immediately referred for remedy to some able medical adviser. Sub-voluntary emissions are caused when the seminal vesicles are overflooded. The pressure of the extended vesicles sets up erotic dreams to float before the mind's eye and a sub-voluntary emission takes place to relieve the undue pressure.

Sub-voluntary emissions are very complex in their nature. Sometimes, even though the vesicles are not full, impure dreams, as remnants of the bad impressions received during daytime through obscene literature or foul scenes, begin moving about in the mind, causing excitement followed by emissions. On other occassions, as already said, dreams might be the results of the pressure caused upon the vesicles because they are overflooded. Of the two the former is caused by an impure mind and the latter by a physiological condition and as such the former is controllable by controlling the mind but the latter seems uncontrollable. In normal health, when the external secretion fills up the seminal vesicles and no more of it can be contained in it, the vesicles, *accompanied by erotic dreams*, empty their contents and the emission may be called *physiological*. Any other process of sub-voluntary emission is *pathological*.

"Are, then, the physiological emuissions useful? Should the external secretion be allowed to pass out when the vesicles be extended to the full?"

Our reply is an emphatic 'NO'! Internal secretion of the testicles (ओज) is naturally *absorbed* without any exertion on the part of man but external secretion (वीज) can also be *re-absorbed* by Abhyas, with wonderful results. Of itself it won't be absorbed and will pass out when the vesicles become extended. It is for such as these that wise men have advised marriage at twenty-five. That is the lowest Brahmacharya. But that was not the ideal. The Yogis of yore were conversant with certain practices by which the external secretion, which could give life to a new being, was capable, by being re-absorbed into the blood, not of giving but of renewing life. Such souls were called ऊर्ध्वरेतस् or Aditya Brahmacharis who lived a life of celibacy up till forty-eight years or more. The hard life of a Bahmachari coupled with the spiritual training that he had to undergo under the guidance of a Guru was compulsory for adults of ancient Aryavart. In the obscurity of the past the teachers of humanity laboured hard to mould characters of young Brahmacharis. Their ideal was high it was the realization of the One Supreme. With Him before their eyes they saught their lessons of "re-absorption of the external secretion into the blood", of which the modern physiologists are yet doubting the practicability.

If youngmen will understand the importance of the internal secretion of the testes in the building of manhood they will think twice before they fall in the meshes of the Satan whose victims they, most of them, are! Puberty is the time of development. It is a time when you grow rich. Vain indeed is the man—and sad must be

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his case—who in his temporary richness forgets himself and begins squandering away the little that has been given him. All vices that excite the external secretion to flow are present among the youth of our times. All luxuries stimulate it. The flow of the external secretion cannot but harm the internal secretion by exhausting the sexual glands. This is the verdict of modern physiology and of the Rishis of long ago.

Absorb in yourself ओजस् and वीर्यम् ——and be a Virile Man.

THE IDEAL OF THE STUDY OF ANCIENT INDIAN HISTORY.

INAUGURAL LECTURE TO THE GURUKULA UNIVERSITY.

Delivered on April 22nd 1923.

By Professor Bidhubhushan Dutta M. A.
Dr. Mehta University Professor of Indian History.

The occasion of the present Discourse : the Reader's feeling towards it : and sense of esteem.

In bringing forward the first of the series of discourses on Ancient Indian History and Culture that it is intended to hold at Gurukula, I cannot avoid to fulfil the duty of expressing my thankfulness and gratitude to the gentlemen and parties whose noble exertion and broad mind and truly patriotic zeal have placed the subject in the scheme of Gurukula curriculum. I would not have done so as a matter of mere formality ; but I find that every factor relating to this gives some additional value and worth to the subject that I have undertaken. I also recollect with a sense of reverence the circumstances that have led me to it, and hope to be excused, if in the course of the present discourse, I happen to make any reference to them.

No one can exaggerate or over-estimate the scope and magnitude of the subject. My drawbacks and shortcomings are immensely great. Fain would I have thought that the task might devolve on abler hands. Still I have got the boldness that fondness often begets.

Choice of language : vernacular as the medium of instruction : the readers' hope that Hindi may so be used soon.

A difficulty has offered itself in the *choice of the language* in which to address students. And although it has come from an authentic source—— "What matters it whether the words thou utterest in prayer are Hebrew or Syrian or whether the place in which thou seekest the Truth is the farthest city of the East or the West——Jabilka or Jabilsa" (Sana'i) ; and although the Imperial English tongue has so long been a necessity —an uncongenial necessity—and served as an Esperanto and furnished us a basis for national unity and the "dawn of a better and more glorious day for Hindustan", the time is now up when a particular vernacular of the land bearing the spirit of her life and culture should be used as a medium in all our concerns. Hindi has already established its claim and been recognised as the Rastra-bhasa—*lingua franca* of India ; may it soon be turned into a vehicle for our literature and science on a larger scale.

No where else do we suffer so keenly and vitally on account of a foreign tongue as medium, as in the field of education and culture. The education that is imparted to children and youngmen through a foreign language under compulsion, is for *all* abnormal and unnatural and for *most* ruinous in respect of soul-knowledge and high ideals. They

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estranged from the natural influence of their own language and their own culture becoming more or less like foreigners in their own land. Culture of the people, also taken as a collective body, does not suffer any the less for this barrier In times free from it, the culture of this land was much more diffused amongst the people in general, than in the modern times. In these days also our common people who lie outside the range of the foreign scheme of education, are rather more advanced in points of some of the best elements in the culture of the land.

Happily for us, Gurukula in her unique attempt to hold out *living* many of the ancient cultural and religious ideas of the country has a requisition for the most diffused and diffusible vernacular in India as being the medium of the course of teaching. How would I like to have owned it as our common provincial. But conscious as I am of the urgent necessity and efficacy of one's own language being the instrument of learning, and faithful to the tradition of the institution that I have joined, I will, unless for special reasons, give out the discourses in the recognised vernacular, when some definite subject-matter is followed, and I find it sufficiently eligible.

The Principal points of the Present Lecture :—

I.

Determination of a standpoint and fixing the Ideal :

The first and foremost point of importance is the *determination of a standpoint* from which to deal with the Subject. It is a matter in regard to which one might be advised rather to keep silent and not commit himself. But I should rather be subject to side-remarks and derision for plain speaking and open heart, than be regarded in obscure esteem for conceited aloofness. The characteristic weakness or *strength* of the profession to which I belong, and which serves as refuge on many occasions has no special appeal for me. The world is tired of pedantry and bombasticity. And if in the pursuit of *facts* which we have taken up as our duty, we make reference to some *facts* that have led us to it, at least the lover of *facts* will excuse us for our short-comings.

Difficulty of the task.

Still it is somewhat *difficult to define an ideal or a stand-point* at such a stage ; and that specially with regard to a subject that has no comprehensive logic to regulate. it But I have been rather fortunate in having a set of circumstances, that have come to my help. I have only taken their lessons to my account, and not formulated any rules. I think I should clear them to a certain extent.

The Reader narrates some circumstances that came to his help.

Early drawn to the association of some esteemed scholars then working under the University of Calcutta, just on the closure of the course of Bachelor of Arts, I came for the first time to realise a little bit—*that there lay a way to a systematic course of study of the Ancient Indian Culture and History, under the auspices of an institution or university.* The subject was *up till then* mostly a matter of pursuit by individual scholars, writers or patriots. And thanks to the endeavours of western scholars, eyes of the modern world were being led to the immense treasures of Ancient India—her literature, art, philosophy and religion ; there has been a competition amongst able writers vying with each other in their attempt to bring them out to the easy reach of modern students : in France, Germany, England, America and even in Japan. What Herodotus and Ktesias learnt from hearsay account, Megasthenes, Daimachus and Dionysius observed through personal experience, Arrian and Curtius Rufus treated out of their most praiseworthy historical interest, the Merchant of the Periplus could not lose sight of in recording an organised trade, Fahien, Hiuen Tsang, I-tsing and quite an illustrious band of Pilgrims gave account of in terms so eloquent in respect of India of the mid

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and later periods of her ancient days, by their personal knowledge or actual contact—these brilliant arrays of savants of modern times have done through their piercing eyes and keen insight into the deep-laiden mass of Indian literature in respect of her still earlier days. Their deep learning, spirit of devotion, power of research and, for most, a regardful sympathy unique in its nature, have made the name of India an object of esteem for others, and of a new inspiration for her own sons. India today is no longer a land "typically barbarian" (Dr Graves of Ohio) but a land of supremely high culture to which one can look for "peace of mind in this world and solace hereafter". We can not omit in this connection to make a short reference to the names of those great men to whose scholarly activities we owe really a great deal, and who made further investigation possible. Those who walk in the field, are easily guided by the lights derived from the labours of those eminent scholars.

A brief outline of the history of the science of Indian Antiquity.

The history of the science of the Antiquity of India also is too interesting to escape a short passing remark in this connection. Interest in the study of Ancient Indian literature (by the Europeans) began only about a century and a half ago when a number of Englishmen working as officers of the East India Company began the study of Sanskrit out of administrative necessity. The first amongst them to handle original Sanskrit was Charles Wilkins who, at the instigation of Warren Hastings (who had up till then had to depend on Indian Pandits for the interpretation of Indian Law-Book), had learnt a deal of Sanskrit in Benares and afterwards brought out a translation of the *Bhagavad-Gita* and the moral story, the *Hitopodesha*. When the necessity for direct access to Sanskrit language was being felt somewhat keenly, then it was that that gifted and versatile scholar who amongst his friends would be regarded as the most enlightened of the sons of men came over to India: The Asiatic Society which Sir William Jones founded in 1784 marked a new era in the history of Antiquity and Philological enquiry of the world. The task next devolved on Henry Thomas Colebrook, another of the high officials of the East India Company, who-amidst his multifarious responsible task, found time to collect, with a true spirit of research, an incomparable mass of Sanskrit manuscripts which now form the principal treasures of the India Office Library, and formed the first basis of investigation by later European scholars. The task if thitherto confined would not have served any great purpose; but the work begun by Sir W. Jones and his countrymen soon assumed a distinct shape at the hand of German scholars who were led to it with greater zeal and discerning power and with an unadulterated spirit of intellectual pursuit, that afterwards achieved wonderful results in the line of research and far surpassed those in the field of Egyptian hieroglyphics' or Babylonian 'cuneiforms.' It is not a matter of little curiosity to note that an incident of the great Nepoleonic war led to the wide opening of the gate of ancient Indian literature to the continental scholars. We give the account in Prof Macdonell's lucid words:—

"Alexander Hamilton (1765-1824), an Englishman who had acquired a good knowledge of Sanskrit in India, happened to be passing through France on his way home in 1802. Hostilities breaking out afresh just then, a decree of Napoleon, directed against all Englishmen in the country, kept Hamilton a prisoner in Paris. During his long involuntary stay in that city, he taught Sanskrit to some French scholars, and especially, to the German romantic poet Friedrich Schlegel. One of the results of these studies was the publication by Schlegel of his work "On the Language and Wisdom of the Indians" (1808). This book produced nothing less than a revolution in the science of language by the

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introduction of the comparative and the historical method. It led to the foundation of the science of comparative philology by Franz Bopp in his treatise on the conjugational system of Sanskrit in comparison with that of Greek, Latin, Persian and German (1816). Schlegel's work, moreover, aroused so much zeal for the study of Sanskrit in Germany that the vast progress made since his day in this branch of learning has been mainly due to the labours of his countrymen."—Pages 33-4 History of Sanskrit Literature.

To Schlegel India was a "land of exalted primitive wisdom," and ancient Indian religion and Indian poetry "replete with exuberant power and light in comparison with which even the noblest philosophy and poetry of Greece was but a feeble spark;" and 'the time from which the master-pieces of the Hindu dated appeared to him 'a distant, gigantic, primeval age of spiritual culture.' while Bopp in a more sober way, attempted to establish a prior fundamental relation of Sanskrit with the other ancient languages of the world, and thus laid the foundation of a new phase of world-history through the linguistic relation of races which became the pursuit of the next age. In the meanwhile interest of the western countries in Indian culture, religion and literature went on growing: newer materials were being brought in, newer lines of investigation opened, and never workers also appeared on the scene. In addition to the classical Sanskrit of the mid-ancient age of India, there was brought in view the archaic literature of the older Vedic Sanskrit on the one hand, and the later Pali and Prakrit which embodied the (sacred) literature of the Jainas and the Buddhists, on the other —an enormous literature on which to build up the cultural history of Hindustan. The task was seriously taken up by the sagacious Burnouf in France, the ingenuous Prinseps in India who devoted himself to the deciphering of the inscriptions (monuments) and coins, and the Norwegian Lassen who made Germany his home and who wrote in German, for the first time, a systematic, volume, the "Hindu Antiquity." To these must also be added the names of Kuhn and Benfey, Max Muller, Weber and Roth in Germany and of Bohtlingk of St. Petersburg Academy, and quite a list that must be linked with the account of the achievement in the field of the researches on Indian Antiquity,

In our own land, too, we have had here a Rajendra Lal and there a Bhagwan Lal Indraji, a Romesh Chandra Dutta and a Sarat Chandra Das, Mahamahopadhyaya Shastri and the illustrious Sir Bhandarkar, to whose efforts we owe a great deal. A student of Ancient Indian History can not afford to miss any of the names whose resourceful spirit has contributed so much to the knowledge of the world. The result up till now achieved in the field of the history of ancient India has been wonderful and encouraging; but something more instructive and enlightening might be in stock of the future which, as Prof. Oldenburg hopes, will bring in the "explanation of the hitherto inexplicable phenomena, the transformation of that which is half known into that which is fully known." But let us now close up with it, and look back to the circumstances that led us to our humble pursuit.

The problem of a young graduate—how to best serve the cause of the country: that intensified through contact with some high-souled personage of the university.—The reader gives a tribute of appreciation to their memory.

The atmosphere of the land, at the time of which we were speaking, was most unsettled; its air blew violent and the soil was not cool. It was difficult for a yongman just out from the college to decide which course to make a choice of. Study that was prescribed in the college course seemed to be dull, detested and insipid. The one dominant question that lay in the mind of young Bengal was—how to best serve the needs of the time, the cause

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of the Country. In the midst of the tumults and confusions of the time (following the Bengal Partition National movement), and with a mixed feeling of half-regret and half-encouragement, I was called to the circle of the University of Calcutta wherefrom I had the opportunity of cultivating the company of some high-souled friends and revered gentlemen. You will excuse me if I take a pause for a while and make reference to some of the persons to whom I owe a great deal for the direct and indirect influence they exerted in shaping the after course that I followed.

First and foremost I should mention the esteemed Dr. P. K. Ray who then created in me an eager desire for, and interest in, Education as a pursuit of life, as he said that the country, first of all, wanted a band of self-abnegating teachers. The late Mr. Hari Nath De, with his literary achievement and cultural ideal was an inspiration to every one who would come in contact with him ; to the utterly regrettable loss of the country, that extraordinary linguist, while still young in his literary endeavours, departed while his masterly efforts were directed to the 'rediscovery of ancient Buddhistic works lost in the original Sanskrit and now to be found only in Chinese and Tibetan versions.' Mr. Yama kami, the Reader and author of the thesis 'The Systems of Buddhistic Thought' was a noble soul in whom I found, for the first time by direct contact, how the foreigners have learnt to esteem India and the Indians in the light of their past glory. I may also mention here the well-known Sir Asutosh Mukherjee who was then just organising the University where the subject of Ancient Indian History and Culture for the first time, (later) obtained a recognition and found an important place in the curriculum of Post-graduate Study as an academic course. Every step which he then took and every measure he adopted was a matter of great interest to all who, were in contact with the university in those days. I should also mention the name of Dr. A. Suhrawardy whose very high scholarly temperament and patriotic spirit bore then a great promise, but who now is feeling troubled by the 'vanity of pursuit' at the Calcutta High Court as he describes his legal practice there to be. Last but not least I should also name my learned friend from Behar, Babu Jaganath Prasad Panday. M. A. B. L. whose high attainment in Indian Philosophy made him a real 'Darsana Keshari' ; to him I am largely indebted for my first interest in that master-piece of human culture which forms the basis of all the literary and cultural treasure of India. I could mention quite a number of other friends and gentlemen to whom I am personally indebted on various grounds ; but I think I have already tired you with this some-what tedius account. But I make mention of these because I believe that we can learn more through the study of men than through the study of books.

The idea ushers for the first time that there lies a way for the regeneration of the country (entirely its own) in her cultural revival and spiritual triumph for which there were immense resources in the ancient lore.

Under such circumstances it appeared for the first time to me, that there lay a way for the regeneration of the country entirely its own : It was her cultural revival and spiritual triumph for which there were immense resources in the ancient lore. Demand for the same, by the turn of events, also seemed to be pressing.

I remember now an incident that took place one day at that time as a matter of table talk. Sir Valentine Chirole's book "The Indian Unrest," was just out and indented from England. A copy of it was on the table. We looked over the title-page and through some pages of its contents. There were also some books on India Philosophy and Indian Literature on the shelves all around close by. Spontaneously there came out the remarks "——here is the petty thing, Indian Unrest' ; but all around there are the treasures of 'India

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'Rest'—eternal. It is only if they could have a taste of them"! The matter was a talk amongst us for many days; and later it formed a subject of an elaborate conversation with Mr. Yamakami's preceptor the Lord Abbot of a Buddhistic church at Tokyo, then on visit to Calcutta, to which he seemed to give his sincere approval.

That growing clearer through later study of great authors and teachers of modern age.

The matter was still a passing impression for the time being. But later I drew the lesson on the same from the teachings of some of our great teachers—men who have proved massive pillars to keep erect the high roofs of our spiritual ideal on the sandy and shaky ground of modern times. One can easily realise how much the coming regeneration of this land is due to the life and teachings of the great spiritual leaders of the country in her dire days. Through their efforts the genius of the old culture of India had long been operating on the hearts of our modern men, as their mind and body lay subdued under other influences. In the midst of all their miseries and distresses, the same spirit has ever been predominant—India in the days of her decline is *more a land* of Sankara, and Ramanuja, Nanaka, Kavira, Tukaram and Chaitanya, Dayananda, Rammohan and Ramkrishna-Vivekananda, and lastly, of M. Gandhi and Aravinda, *than* of Mahmud and Baktiar, Altamas, Baber and Akbar or Aurangazeb, and even of Shivaji, Pratap Aditya, Hyder Ali and Ranjit, Clive, Dalhousie O'Dwayer, Dyer and Curzon or of Bentink Ripon, Montague and Chemsford.

And that led to a more specialised study of the subject.

These were the circumstanses that led me to a sort of specialised study of Indian Philosophy and Indian History and Culture, which laterly won for me the last University Degrees, and Professorships in some Colleges. Things might get on in a way which otherwise might be called definite and final. And every one knows how, except in exceptional instances, the life of a Professor under modern circumstances in this country turns mechanical and stagnant.

Effect of the recent national movement on the same ideal: How it could be realised in educational field —the Problem.

But yet a change was in view—a change that arose out of the movement that has passed through the length and breadth of the land and has shaken the roots of many things that were regarded settled and permanent. Every one knows how fatally the Educational institutions of this country, if not *all in form*, in *spirit*, have been affected by the recent national movement. To me it also served *as a reminder of the old ideal*, concealed so long under the uproars of the noise and number of the boys in the college premises. The atmosphere seemed cool and congenial and everything native to the old ideal. It was no time to measure one's merit or worthiness for the call; still a ready response was delayed for a time with a view to have some suitable occasion which being had, it was the educational aspect of the thing that naturally offered the greatest allurement. Every one knows the difficulties, due specially to the peculiar mentality of the people, under which national Education recently started has been suffering. Still to it the old ideal found itself quite in conformity; and it continued to operate as far as it could be managed, and would have perhaps so continued for a period indefinite. It was at such a time that this humble servant was invited by the Gurukula.

Call to Gurukula where the ideal takes a concrete shape in the subject and finds a congenial ground for execution, the ideal identified with that of the Gurukula in the estimate of the Reader.

The name was a charm to me for years, teh 'subject declare d' occasioned

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a thorough revival of the past course of pursuit, (and its constitution has had the wide reputation which also accorded to the same.) And in my reasoned estimate of the Gurukula I found almost an identity of the long cherished ideal of which I have been giving you so long and tedious an account.

So to define the standpoint which I have to follow in this course of lectures, I have had to give out an ideal ; and to find that out I have, at last, been led to the Gurukula. So to me I shall be committing no serious wrongs if I say that the Gurukul is the stand-point that I mean to follow. If I have understood it well, theGurukula with its back at the gateway to the high abode of holiness, with its face, along the sacred stream of the name that has become the symbol of holiness, turned to the remotest point of the land equally holy, and with its two arms directed right and left to the remote sides of this holy place, and, above all with the loftiest ideal in its view) is a living illustration of the fact that the land of the Aryas has a genius of its culture and civilization, pure and holy, that has made it what it is from time immemorial, through the days of power and prosperity, despair and distress—still a factor of permanency in the history of the world. And with the loftiest ideals of the ancient thoughts of India in view, it is a standing assurance, to the people of this land, of the restoration of their ancient virtues—of that "manly and elevated character which alone can achieve a future for the country commensurate with its glorious past."

Indeed with the lessons of schools and conditions through which I happen to have passed, I think it a great privilege to be in a position to pursue the course in the congenial field of the Gurukula. I find here quite an agreement between the goal and the field—the end and the means. I should also think that the donor of the funds that created this post could not have selected a better and fitter place of gift on the account of Ancient Culture of the land under the modern circumstances. Every nook and corner of the place is a recess for the culture of India, the very atmosphere breathes the air of its breath, and every inmate of the institute is a worthier repository than anybody else outside. I think I could strip myself of the traces of the past trainings and begin a life afresh under its benign influence and prove a worthier person to bear the banner of the glorious past of the mother-land that has been entrusted along with the post.

II.

THE SUBJECT MATTER.

Some inherent difficulties which are bound to be in such a subject.

Now a few words about the subject matter, we have to deal with. Inspite of the wonderful results obtained in the fields of historical knowledge of ancient India, by modern scholarship, it must be admitted that yet there remains much to be explained (of 'hitherto inexplicable phenomena' and to be fully known' of what is only 'half known., And *there are some very inherent difficulties.* To the same standard of modern (scientific) research, philology and anthropology have brought forth the result whereby a distinct stock of human race—the forefathers of many a civilised nations of the modern world—once occupied a space in the midst of a continent (central Asiatic region is said to have been the original home of the Aryans), which Geology finds then to be a region of a second Mediterranean ocean The institution of caste, an important factor in the ethnology of India, has been held by some to be an antecedent condition of the reactionary rise of the Buddhistic religion, while the same with 'its exclusive rights of connubium and commensality' has been taken by others to be only an after-effect of the rise of Buddhism adopted by the Brahmins as a protective measure. By the very nature any investigation into the past history of a country or nation is bound to meet with some difficulties and can hardly be complete, The difficulties are due to various grounds. Let us endeavour to trace a few of these.

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The difficulties :—(i) Physical. (ii) Psychological and metaphysical, (iii) Practical.

First of all we may note what may be called the *physical difficulties*. These are the obstacles we find in the way of ascertaining the facts of historical investigation owing to some physical reasons, such as remoteness of time, scantiness or absence of evidence, complexity of events and the like. Then there are *Psychological* or *metaphysical* difficulties whereby one may be led by bias or sentiment in passing judgment in favour of or against some historical event ; or by the degree of certainty or uncertainty with regard to the nature of the truth that is sought as underlying the facts investigated. And lastly, there sometimes occur some difficulties which may be called *practical* (utilitarianistic) difficulties by which one is apt to attend or know, with a greater or lesser degree of interest, a fact according as it may serve more or less practical purposes. (We shall refer to it more in a later comment).

To which must also be added the difficulties relating to object, style and method adopted.

Along with these there might also be considered three other factors of historical study and historical investigation, which involve some difficult points. These are three (i) the object (ii) the style and (iii) the method. Some of these will be found to imply or merge in one another.

Detailed account of each.

Due caution has to be maintained in regard to these.

(i) The *object* of the study of history may be three-fold (*a*) sentimental (*b*) scientific and (3) practical. The study of one's own natural history or of one's own ancient History is apt to be tempered sometimes on *sentimental* grounds. Some of our own historians handling the ancient history of India have been found to be labouring under this difficulty. Due safeguard should be maintained against any such leaning under the influence of feeling. Accumulation of facts and their due interpretation for their own sake is the object of a *scientific* investigation of History. History may also be studied and pursued for some *practical* purpose, as we shall see later on (see back also.)

(*ii*) *Style* employed in Historical literature has been mainly of two kinds:—(*a*) artistic and (*b*) scientific. Each of these has its own peculiar worth with respect to the subject to which they are employed. History as a matter of narration and literary presentation lies in the field of *art*, and as an investigation of *facts* is in the department of *science*. In its beginning with the old Ionians (6th century B. C.) who are said to have originated it, History was really a scientific research. And Herodotus, the father of Greek History was himself as much a scientific explorer as a narrator of events (History= *Historie*). From the time of Aristotle, History took a definite shape as being a 'literary (artistic) product' as distinct from 'enquiry into facts.' Thenceforth to the advent of the modern times, History was a form of literature (*Historia*). The modern scientific spirit has once more turned to the conception of scientific research. Under influence of the stress laid on the artistic or literary side, many have often jeopardised the cause of History as a science. This was generally the case when poetry was the medium of historical facts (Thucydides) as in the sagas or epos (epics) of ancient nations. A bard would naturally exaggerate or distort the stories, *(iii)* Then there is the more important question relating to the *method*. Methods in general are mainly of two kinds— Inductive or observational and deductive or introspective. Modern sciences are essentially on observational basis ; so must be History when a scientific value is claimed for it. 'A Historian,' says Mr. Freeman, 'must toil at the patient study of contemporary texts ; of contemporary monuments, which to some

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minds seems a good deal less taking than the piling together of theories to be upset the next day by some other theory. He must work to lay the foundation; when the foundation is once laid on the rock of original research, a superstructure may be raised on it which may live through a good many blasts and storms of controversy. But he who without a foundation builds on the sands of theory, he who rushes at a difficult and controversial period with no knowledge of the periods that went before it or of the periods that came after it, he who concieves of events, not as they are reported by those who saw them, but as may be convenient for some favourite doctrine—against such we may hardly raise a voice of warning.——The house built on this sand will presently crumble of itself without needing any special blasts and storms to sweep it away."

All this is well and good. And no one in modern days can afford to lose sight of the much valued progress due to the observational methods in defferent sciences. So of the scientific purpose and style in the treatment of a subject as opposed to the sentimental and mere artistiscal. And yet each of the independent claimants may have their relative value; and none can claim the absolute. The best recognised methods (on the observational line) in the most positive department of investigation have been found to reach a limit and boundary. Farther to reach, there is the recourse to *theories* and ideas. Even J. S. Mill the greatest exponent of modern observational (experimental) system, has at last had to seek an alliance with the deductive or hypothetical method " in explaining the complex features of nature; while Prof. Jevon's views on the Principles of science, are replete with the preponderance of the hypothetical or deductive methods "But we have noreason here to enter intoan academic or contraversial discourse Our object is only to determine what method we can best employ in the treatment of the subject taken up in view of the various difficulties and opposite tendencies that offer themselves.

The method to be employed: History deals with the most complex of affairs and has an ever-growing wide scope. The best treatment of History is that of Universal History—The method employed in it should be a conbination of both, Observational and Introspective as in the other complex departments of Science.

History deals with the *most complex* and the *most delicate* of the affairs of human investigation; and it forms the basis of some other complex departments such as sociology ard political science. All these are at the highest level in the evolutional scale, and as such are beset with special circumstances and diffiiculties. So it demands some special consideration in treatment.

History pre-eminently requires *an accuracy of truth* in relation to events of human affairs. And no matter is more likely to be knowable to human mind than affairs of man's work and life, the subject matter of History. But this advantage in respect of the acquisition of truth owing to the commensality of the knower and the known, is more than compensated, in the adverse, by the circumstances which stand in the way—one more of which 'in addition to those already given' may be counted in the fact that History after all is in a process of progressive growth along with its subject matter—the account of human race which is still in the making. There can of course be individual Histories of the persons or of the races; so there have been. But these are mere chapters of a book which is not yet complete. They may also be taken as the several factors of a riddle which when completely known gives to them their real meaning. Unless the whole is taken in view, the individual factors or chapters can make no adequate approach to truth and light their real meaning.

Our ancient writers and thinkers of India seem to have taken in consideration this permanent inadequacy and shortcoming in the nature of History. So unless we believe with Mr. Tod and per-

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cons of his mind that the ancient Indians, like the other branches of literature, had also their systems of History which have been destroyed partly by influence of climate and partly by the incursions of foreign invaders' *there was a lack of History amongst them in the modern sense of it*, which fact has been attributed by some to the Hindu bent of mind which might altogether neglect the events of the world which to them are mere deviation or digression from the ultimate Reality, the supreme object of their pursuit, and so not desirable and worth cultivating.

History in its current use, of course, does not claim any ultimate or complete truth; but remains contented with being merely a system of what may be called 'possible truth'. Specialised attempts in building up such systems of possible truths in diverse line when properly synthesised may, however, help in building up systems of broader truths. Two such wider systems of History may be conceived:—(1) The mere *summation* of the separate system of History which would be like an outline of the History of the world as we find in the library; or (2) A *Universal History* based on some fundamental principle of human affairs taken as a whole—all ages, countries and nations as far as ascertainable. It is not a mere summation of all the special histories and facts of Histories, but is one in which every factor of History finds its real place and explanation. Rise and fall of nations, formation and decline of empires, exhibition of arts and architecture, literary and spiritual culture of the different ages and places of the world are the broad factors linked in that universal scheme, probably in an organic relation. Each factor is to be held as bearing its value and worth in proportion to its place and permanent contribution to that world system, in as much as the whole scheme is to be interpreted in terms of the contributions they make under different shades of value. Thus from the palaeolithic lives of the tribes (as the theory runs) or from the still earlier life of the savages to the (modern) civilisation of a world-union through common ideas and common science, there have been innumerable cycles of events and thoughts of different kinds, durations, and worths. The task of History, viewed in this light, is to determine the place and worth of each event or group of events in the whole range of human affairs.

III.

HISTORY OF INDIA—WHAT:

Of all other Histories, History of India has the best claim for a Universal History. It may be regarded as the cardinal line in that.

The *History of India* is pre-eminently a history of culture and that best represented in her past. As such it can best be treated *as a chief chapter of the Universal History*. Indian culture taking its root in the Vedas, the earliest record modern research could find in the history of the world, and devolving in and developing through the later series of Indian literatures, philosophies, religions, arts, sciences, politics and morals represents a historical link of the remote past and the present which is unique in the world. Nowhere else in the history of the world, in no other land or nation, is there observed such a lasting feature of human development. This it is that has made the name of Arya (Hindu) and that of his land (Hindusthan) a permanent factor. And if one is led to ask why it is so, and that in the face of uncommon pressures and uncommon oppositions that have been the lot of very few nations to meet—why it is that reactionary movements arising in his own soil and in his own neighbourhood (Budhism, Jainism and numerous others) could do not really harm but had to yield—why it is that the most advanced of early westerners (Greeks), with their loftiest culture at the back and the mightiest conqueror at the head, could leave nothing of influence or interest to him—why it is that the mighty hordes of the Sakas, Scythians and the Huns had to lose their existence and merge in his

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society—and why it is that the numberless raids and irrepairable damages of the swords of Islam could leave no lasting marks in his interior inspite of the huge losses of life and property, he will find the answer in one word—*it is owing to* the superior culture of the land and the spiritual genius that forms its basis.

And yet greater dangers were in stock : slowly and stealthily, the western nations of modern centuries with, at their disposal, the apparatus of modern science and an abnormal commercial zeal and avarice, have entered into the different fields of the country and won a mastery over it. But would any one believe that the mastery is complete ? Times rather seem favourable and marks already visible that the Hindu spirit will soon assert itself and maintain its ground—perhaps with a victory over these new forces of modern civilization, and give it a truly beneficial bent.

May we also hope in the investigation of world's History that the spiritua ity that forms the basis of Hindu cultural life and the Eternal Truth which is the goal of its pursuit will be brought to bear upon the determination of the place and purpose of the facts and groups of facts not only of the History of India but of all nations and countries in general ! History viewed in this light will not only be 'past politics', as Mr. Freeman has got the difinition of it; but all politics of the world will be found as being mere minor factars of it. So all facts of the other fields of humanity. It is not, however, that the labours of modern research in specialised directions and the value of their products will,in any way,be regarded in lesser esteem on account of this ; they will rather be esteemed as more valuable as being intend ed for a higher purpose and more exalted end. The superstructure of the whole edifice is rather to be based on their scientific bases. *It is such a Universal History which is claimed for the cultural History of India.*

Universal History necessitied also by modern circumstances : Hence the additional importance of Indian cultural History.

But the name Universal is not strange in the history of History. Not to speak, at present, of the elements of universality that are insinuated in the Puranasand like literature of this country, from the very early days of the Christian Church, its tendency has been to show how the world had followed a divine plan in its long preparation for the life of Christ and for the coming of the millennium. Augustine's 'City of God' is an attempt to show that the Roman Empire, the last general form of the earthly city, gave way slowly to the heavenly. The mathematical demonstration of its truth was taken over by his disciple Paulus Orosius who wrote, 'seven Books of History against the Pagans. Nius, Medes, Babylon, Rome, Macedon, Carthage —all were treated thus as illustration of the one world-story that it had improved since the coming of Christ. 'Livy, Caesar Tacitus and Suetonius are plundered for the study of horrors.' The Goths in Spain shine by contrast with the Pagan heroes, and through the confusion of the German invasions one was asked to look forward to Christiandom.

This conception of a 'World-History' was marred in the mediaeval writings which lost sight of truly historical perspective and are dominated by the idea of miracles. The next age of Renaissance is marked with a humanistic spirit, but there is no difinite improvement in the line of History which only became subservient to the course of literature and the classics. But it made further progress possible which took a marked shape in Germany, and even in France, Italy and England till the 18th century. The scheme of World History was taken up by Carlyle and Hegel in those days on a spiritualistic basis; and by Buckle and Karl Marx on the physical and economic. A complete change has taken place in the perspective of History since the 19th century : machineries of research have been set going in

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perfected forms and organised attempts were being made by learned societies with increased sources available at their disposal—archaeological and literary. Any hope built on the resources of the modern scientific research for a Universal history on scientific basis may not be altogether visionary.

Recent events and the present political and economic conditions of the world rather seem to have enhanced the necessity of a comprehensive study of the stories of races of the world, and of the lessons they bear for the good of mankind. The terrible experience of the last European war seems to have produced a great change in the out-look of many upon the affairs of the world; and 'political things hitherto lightly considered are now being gravely taken in view ; and we are told by the author of the recent publication of a world History (Mr. H. G. Wells—The Outline of History) that 'to a certain small number of men and women the attainment of a world peace has become the supreme work of life, has become a religious self-devotion. To a much greater number it has become at least a ruling motive.' And it has also been said that many such people now are seeking ways of working for the great end, or they are already working for the great end, by pen and persuasion, in schools and colleges and books, and in the high ways and by-ways of public life. Perhaps now most human beings in the world are well disposed towards such efforts, but rather confusedly disposed; they are without any clear sense of what must be done and what ought to be prevented, that human solidarity (for peace) may be advanced. A world-wide faith and hope was placed in President Wilson and his 'League of Nations.' But the 'League' to most thinking men has been little better than a failure; and few at the present time feel any great enthusiasm for it. The League at best has been a league of Governments and States, and a new contrivance for defence and offence, but no remedy the world is in need of. What the world is in need of is no such league but a League of world-men for World peace based on some fundamental principle of World-humanity; and a World History based on some World-principle and well understood is to be the Code to regulate such a World-league. Well has even hoped with Roger Bacon that 'it will be based upon a common world religion very much simplified and universelised and better understood. This will not be Christianity or Islam nor Buddhism nor any such special form of religion, but religion itself pure and undefiled—the Eightfold Way, the Kingdom of Heaven, (Universal) Brotherhood, Creative Service, and Self-forgetfulnss."—H. G. Wells.)

If these words echo the cravings of a heart and earnest desire, then the lessons of the ancient History of India could, without hesitation, be referred. But unfortunately the author who concludes his large-sized volume of World History of over six hundred pages of close printing in double columns has had hardly any observation on the immense treasures that lie in the (religion and) culture of India that embodies these very principles, and much more defined and demonstrated in ways rarely found in any other system—things that have sustained the land of their birth as a unique factor throughout the history of the world, and led her destiny through ceaseless changes of political and social affairs in unique peace and rest and perhaps with a lesson of the same for the rest of the world.

IV

THE PRACTICAL UTILITY OF THE STUDY OF ANCIENT INDIAN HISTORY.

Ancient Indian History so far as it exists is mainly practical in aims

Present demand for the study of History from practical points of view
Additional ground for it in case of the study of Ancient Indian History.

One point more, and we have done with our present consideration of the treatment of Ancient Indian History. There

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is a feeling almost universal that the study of History, as also of other speculative sciences, as a part of academic and general culture, is now in an unpopular condition. The growing narrowness in the number of students that take up the subject in the combination at their course also illustrates the same thing. One main cause of this deplorable condition of these studies is the want of *practical utility* in the object of their study. The present age is an age of intense competition in the fields of living. Everything is judged by the practical value and utility it brings in. Unless the study of History is brought in more to bear upon the practical needs of life,—, If" as Dr. Seeley has expressed, "they (historical facts) lead to no great truths having at the same time scientific generality and momentous practical bearings, then history is but an amusement and will scacely hold its own in the conflict of studies."

Our old historians knew this well in their own way. So in the *Itihash* of yore—in the Puranas, Gathas and the Epics and other fragments of literature that contain elements of History, we find practical aim and practical utility predominant in their teachings, an efficacious consequence of which is exhibited still in our social frame and individual life that are under the influence of these. Their object was not to deal with 'reigns and pedigrees and campaigns' merely and for their own sake; nor did they care much for dates and chronology for want of which they are being so much accused by modern critics. They looked through facts of of humanity sometimes in their relation to cosmogony and world-history, and drew out principles, however obscure to modern eyes, that went a great way to the framing of the basis of a 'really binding culture' of a nation of the longest standing.

Indeed a better purview of History than at present mostly in vogue, on a more humanitarian basis is being hankered for by many, and that necessitated more by the modern circumtances. It was the same Dr. Seeley who, alarmed by the growing power and political customs of England, most emphatically defines it as a maxim that "History should pursue a practical object"—that "it should not merely gratify the reader's curiosity about the past, but modify his view of the present and his forecast of the future." In the more moderate conception of a living historian (V. Smith. Oxford edition introduction XXIII)—"The value and interest of History depend largely on the degree in which the present is illuminated by the past." The ideal of the study of History from this point of view, is that every event in the life of a nation or person is to be viewed in reference to the past and interpreted in the light of it, and be found to give its value for the present, and lessons for the future.

If these remarks be applicable in regard to England or any other country or nations (of the modern world) with their present affluence and recent development, how much more ought these to be applied to the case of India with the long stories of her past events and especially her past glory! Generally to speak we are prone to take up the study of our past History more on sentimental grounds; and the interest of modern research is more scientific. But as a matter of fact, we may take up the study of it and utilise it much more to our *practical purpose*. It is all the more necessary and easier because we are already more or less closely in touch with it in our practical life—however unconsciously. Our historians, as other teachers of yore, had this practical purpose prominently in view—they narrated such incidents only which had any practical utility and morals for the people, in the chief. It is one of the reasons why there is a scantiness of history, in our ancien literature in the modern sense of th term. Our ancient polity also is not a system of mere principles and theories bu of practical injunctions or workable rules in the main, aiming at some definit

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object of life or society—be that terrestrial or eternal. And if they have exaggerated things or created stories by imagination—a charge in some cases brought to their doors—it was not in order to foster their fancy or magnify events for their own sake, but to add greater utility to the purpose of study. Again the study of the ancient History of India bears some additional value. The study of the antiquity of most countries is a matter of mere intellectual satisfaction to those who are interested in it; They have lost their link of the past with the present, and, in most cases, it has devolved on people who are quite foreign to them. But India's antiquity is still a matter of living interest to many and is altogether a necessity to its present inhabitants. There is a unique connection between her past and the present; the light and culture of the past is still stretching to the present inhabitants so much so that they live more a life of the past than of the persent—and there they find their real life! And nothing can be more practical than life.

V

AN OUTLINE OF THE SCHEME UNDERTAKEN,

Meaning of the term Research : two courses of lectures suggested : (i) one on original research, (ii) properly the other on subject of general inetrest : conclusion : an earnest hope in Gurukula students.

But we have drawn the matter a long way in laying the ideal and practical value of the study of Ancient Indian History which have led us to the present undertaking. What we mean to say in the main by these is presented to you in the shape of synopsis in separate papers which we may regard as the revision of the thing. I think I should now conclude by giving an *outline of the way in which we intend to deal with the subject* as a matter of academic discourse so far as it can be given out at present.

It is indeed not secure fixed line of work in the taking. In all fields i 'to make to order' in time. The whole thing of internal development requirements. And there a obstacles in relation to and historical research defer a subject for an i or leave a matter half, ever. Responsibility in History is also greate other sciences—in the c check, the field is wide and there is free scope while in the other cas definite and the metho of Logic. Well has "No where else is so likeby to *be mistake* dge"—'the seeming eas its freedom from techn in which it connects its studies and pursuits, th is laid on all of learni it subject to sports as

The term Research a variation of senses. B of History, in particular, the sense of an *Inves original sources of knowl* there are some permane departments. Local res matter of great conseque one cannot underrate study of original autho not be said that no kn cal value can he counte straight from the same, the task of historical next to impossible. Th here is so wide, and ever of it is so vast, that no master it in original period. So for most c authorities are to be secondary writings. S writings must be thoro for this gives a habit great value for study i

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With these circumstances in view to which must be added the potent factor of our personal shortcomings which are of various kinds, we propose, for the present, two courses of lectures to be delivered from time to time. (i) one on the minute line of research to be based on original authority and writings on some definite subject as far as permitted. This will be chiefly meant for the special students of History and those whom I would like to find working with me in the line; and (ii) the other on subjects of more general nature to be delivered, written or spoken. to all students who are interested in History and have not necessarily given themselves to special study of it. The work will be deemed worth undertaking, and its object fulfilled, if a number of the students of the Gurukula find it helpful to pursuade them to take to the noble task of counting the accumulated treasures of their past ages which bear the marks of an incomparable glory to them and that of a satiating hope for others. It is they who, by their training and tradition and with the lofty ideal of their institution, are fitted for the work more than any body else. It will be a pursuit saught for its own sake and for the humanity. It will be a pursuit of knowledge and a pursuit of truth which must be calculated to be of better use and of higher value than high salary or professional renown.

CONTEMPORARY THOUGHT REVIEWED

VALUE OF HONEY.

Food And Medicine.

Those acquainted with Arya Shastras may be aware of the frequent prescription of honey as sacred food to be taken in the midst of Sanskaras. From the following quotations from a contribution by Dr. P. M. Raju to *The Hindu* for May 1923, they will understand the reason of the recommendation:—

Few people do really know or believe the fact that honey as an article of food is very valuable and nutritive, and can be taken in different forms and ways. In England, America, France and Germany this sweet substance is getting more and more popular in the daily use as a nourishing article of food with the people. The ancients in India knew its values, advocated and used it both as food and medicine more freely than the present generations. It is a fact to be remembered that before the introduction of sugar, honey was wholly used in the place of sugar for all purposes—domestic, culinary and commercial—as a sweetening agent. But sugar does not possess such valuable properties as honey as an article of food. It should be noted that when honey is consumed the whole of it is usually assimilated by the human system as hardly any digestion is needed, there being little or no residue in it, And it is a fact that the ordinary sugar requires what is called "inverting" before it can be absorbed into the system; but honey calls for no tax or labour on the digestive organs, it being partly digested already by the bees themselves.

Honey is therefore really valuable not only for children, but also for adults who are, for certain individual or constitutional reasons, unable to take ordinary sugar. It will be thus seen that the natural honey in its pure state is a very useful factor for domestic use and in the kitchen in daily use as a wholesome food where it can very well take the place of artificial sugar in the making of many dishes; and for the preservation of fruits, honey is particulaaly serviceable, it being superior

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It may be carefully noted here as a precautionary method that honey should never be left exposed to light and air as it is hydroscopic in nature and readily absorbs moisture from the air and thus ferments and becomes sour later on, even if it is covered afterwards. So honey must be kept in glass bottles or jars to keep well for a long time; and it is best kept in a dry, cool dark room. Pure honey placed in a clean fruit jar and gradually heated to a temperature of 160 degrees and sealed up will remain in liquid form.

HONEY AS MEDICINE

As a medicine honey is in all ages and countries highly recommended and employed in manifold ways both by Oriental and Occidental physicians in various complaints such as as Coughs, Colds, Asthma and throat and chest suffocations and also for constipation and allied stomach troubles and disorders. Honey at once loosens, purges and strengthens the system.

In Bronchitis, honey, simple and pure, gives more relief by frequently tasting or sipping it than is obtained from anything ellse. Honey is a good mild natural laxative and demulcent. Honey mixed with borax is an old serviceable household remedy for children in cases of Thrush or ulceration in the mouth or in fauces and in many little complaints and stomach disturbances and indigestion. Honey ointment is more efficacious, speedy and simple in treating boils than any other ointment. An ointment called "Ceromel" is prepared by melting together an ounce of yellow wax and 4 ounces of clarified honey on gentle heat or fire.

The ancient Gauls or Gemans, besides several other sweets, have been manufacturing certain kinds of Ale, chief of which was known as Mead and they largely used this honey-wine for purifying nourishing and strengthening their system in the olden times; and the Gauls were also making and using a delicious beverage called "Hydromul" which was a sacred drink of the Gods. Tacitus, tells us that the old Germans ascribe their strength and long life to this remarkable natural beverage.

Internally it is a beneficial habit every morning, to take pure honey mixed with pure water in the proportion of 1 to 4. For Dyspeptics too honey has been found of much service and benefit. It is also used as a good remedy for sleeplessness i, e., two teaspoonfuls of pure honey mixed in a glass of cool water and drunk. Even small tumours in the stomach are speedily healed by its use.

A distinguished modern authority, Dr. Taylor wrose recently in the British Medical Journal, that remarkable results have been obtained in Influenza cases by the use of Honey mixed with equal part of Tincture of Isdine; i. e., two or three drops of the honey-Iodine mixture placed on the tongue every 2 or 3 hours or even more frequently. Honey simple and pure, at the present day is also often used by the Western educated medical men as a cure for Scorpion and other poisonous insect stings with good success.

It is asserted that inflammation and congestion of the lungs followed by unconsciousness were cured by eating honey at all times i. e. throughout day and night untill 10 lbs. were consumed. A German by name Her Carl Gaiter was at the verge of grave, and was restored to life and perfect health by continnal use of honey. Even consumption, strange as it may seem, is asserted to have been cured by honey treatment. In olden days it was used as a means to prolong life; and it is said to be an excellent remedy in diseases of the Bladder and Kidneys.

There are some good old recipes such as honey cough syrups; honey salves and balsam of honey for Asthma, croups and Bronchitis, Honey wash for the sore eyes; honey gargle for sore-throat efc. Honey lotion is a splendid and safe gargle for public speakers to clear their voice.

Now granting all these prescriptions are good and effective it may naturally be

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questioned what is there so much about honey that is absent in sugar, and which brings about such apparently remarkable results? There is no doubt that Formic acid secreted by the discriminative Bee and contained in the honey for its preservation is beneficial both to the stomach and liver.

Besides the Formic acid, wild honey usually contains a small, a infinitesimal quantity of Citric Acid, Tartaric, Malic Gallic, Tamic, Hydrochloric, (prussic) Oxalic and Myronic acid. Also Quinine, Morphine, Strychnine, Atrophine, Solavine, Veratrine, Piperine and Theine and Caffeine etc., all then being collected by the wise Bee from numerous and various kinds of blossoms and flowers. Honey, further, consists also of gummy waxy, colouring and essential odorous oils with a certain small quantity of mineral matter.

Herein is a beautiful provision of Nature or of All-wise Creator exemplified in the minute quantities of antidotal mixing of medicinal properties and juices gathered by the intelligent bee, and so mixed in its tiny store-houses, that even strong doses are rendered innocuous and harmless quite unlike our artificial mixtures and draughts prepared by the chemists and drauggists, which are often injurious and risky, if not dangerous.

Hence it will be seen that Honey with its numerous and varied powerful medicinal agents has the remedial virtue of restoring to normal health disordered and diseased vital functions of the body.

INDIAN ART.

In the course of an interview Dr. Stella Kramrisch, who while in Austria, made a regular student's study of Indian Art, and now in Dr. Tagore's Shantiniketan, has further opportunities of developing her love for, and mastery of, it, is reported to have said :—

I interrogated her as to what she thought was the special characteristic of the arts and architecture of India as compared with those of the West and of the Far East. She proceeded " The expression ' dynamic form, which I used a moment ago. may suggest that which is unique in Indian Art. For in the East, for instance, we see the massive structure of great temples and great sculpture stabilised in firm harmony. We see, on the other hand, the extreme possibility which European Art reached in the Gothic cathedrals. There the volume is subdued and almost abolished. In any case, the two poles of artistic visualisation are given by emphasis of the material and surrender to aesthetic harmony, or conquest of the material and its surrender to a supernatural idea. These two possibilities are static, and architecture is therefore considered the leading art in the West. If on the other hand, we look to the extreme East, architecture loses all its weight and frail perishable buildings, do not express anything beyond a subtle mood of living. Sculpture too stands in the back-ground While painting being of a less concrete order than the two formal disciplines, is obedient to the subtletly of brush stroke, and pen, and immediately handwriting of inner experience, and therefore merely dynamic. In this respect, Indian art links East and West. Architecture there is the leading art just as in the West, but who can decide where architecture ends and sculpture begins, where sculpturs comes to an end and painting starts from. In fact, these classifications do not apply to the Indian genius who rises above and identifies himself at the same time with the material at his disposal, so that archetecture becomes one tremendous monumental piece of sculpture. In which the single blastic parts and figures appear as limbs of one body who at times takes the lines in colouring its entire surface with a jungle of painted scenes. Such is the structure of every Indian temple, and in this way the wall paintings af Ajanta must be understood. "

" How do you explain the fact," I asked " that the Bengal School has failed to

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strike the imagination of Indians to the extent that it fully deserves?"

She feelingly made reply :—

"These qualities are the reason why the Bengal School as a whole has failed to strike the imagination of modern Indians. For it must be admitted that most of them have lost, or wish to ignore that which is their true Indian inheritance. A badly digested and assimilated western civilization troubles them to such an extent that they get blinded with regard to everything which has the faintest scent of Indianness about it. It is the fault of the semi-educated Indian public, far more than of the groping Bengal artists, that they can not come to a mutual understanding."

Lastly, I put her the question: "Do you see signs of any coming great Indian Renaissance comparable to the mediaeval classical Renassance in Europe, at present ?"

She hesitated for a moment obviously because of the futilies of prophecy in what is after all a speculation, and then replied, "I do not think that an Indian Renaissance is possible at the presnt moment; for things in India do not take such rapid turns with which we are so familiar in the West. Indian things move in a different line and different measure. The currents are there slower and deeper. Bengal art is one of those currents or symptoms. Others, which have not yet received a name, are slowly undermining the deadweignt of imported goods and decayed use. They have built up the new land where Indian art is growing once more into fresh fruits."

EDITORIAL REFLECTIONS.

CHRISTIANISED HINDUISM AND MOHAMMEDANISM.

In the course of an interview, an account of which is published in *Zion's Herald*, Bishop Fred. B. Fisher is reported to have said:—

The big reform movements in Hinduism, Mohammedanism, and Buddhism., everywhere to be found in India, are part and parcel of the Christianizing process.

"From the Roof of the World to the Indian Ocean this new awakening of the old dead faiths is evident. We hear a great, deal about 'modern Hinduism,' 'modern Mohammedanism,' which are, however, contradictions in terms. To modernize Hinduism and Mohammedanism is to destory them as they have heretofore existed. The word of Jesus Christ has done that. The ideals and ethics of the Nazarene are the big moving forces in the modernization of Indian religions, which are taking them over unto themselves, incorporating the principles of Jesus into their own beliefs. The Christian competition can be met in no other way. The East must assimilate Christianity or be assimilated by it. It is one and the same thing in result. And by a series of reformations the great religions of the East will in time leave off the shells of idolatry, superstition, immorality, and caste, and follow Christ—in their own Oriental way.

"It is a truism to say that Christianity does not destroy nationality. And it is the only religion that can stand the advance of knowledge and the revelations of science. It may change certain of its forms and expressions to meet new conditions, but its fundamental truths remain for ever. This cannot be said of the other great religions of the world that are in

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India. To avoid destruction, they must take over Christian principles. The reform movements are doing this very thing. The result is astounding.

"To-day India is as the man with the withered hand in the temple. It is stretching out the hand, and it is being healed. Many of the old barbaric superstitions have already gone for ever from the land they cursed for ages. In thirty thousand miles of travel in India, I did not see a single bed of spikes actually in use. This, barbarism, which has so long typified Indian superstition to other parts of the earth, has been forever relegated to the past. The only one I know about in India is maintained in a native quarter of Calcutta for the purpose of showing sightseers and tourists!"

The Arya thinks it is his old religion that is asserting itself in shaking off the sacrilegious accretions that had gathered around it. Christianity itself requires a new leven from the Arya Dharma. The Bishop conveniently forgets that what of high morality and sublime spiritual truth there is in Christianity is borrowed, through Buddhism, from the primeval fount of the Veda. What in the new movement appears to him Christian, is in reality Vedic. It were easier for us to establish our statement if the Bishop had specified a few points which he regarded as peculiarly Christian. *The Literary Digest* from which we have culled the above quotation gives none.

USURY IN ISLAM.

Thus Prof. A. M. Moulvi in an article contributed to *The Indian Social Reformer* for May 19, 1923 :—

Let us take for instance the question of usury in Islam. The Koran says, "They who swallow down usury shall arise in the last day only as he ariseth whom Satan has infected by his touch." Ch. II 276. The Prophet says "Cursed be the taker of usury, the giver of usury, the writer of usury and the witness of usury." Our learned divines maintain even at the present day that the word 'Riba' used in the Koran for usury signifies not only an iniquitous or illegal gain on a loan but any kind of interest on money lent. Looking to the seemingly dogmatic prohibition in Islam from taking or giving interest on the one hand and to the pressing needs of our community for borrowing or lending money on interest owing to a change in the present economic conditions of the world on the other hand, we must decide in one way or the other whether we have to follow the injunctions of the Koran in these matters literally by renouncing the world, living the life of ascetics and taking to wholesale beggary or we should treat such injunctions as social laws and bend them or even break them if possible to make them more adaptable to the present needs of society. Which is better ; I question ; to be carried away by the popular belief that all such social Islamic laws are inelastic and thus come to a sad conclusion that the ninety per cent of the present Muslim world who cannot help lending or borrowing money on interest are infected with the touch of Satan and cursed for ever by the Prophet, or to read and interpret such laws in the light of History and Reason and modify them to suit our requirements ?

If Islam prohibits the giving and taking of exorbitant interest alone, and not of interest bare and simple, then the injuction of Manu, the great Lawgiver of Aryas is the same as that of the Koran, and on this head at least the two neighbouring faiths are at one, for the former, too, prohibits usury in as much as even the food offered by one whose subsistence is on interest alone, a *Kusidajivi*, is declared as impure and unfit to be taken by a Brahman or a Sanyasi. It is a happy sign of the times

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that our Muslim brethren are waking to a sense of the natural necessities of commercial life which is a part of social and communal life, and have begun to realize that Islam as interpreted literally by the *Ulema* is unsuited to the developed conditions of to-day. At the time it was preached by the Arabian Prophet, it was calculated to meet the necessities of Arabia alone. Today you have to modify it to suit your time and clime.

ISLAM AND WOMAN.

At another place the same writer has the following remarks as regards the attitude of Islam towards woman :—

Such was the respect he entertained for woman that he made a man's good treatment of his wife the very gauge of his goodness in general. "The best of you is he who is best to his wife" was constantly on his lips. "Reverence the mothers that bear you" is the teaching of the Koran in this respect.

Our brethren of the Punjab have to lay this lesson specially to heart. A Mohammedan contemporary, finding at last that the stories of Mohammedan molestation of Hindu women, adopted as a part of Muslim tactics in the last riots at Amritsar and Multan, were unfortunately true, advised the adoption of *purdah* by Hindu ladies. What a sad reflection on the travesty of morals as far at least as the treatment of womanhood is concerned, among the Mohammnden community ! Prof. Moulvi's statement of the Islamic view of woman will perhaps be a wholesome dose to these *parda*-infected people.

PRESENT-DAY MOHAMMEDANISM AND WOMAN.

The writer is quite candid in admitting that the position of woman among the present day Mohammedans is far from satisfactory. Says he:—

We, Muslims, must bear in mind that we can never move forward unless and untill we begin to feel in our hearts that we are extremely backward. We must admit that we have, in general, contrary to the teachings of Islam, done woman a great wrong by denying her the benefit of modern civilization and treating her as a mischievous criminal, a danger to society and a fit person for perpetual confinement within four walls.

IS ISLAM THE FINAL DISPENSATION ?

The writer feels that in social matters at least the laws of Islam repuire to be changed. Islam can not be regarded as constituting, in all the phases it presents, the final dispensation of divine wisdom.

As long as the majority of our backward Muslims do not make up their minds to banish from their heads the monstrous belief that Reason is fettered by Faith and that they are condemned to recieve their laws even on social matters as articles of belief on which it is impiety to exercise their reason, we are bound to remain stationary for ever and no material change or progress can be expected of us at any future date. Nothing has scandalised Islam more and nothing has retarded the progress of our community more than the belief prevalent among most of us that Islam expects every Muslim to be tied hand and foot by laws and social customs which were intended for Arabian society as it existed 1200 years ago.

Unless we draw a broad line beween what is religion proper and what constitues social laws, which must respond to the needs of all classes of people at all times and in all countries, we shall have to admit that our creed is impracticrble for all worldly purposes, and is meant only for ascetics and ' sanyasis ' and not matter-of-fact men of the present world.

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HINDUISM A MISSIONARY RELIGION.

Prabuddha Bharata an organ of the Ram Krishna Paramhansa's Mission, delivers itself in the following strain as regards the Shuddhi movement in progress in these days :—

The vitality of Hindu civilization is once again expressing itself in renewed activities in various spheres of life, political social and religious. One of the most redeeming features of this ranaissance is that Hindu Society is breaking through the incrustations of conservatism and orthodoxy which once served as protective measures but are now proving to be stumbling-blocks in the path of national growth and advancement. It is again realising the ancient spirit of assimilation and inclusion which enabled it to conquer culturally even many of its political conquerors. It is awakening to its duties and responsibilities towards those classes which were the victims of the spirit of fanaticism and religious persecutions, often let loose during the Mohammedan rule in India. Many of these communities, although they were forced to renounce the church of their forefathers, never lost their living faith in the ancient religion. But still no attempts were made to readmit them into the Hindu fold because of the suicidal policy of exclusiveness adopted by Hindu Society for centuries together. It is undoubtedly one of the most hopeful signs of the times that, true to its ancient spirit of universalism, it has again opened its doors to all who want to be admitted into its fold, and sincerely follow the paths leading to Immortality and Blessedness first discovered by the great Rishis of ancient India. To many a superficial observer unacquainted with the true history of the propagation of Hinduism, such a step may appear to be a departure from the common practice. But in reality it is an expression of the infinite vitality which enabled the Eternal Religion of India to absorb diverse races and nationalities, and transform them by the potent influence of its high ideals and universal principles.

The inexhaustible power of assimilation lantent in Hindu Society manifested itself during the great revival of Hinduism, when Sankara and Kumarila, and later on Ramanuja and other religious reformers, fought hard against the various forms of Budhism and Jainism, and brought the Budhists, Jains and aborigines alike into the fold of the Mother of relegions. This process again went on vigorously when, spurred by the cruel persecutions and forcible conversions undertaken by the aggressive followers of Mohammad the vitality of the Aryan religion expressed itself in a mighty religious revival more liberal in spirit than its predecessors. Ramananda. Kabir, Chaitanya and a host of other great teachers flourished during this momentous period and opened the doors of Hinduism to peoples of all castes, races and religions. Contrary to the usual custom they did not hesitate to admit even Mohammadens into their fold, as also the members of the various Buddhist sects, who often converted by force into Islam were swelling the bulk of the Mohammedan community in India.

No communities in India should look upon this new awakening of Hindu Society with any feeling of suspicion or jealousy. They should rather welcome it heartily, and rejoice that the weakness and passivity of the followers of Hinduism, which stood in the way of true inter-communal union, is yielding place to renewed strength and activity. For truly speaking this revival is preparing the way for a great national union which has ever been the dream of the greatest saints and patriots of this holy land. The first condi-

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tion of this union is the recognition of the equal rights and privileges of all communities. A union which demands the surrender of the primary rights of any class or community for the sake of political expediency can never stand the test of time. We want the union of the strong. Sham union between the weak and the powerful is sure to end only in disruption and national dissaster, if not in the most unwelcome absorption of the weaker element by the stronger. We want each community to realise its manhood and individuality, to stand boldly on the bedrock of its own faith and culture, to assert its rights to profess and propagate by all moraland legitimate means the faith it sincerely believes to be most beneficial to itself and humanity And then will naturally follow an abiding national union based on mutual respect, on equality of rights and privileges, on the recognition of the great fact that however wide may be our differences as regards matters non-essential, our highest national and communal ideals are one and the same. And these we can never realise without the hearty help and co-operation of the various sister communities which form the limbs of our common Motherland, India.

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THE VEDIC MAGAZINE

AND

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CONTENTS:

	Pages
Ancient Indian Engineering Philosophy—Rao Sahib K. V. Vaze I. C. E. ...	679
A Plea for Unity—from a Hindu's standpoint--Lala Ralla Ram M.A.	693
"The Holy Grail"—Princess Karadja. ...	696
The Indian Silpa Sastras or Manual Arts—Mr. M. A, Ananthalwar B. A., A. C. E., B. C. E. ...	698
Effects of Exercise—Prof. M. V. Krishna Rao. ...	704
The Flower of Fire—Miss. Mary Winchester Abbott ...	707
Eastern and Western Science—Miss. Mary Winchester Abbott.	709
The Psychology of Hindu-Muslim Unity--Swami Dayanand, President Hindu Punah Sanskar Samity ...	714
Glimpses of Dayananda ...	716
Contemporary Thought Reviewed Medical Myths ...	719
Indian Ship-Building Industry, and Mercantile Marine	722
Town-Planning in Ancient India	725
The Worldly Flowers of Buddha	725
The World of Books ...	728
Editorial Reflections	
Vagaries of the Census Officers	730
The Grave (?) of the Arya Samaj	731
The Root-Cause (?) of Punjab Disturbances ...	733
Kar Seva at Amritsar ...	734
The Present Situation ...	735
Mr. Das and Mahatma Gandhi,	736
Age Of the Earth. ...	737
The Great Shankara and Idol-worship. ...	737
The Music cure and Modern Civilization. ...	738
Revamping the Bible. ...	739
The Hypothesis of independent development ...	739
Co-operation among Natural Species. ...	740
Purblind Conceit ...	741
The Conscious Subject ...	742
Vedic Cremation in Ancient America ...	743
The Decadence of Christianity	743
The Gurukula Samachar ...	744

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वैदिक धर्म के अमूल्य ग्रन्थ।

[१] योग-साधन-माला।

(१) संध्योपासना। योग की रीति से संध्या करने की पद्धति। मूल्य १॥) डेढ़ रु०

(२) संध्या का अनुष्ठान। मूल्य ॥) आठ आने

(३) वैदिक-प्राण-विद्या। प्राणायामपूर्वार्ध। मूल्य १) एक रु०

(४) ब्रह्मचर्य। सचित्र। वीयरक्षण के उपाय। मूल्य १।) सवा रु०।

[२] उपनिषद्-ग्रन्थ-माला।

(१) "ईश" उपनिषद् की व्याख्या। मूल्य ॥=) चौदह आने।

(२) "केन" उपनिषद् की व्याख्या। मूल्य १।) सवा रु०।

[३] आगम-निबंध-माला।

(१) वैदिक-राज्य-पद्धति। मू०।-) पांच आने

(२) मानवी-आयुष्य। मूल्य ।) चार आने

(३) वैदिक सभ्यता। मूल्य ≡) तीन आने

(४) वैदिक-चिकित्सा-शास्त्र। मूल्य ।) चार आने।

(५) वैदिक स्वराज्य की महिमा। मूल्य ॥) आठ आने।

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(७) मृत्यु को दूर करने का उपाय मूल्य ॥) आठ आने।

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[४] स्वयं-शिक्षक-माला।

(१) वेद का स्वयं शिक्षक। प्रथम भाग। मूल्य १॥) डेढ रु०।

(२) वेद का स्वयंशिक्षक। द्वितीय भाग मूल्य १॥) डेढ रु०।

[५] देवता-परिचय-ग्रन्थ-माला।

(१) रुद्रदेवता का परिचय। मू०॥) आठआने

(२) ऋग्वेद में रुद्र देवता। मू०॥=) दसआने

(३) ३३ देवताओंका विचार मू०≡) तीनआने

(४) देवता-विचार। मूल्य ≡) तीन आने।

[६] धर्म-शिक्षा के ग्रन्थ।

(१) बालकों की धर्म-शिक्षा। प्रथम भाग मूल्य -) एक आना।

(२) बालकों की धर्म-शिक्षा। द्वितीय भाग मूल्य =) दो आने।

(३) वैदिक-पाठ-माला प्रथम पुस्तक। ≡) तीन आने।

[७] यजुर्वेद का स्वाध्याय।

(१ यजु०अ० ३०। नरमेध मू० १) एक रु०

(२) यजु०अ० ३२। एक ईश्वर उपासना। मूल्य ॥) आठ आने।

(३) यजु० अ० ३६। शांति का उपाय। मूल्य ॥) आठ आने।

[८] ब्राह्मण-बोध-माला।

(१) शतपथबाधामृत। मूल्य ।) चार आने

[७] वैदिक धर्म।

यह सचित्र मासिक पत्र वैदिक धर्म के तत्व ज्ञान का विचार और प्रचार कर रहा है। योग साधन विषयक लेख भी सब को करने योग्य सुगम रीति के साथ इसमें प्रसिद्ध होते हैं। वार्षिक मूल्य ३॥) साढे तीन रु० है। शीघ्र मंगवाइये।

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सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

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Ancient Indian Engineering Philosophy.

(By Rao Sahib K. V. Vaze I. C. E.)

CHAPTER XIV.

यज्ञ शाला

धर्म Duty means something that iis due or debt. It is defined in **महाभारत** as under :—

धारणाद्धर्ममित्याहुः ।

In **अर्थ शास्त्र** debts are of six kinds viz., (1) **वृद्धि** a Loan, (2) **आधि** a contract (3) **प्रत्यधि** on credit. (4) **निधि** as Deposit (5) **समृद्धि** Partnership and (6) **अनृण्य** unindebtedness. Duty is similarly of six kinds as noted below.

(1). **वृद्धि** The duty between parents and children is a loan. A child has borrowed its body with its potentialities from its parents. This is a loan and increases at compound interest and by further loans as the child grows and thus it is its first and most paramount duty.

(2). **आधि** The duty between brothers and sisters is a contract. A brother or sister have to respond, and owe duties to one another simply because they are born of the same parents.

(3). **प्रत्यधि** The duty between teachers and pupils is 'on credit.' The teacher gives his knowledge on credit and has to be paid by a similar gift by the pupil to others in due time and as circumstances permit.

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(4) **निधि** The duty between a husband and a wife is a deposit The husband deposits his property and issues with the wife for being properly cared for.

(5) **समृद्धि** The duty between citizens is a partnership. The whole state is a company of which each citizen is a partner who contributes his quota and shares in the profit or loss.

(6.) **आनृण्य** The duty between the Creator ond his creatures is unindebtedness. There are two ways of fulfilling this, viz. 1. by repaying all debts as per contract—this is the **कर्म योग** of **लोकमान्य तिलक** or 2. by becoming insolvent, this is the **कर्म संन्यास** of **श्री शंकराचार्य**

When a human being wants to get any relief from a want there are four ways of doing this, viz. **तप, कर्म, दान** and **यज्ञ. तप** means Suffering, **कर्म** means Exertion, **दान** means Gift **यज्ञ** means Exchange. Suppose a man wants to overcome cold then he may quietly suffer it, or he may produce the necessary heat by moving his hands and feet to and fro or he may get heat as a gift from fire or he may get it by the use of a blanket. Whichever way a man may choose to adopt the expenditure of flesh and bones is the same. As much flesh and bone is spent in suffering cold as in exercise or in the troubles in obtaining fire-wood and burning a fire or in purchasing a blanket by the exchange of something he has produced. The only difference between the first two and last two methods is that in the former case the flesh and bones belong to the sufferer and are spent only at the time of suffering while in the latter case these may belong to any other person and may be spent at some other time prior to the suffering. Thus one using the first two methods owes nothing to any body nor is he bound to make provision for others but one using the latter method owes a debt to the person whose tissue has been used and must leave similar legacy to others. God **शंकर** is a model of the first type and **विष्णु** is a model of the second.

यज्ञ being thus a mere exchange or purchase of the desired object it is but natural that there should be rules about the 1. time, 2. place, 3. materials and 4. method of doing this. In the Bazar when one wants to exchange any thing for any other thing he has to observe these rules. The coin one pays must fulfil certain conditions as to size, weight and fineness and must be paid at the stipulated time. **यज्ञ** and **दान** are in no better position than a purchase. **यज्ञ शाला** is a place in which **यज्ञ** ceremonies take place.

देवतोद्देशेन स्वार्जितद्रव्यस्यत्यागो यज्ञः ।
यज्ञार्थशाला यज्ञशाला । आपस्तंब सूत्र

A **यज्ञशाला** therefore has to fulfil certain conditions as to 1. time, 2. place, 3. materials and 4. disposition and in this paper it is intended to describe what these conditions are

1. time

उदगयन आपूर्यमाणपक्षे पुण्ये नक्षत्रे पूर्वाण्हे ।
श्रौतसूत्र ।

For an exchange to be profitable time of rise is better than a time of fall. The rise and fall of all things in

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the world are relative positions with respect to the lowest point. The lowest point of the world is described in योग वासिष्ठ as under :

अखतंत्राः प्रधावंति पदार्थाः सर्वएवयद् ॥
ब्रह्मांडे पार्थिवो भाग स्तदधउर्ध्वं मंतरा ॥
योगवासिष्ठ ।

The point towards which all objects in the world are drawn as if captives is the lowest point and any point away from this is higher. Thus there is only one low point while other directions are the hundreds of lines emanating from this point. This is described in यजुर्वेद as

दःशप्राचीर्दशदक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः

There are tens of Easts, Souths, Wests, Norths and upwards.

When we think of the whole world the center point of ब्रह्मा is the lowest point and when the solar system is near this point it is low and when it is away from this point it is high In कृतयुग the solar system is high or in its ascendent and in कलियुग it is in its descendent.

In the solar system the center point of the sun is the lowest point and any thing when near it is low and when away from it is high. Planets when they are close to the sun are said to be नीच low and when away from it उच्च high. Our earth is नीच in the cold weather दक्षिणायन and is उच्च in the hot weather उत्तरायण or मकर to कर्क संक्रमण

The moon when full is away from the sun and is उच्च while on अमावास्या it is near the sun and is नीच. The bright fortnight is thus the rising fortnight and the dark fortnight the falling fortnight.

On the earth the earth's center point is the lowest point and any thing away from it is higher. Thus when one descends in a pit one is going down and when one ascends a hill one is going up.

From morning to noon and from evening to midnight are therefore rising times and from noon to evening or from midnight to morning are falling times.

Thus the most propitious times for a यज्ञ or exchauge are कृतयुग, उदगयन शुक्लपक्ष पूर्वाह्न or पूर्वरात्र as these are the rising times for discharging debts. On the contrary कलियुग, दक्षिणायन, कृष्णपक्ष अपराह्न are not the proper times as these are falling times. For दैवकर्म rising times and for पितृकर्म falling times are most propitious and should be adopted.

In the same way when the brighter Stars such as पुष्य, चित्रा, स्वाती, श्रवण are rising that is the proper time.

यान्येवदेवनक्षत्राणितेषु कुर्वीत । ब्राह्मण

It will thus be seen that our शास्त्रकार are very reasonable in choosing proper times for the religious works that are ordained to be done.

2. Site.

(१) अनूषरं अविवदिष्णु भूम,
ओषधि वनस्पति वच्च ।

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कंटाकेक्षीरि णस्तुसमूलान्,
परिखायो द्वासयेत् । आश्वलायन ।

(२) समंलोमशं अविभ्रंशि ।
प्राच्यउदीच्यो वा यत्र आपः प्रवर्तेरन् ।
अणोरिण्यो कंटका अकटुकाश्च,
यत्र ओषधयः स्युः । गौभिलगृह्य ।

(३) समेरमणीयेदेशे । श्रौतपदार्थ निर्वचन ।

(४) शुचौ समेदेशे । बौधायन गृह्यपरिभाषा ।

(५) खतः कृष्ण मृगैर्युक्ता कुशआशैरलंकृता ।
वेदविद्भि र्द्विजैर्जुष्टा यज्ञीयैस्तरुभिर्वृता ॥१॥
प्रागुदक्प्रवक्षा रम्या प्रभूतसलिलाशया ।
नीरंध्राचैव सुस्निग्धा समित्पुष्पफलान्विता ॥३॥
खारामगोकुल कुला भूः सामान्या प्रशस्यते ॥३॥
गोमर्त्यैःफलपुष्प दुग्धतरुभिश्चाढ्यासमाप्राक्प्रवा
स्निग्धा धीरख प्रदक्षिण जलो पताऽऽशुबीजोद्गमा
साम्नोक्ता बहुपांशुरक्षयजला तुल्याचशीतोष्णयोः
श्रेष्टा मूरधम समुक्तविपरीता मिश्रितामध्यमा ॥
शिल्पशास्त्राणि ।

The site should be not-salt अनूषर, and should never अविवदिष्णु be disputed and extensive भूय and it should have herbs and plants growing on it. Plants having thorns and milky juice should be dug out with their roots and removed.

The site should be सम level, surrounded by men and animals of equal rank and even in temperature throughout the year, लोमश having herbs and animals living or growing on it, अविभ्रंशी steady in foundation and not likely to be lost or change ownership.

The site should be even and pleasant

The site should have the deer growing naturally on it. The कुश and काश grass should grow beautifully on it Brahmans or thread-bearing men should live there, it should fall towards the East or North so as not to be washed off by the shower of rain that generally falls with great force from south-west, water should be plentiful in it, there should be no holes, it should be oily, it should bear trees having twigs, flowers and fruits, herds of cows should live on it with ease. Such a site is generally good.

A site that shelters cows and men, that has plenty of trees bearing fruit, flower and juice, that is even, that falls towards the north, that is oily, that gives a deep souud, which has water on its right side, where seed sprouts quickly, that is not very dusty, in which there is an inexhaustible store of water, that is even in the hot as well as in the cold weather, is good. Any site with opposite qualities is bad and any site with mixed qualities is fair.

The place where this site should be situated is specified as under.

तीर्थांते तटिनीतटे, जलनिधे स्तीरे, सरित्संगमे ।
शैलाग्रेऽद्रितटेवनोपवनयोरुद्यानदेशेतथा ॥
सिद्धाद्यायतनेषु वा गुरुवरग्रामे-पुरे-पत्तने ।
देशेऽन्यत्र मनोरमे सुरसमिज्यायैक्षितिकल्पयेद् ॥

The site should be near a तीर्थ, on the bank of a river, on the shore of a sea, at the confluence of two rivers, on the top of the mountain, on the hillside, in a forest or a field, in a garden, in the residence of hermits or saints, in a city, town or village where prominent men live, or any other country that one likes most

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The surroundings of the site both desirable and undesirable are specified as under :—

प्लक्षन्यग्रोधनिबार्जुनवकुल कुलस्थासना-
शोकनिष्पा वाकोलैर्मालती चंपकतिलखदिरैः
कोद्रवैर्मुद्रितावा ॥ ½ ॥

शस्तामंदिरपार्श्व पृष्ठदिशितु श्रीवृक्ष विल्वा
भया । व्याधिघ्नामलकी सुलकीसुरद्रुमपला
शाशोकमालेयकाः ॥½॥

पुन्नागासनचंपकाश्च खदिरस्तद्वत्कदल्या-
दयो । जातीनागलनादयोऽपिसकला सर्वत्र
संशोभनाः ॥ ½ ॥

अर्कैर्वेपविभीतकैः स्नुहियतैः श्लेष्मातकैः
पीलुभिः । संकीर्णाबहुशर्कराच्च कठिना गर्था-
न्विता सोषरा ॥ ½ ॥

गृध्रश्येनवराहवायसशिवा शाखामृगैः संतते ।
जुष्टायष्टुरनिष्टदानि गदिता धूम्रामही सूरिभिः॥½

भस्मांगारतुषास्थिकेश कृमिवल्मीकादिभिः
संयुता। वर्ज्यामध्यतना, सगर्भ कुहरा, विस्रा,
विदिक्स्थापिवा ॥ शिल्परत्नाकरे।

The site should be close to प्लक्ष, न्यग्रोध, निंब, अर्जुन and वकुल. आसन, अशोक, निष्पाव अकोल, मालती, चंपक, तिलख दिर, or it should be full of कोद्रव On its side or at the back there should be श्रीवृक्ष, बिल्व, अभया, व्याधिघ्ना, आमलकी, सुरद्रुम, पलाश, अशोक or मालेयक. पुन्नाग, आसन, चंपक, खदिर, कदली, जाती नागलता।

The site should not be surrounded or studded with अर्क, वेणु, विभीतक, स्नुहि श्लेष्मातक, and पीलु, it should not be very sandy, very hard, or have holes with inmates in it, it should not be frequented by the गृध्र vulture श्येन hawk वराह hog वायस crow शिवा jackals शाखामृग monkeys. Such sites are unpropitious to the person who performs the sacrifice. The site should not contain भस्म ashes, अंगार coal, तुष chaff, अस्थि bones, केश hair, कृमि insects, वल्मीक ant-hills. It should not be low in the center, it should not have holes with inmates, it should not be besmeared with flesh or situated in an odd or awkward direction.

In short the site should have plenty of useful things and should not give trouble or be troubled by others frequently.

3. Materials.

The principal parts of a यज्ञशाल are its roof and sides. Roof is the most important thing and a यज्ञशाला is called मण्डप as it मण्डंशिरोभूषणं पातीति मण्डपः। protects the head from the heat of the sun. The materials used in a यज्ञशाला therefore are :—

मृदिष्टिका सुधाशैला फलकादिकभित्तिकम् ॥
हेमरत्नादिरहितं गृहं कार्यंयथाबलम् ॥
तृणैस्तु मृण्मयंछाद्यं इष्टिकामिर मृण्मयम् ॥
सातुभिर्धातु युक्तं च शिखरैर्रत्न मंडितम्। मयमत

The walls should be made of earth, bricks, lime, stone, wood, metal or gems according to the wealth of the builder. The roof of mud structures should be made of grass, one of stone and lime should have tiled roof ; planked structures should have planked roof ; metal sheet walls should have metal sheet roofs and walls studded with gems should have pyres with gem set into them. We shall therefore treat

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of materials under these heads as regards their qualities and tests.

3. Materials.

The materials used in a **यज्ञ** or **यज्ञशाला** should be of the highest class and best quality i. e.

श्वेतं, मधुरास्वादं, पुण्यगंधं गभीरशब्दं, कोमलं च । आश्वलायन ।

It should be white in colour, sweet in taste, fragrant in smell, deep in sound and soft to the touch. The materials are to be selected and cleansed to suit the purpose as stated below.

वर्णलिंगवयोवस्थाः परीक्ष्यच बलाबलम् ॥
यथास्थानं यथायोग्यं संस्कारान् कारयेत्सुधीः
षोडशसंस्कारी ।

A thing should first be tested as to its **वर्ण, लिंग, वयः**, and **अवस्था**, and then it should be refined to suit the place it has to occupy and the purpose it has to serve.

वर्णविचार.

The consideration of **वर्ण** is based on the principle of give and take. Any thing that takes little and gives much is good and is signified by the white colour and any thing that takes much and gives little is bad and is signified by the black colour. **वर्ण** means a colour that describes the quality of a thing. There are five **वर्ण** viz. white red, yellow, blue and black and these denote the class of the thing

All things are classed under these classes. **ब्राह्मण, क्षत्रिय, वैश्य, शूद्र,** and **पञ्चम** are the technical names for these classes and they denote that the properties possessed by the colours as to the percentage of reflection of light and heat are possessed by the things classed under them. Thus **ब्राह्मण** indicates that like the white colour it reflects or gives back all that it gets from the Creator; anybody who is willing to give his all **तनु मन धन** to his fellow creatures is a **ब्राह्मण.** A **ब्राह्मण** must therefore be willing to give more than three-fourths of his property to the public. The plain living, the austere life of a **ब्राह्मण** denotes his willingness for self-sacrifice. Here **ब्राह्मण** does not denote caste but a class of things.

सद्भावे साधुभावे च सदितिप्रोच्यते बुधैः ।
गीता ।

Whatever serves its purpose best is called a good thing, similarly any thing vegetable mineral, animal or human that gives more and takes less is a **ब्राह्मण.** This will be better explained by examples of **ब्राह्मण** minerals, vegetables, beasts, animals etc. and these are detailed below.

The letters of the Alphabet are classed as under :—

स्वराश्च ब्राह्मणा ज्ञेया वर्गाणां प्रथमास्तथा ॥
द्वितीयाश्च तृतीयाश्चचतुर्था श्चापिभूमिपाः ॥१॥
वर्गाणां पंचमा वैश्या अंतस्थाश्च तथैवच ॥
उष्माणश्च हकारश्च शूद्रा एव प्रकीर्तिताः ॥
याज्ञवल्क्यशिक्षा ।

All vowels and first letters of the classes are **ब्राह्मण**, the second, third, and fourth letters are **क्षत्रिय**, nasals and **य, र, ल, व,** are **वैश्य** and **श, ष, स, ह** are

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शूद्र On looking at the coalescence rules the give and take relations of these will be apparent and the classification clearly percieved.

The earth, rather minerals, are classed as under :—

श्वेता ब्रह्मण भृत्तिका सुघृतवद्गन्धा शुभस्वादिनी।
रक्ता शोणित गंधिनी नृपतिभू. स्वादेकषायाचसा।
स्वादेऽम्ल तिलतैलगंधिरुदिता पीताचवैश्यामही
कृष्णा मत्स्यसुगंधिनी च कटुका शूद्रेतिभूलक्षणं॥
शिल्पदीपक।

The earth that is white, smells like good ghee, and tastes well is **ब्राह्मण**, one that is red, smells like blood, tastes stringent is **क्षत्रिय**, one that is yellow, smells like the oil of sesamum and tastes sour is **वैश्य** and that which is black, smells like a fish, and tastes bitter is **शूद्र**. Bricks are also classed similarly and fire bricks that are white and fireclay that is white is recommended for **अग्निकर्म**, the kilns or fireplaces.

Gravel is classified as under :—

ये स्निग्धा मसृणाकारा मृदवो लघवस्था॥
ब्राह्मणा दूषदोज्ञेयाः सर्व कर्म सुशोभनाः॥१॥
ये दृढांगाः सुगुरवस्तथां शांश विभागिनः॥
अश्मानः क्षत्रिया ज्ञेया रथ्यापादेषुशोभनाः॥२॥
मृदवो गुरवो येच स्नेहेनैव सुरक्षिताः॥
ते वैश्याः सुविभक्तांशा युज्यंते पाद पूरणे॥३॥
ये कर्करा वृतांगाश्च कर्करा ये प्रतिष्ठिताः॥
येऽत्यंतगुरवो स्निग्धा स्तेशूद्राः प्रस्तराधमाः॥४
ये कर्कराच्छिद्रमया वदग्धाः,
प्रभाविमुक्ताः परुषा विवर्णाः॥
नते प्रशस्ता गृहकर्म मध्ये,
त्याज्याः सदावैरिषुमस्तकेषु॥५॥

The gravel that is oily, smooth, round and light is **ब्राह्मण** and is useful for all works ; the gravel that is hard, breaks in flakes and is heavy is **क्षत्रिय** and is useful for road surface and foundations ; gravel that is soft and heavy, compact and well-broken is **वैश्य** and useful for foundatians only ; the gravel that is rough, the gravel that stands erect, that is very heavy and brittle these are bad and are **शूद्र** and the gravel that is full of holes, burnt, without luster, hard and bad-coloured, these are not useful in building and may be thrown at the heads of enemies.

Stones are classified as under :—

श्वेता पंकजसंनिभा द्विजशिला,
तस्याः शशी देवता।
राजा रक्तशिला कुलस्थसदृशा,
शक्रस्तु तद्देवता॥
पीता वश्यशिला तथैव हरिता,
तस्या भगोदेवता।
कृष्णा शूद्रशिला च मृत्सदृशका,
तस्याश्विनौ देवता॥ वास्तुसार।

A slab that is white or lotus-coloured (rosy) is **ब्राह्मण**, a shining-red or **कुलस्थ** coloured stone is **क्षत्रिय**, a yellow or green stone is **वैश्य** and a black and earthy (soft) stone is **शूद्र**.

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Wood is classified as under :—

लघुयत्कोमलं काष्ठं सुघटं ब्रह्मजातितद् ॥
दृढांगं लघुयत्काष्ठमघटं क्षत्रजातितद् ॥
कोमलं गुरुयत्काष्ठं वैश्यजातितदुच्यते ॥
दृढांगं गुरुयत्काष्ठं शूद्रमित्युच्यते बुधैः ॥

आगरुयमत.

The wood that is light, soft and easily wrought is **ब्राह्मण**, a hard, light, and not easily wrought wood is **क्षत्रिय**, a soft, heavy and easily wrought wood is **वैश्य**, and a hard, heavy and not easily wrought wood is **शूद्र**.

Metals are classified as under :—

Gold and silver are **ब्राह्मण**, copper and tin are **क्षत्रिय**, brass and gun metal are **वैश्य**, iron is **शूद्र** and lead is **अंत्यज** metal.

Diamond is **ब्राह्मण**, ruby is **क्षत्रिय** emerald is **वैश्य** and saphire is **शूद्र**, and coal is **अंत्यज**.

Trees are classified as under :—

पिप्पल, वट, औदुंबर are **ब्राह्मण**, **पनस, आम्र, अजकर्म्म** and **अंतःसार क्षत्रिय, बहिःसार** palm, cocoa, bamboo are **वैश्य** and **शाक चिन्ता** and **सर्वसार** are **शूद्र**, The **ब्राह्मण** trees are called **असार** and **यज्ञीय**.

Horses are classified as under :

विवेकी सघृणो विप्र स्तेजस्वी क्षत्रियो बली ॥
कोष्णभावो भवेद्वैश्यः शूद्रोनिःसत्वको भवेत् ॥

अश्वविद्या.

A horse that is thoughtful and kind is **ब्राह्मण**, one that is strong and spirited is **क्षत्रिय** A mild horse is **वैश्य**, one having no stuff is **शूद्र**.

Bulls are classified as under :

शुक्लांगाः शुचयोऽक्रुद्धा मृदवः शुद्धचेतसः ॥
अल्पाशिनो बहुबला वृषभा ब्राह्मजातयः ॥१॥
व्यक्ता व्यक्तरुषाः रुषाः शुद्धा दृढभारवहाः शुभाः॥
बह्वाशिनो बहुबला वृषभाः क्षत्र जातयः ॥
या पीतांगा मृदवः शुद्धा अक्रोधा भारवाहिन.॥
यदृच्छा भोगिनः क्षीणा वृषभा वैश्यजातयः ॥३॥
कृष्णांगाः क्रूरहृदया अपवित्राः सदाशिनः ॥
बृहद्वृषणरोषाश्च वृषभाः शूद्रजातयः ॥ ॥४॥

कृषिशास्त्र.

White, clean, mild, soft-skinned, noble-natured bulls that eat less and are very strong are **ब्राह्मण**. Bulls that have mixed colours, clean skins, strong in carrying loads, good natured, that eat much and are strong are **क्षत्रिय**. Yellow-coloued bulls, soft-skinned, clean in habits, mild, able to bear loads, that eat what they get (more or less), and are weak are **वैश्य** and black-coloured bulls' wicked-natured unclean in habits, that are always eating) greedily hungry always,) that have big testicles and a strong temper (angry) are **शूद्र** bulls.

Elephants are classed as under :

विशालांगाः पवित्राश्च ब्राह्मणाः स्वल्पभोजिनः ।
शूरा विशाला बव्हाशा क्रुद्धाः क्षत्रिय जातयः ॥

हस्त्यायुर्वेद.

Large-sized, clean and content with a little food are **ब्राह्मण** Elephants. Bold, big, and angry elephants eating a large quantity are **क्षत्रिय**. Elephants are not classed as **वैश्य** or **शूद्र** but they are instead classed as diseased animals.

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Buffalos are classified as under :—

भृशंकृष्णाः पवित्राश्च वृहद्वृषण घोणकाः ॥
बह्वाशिनो मारकाश्च महिषा ब्रह्मजातयः ॥१॥
श्लथांगाः क्षीणशृगाश्च सुक्रुद्धा भारवाहिन :॥
अमारका बहुबला महिषा वैश्यजातयः ॥२॥
केकराः कामलाः स्थूला भृशंकुद्धाश्च मारकाः ॥
बह्वाशिनो बहुबला महिषः क्षत्रजातयः ॥३॥
आक्षीणा क्षीण बलाःक्षीण शृङ्गघोण रुषाश्चये॥
अल्पाशिनो भार सहामहिषाः शूद्रजातयः ॥४॥
सर्वदा जलामिच्छन्ति ये-ल्पसत्वामहौजसः ॥
भारसाःकुङ्गाश्चतेत्यजा महिषामताः ॥

कृषिशास्त्र.

Very black, clean, having large testicles and noses, eating much, and not passionate, such buffalos are ब्राह्मण; loose-bodied, weak-horned, passionate, able to bear loads, not thrusting with horns, and strong, such buffalos are वैश्य; squint eyed, lustful, big, very passionate, trying to thrust, eating much, very powerful, such buffalos are क्षत्रिय; Buffalos weak in body and power, whose horns and noses are (small) weak, that eat less, that bear burdens, are शूद्र buffalos, and buffalos that always like to sit in water, that have little stuff, large body, that bear beating, have bad horns, are worst buffalos.

Dogs are classified as under :—

शुभ्रादीर्घास्तब्धकर्णा लघुपुच्छास्तनूदराः ॥
सुशुक्लनखदंताश्चश्वानस्ते ब्रह्मजातयः ॥१॥
रक्तांगास्तनुलोमानो ललत्कर्णास्तनूदराः ॥
दीर्घादीर्घ नखरदाः श्वानस्ते क्षत्रजातयः ॥२॥
ये पीतवर्णा मृदव स्तनुलोमान एवच ॥
क्रुद्धाक्रुद्धा ललज्जिह्वास्ते श्वानोवैश्यजातयः ॥३॥
कृष्णवर्णास्तनुमुखा दीर्घरोमाण एवच ॥
अक्रुद्धाः श्रमयुक्ताश्च तेश्वानः शूद्र जातयः ॥४॥
लघुप्रमाणास्तु गुरूदयाये ये मेध्यभक्ष्या बहु पुत्रकाश्च। प्रवृद्धपुच्छालघुसूक्ष्मदंतास्तेचांत्यजाः कुक्कुरजातयःस्युः ॥

Dogs that are white, long, have erect ears, short tails, thin bodies, very white teeth and nails are ब्राह्मण; Dogs that are red in colour, thin hair, long ears, thin bodies, long nails and short teeth, are क्षत्रिय; dogs that are yellow in colour, soft in hair, short haired, either passionate or not, with hanging tongue, are वैश्य; dogs that are black, short-headed, long-haired, not passionate, easily fatigued, are शूद्र; and small dogs, tall in stature, that eat dirty things, that breed profusely, have very long tails, sharp and small teeth, these are very bad dogs.

Sheep and goats are classified as under :—

सूक्ष्मरोमासुखस्पर्शो कोमकांगस्तु योभवेद् ॥
ब्रह्मजातिः स विज्ञेयो वस्त्रंचास्यगुणोत्तरं ॥१॥
स्थूलरोमा मृदुस्पर्शः क्षत्रियः सोऽपिनिर्भयः ॥
सूक्ष्मरोमाखरस्पर्शो वैश्यः स्यात्सुखवर्धनः ॥२॥
स्थूलरोमाखरस्पर्शः शूद्र संज्ञः सुखच्छिदः ॥२

The sheep that has very fine hair, whose wool is pleasant to touch, and whose body is soft is ब्राह्मण; and the cloth made from such wool is of very high quality ; one that has thick hair, and is soft in touch, and fearless in disposition

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is **क्षत्रिय**; one that has thin hair but is pleasant though rough in touch is **वैश्य**; and one that has thick hair, rough in touch and unpleasant in wear is a **शूद्र**

Planets are classified as under :

Venus and Jupiter are **ब्रह्मण**, Sun and Mars are **क्षत्रिय**, Moon and Mercury are **वैश्य**, Saturn is **शूद्र**, and **राहु** and **केतु** are **अंत्यज**

Thus all things from Alphabet upwards **वेद, शास्त्र, पुराण, विद्या, कला, नदी, तीर्थ, देव, देवता, धातु, रत्न, पाषाण, वृक्ष, पशु. पक्षि मनुष्य,** &c. are classified into these five classes and when specifying their uses it is specified that a **ब्राह्मण** metal should be used in a particular place, &c., A thing **ब्राह्मण** in **रथशास्त्र** may be **क्षत्रिय** in **वास्तुशास्त्र** and **वैश्य** in **विमानशास्त्र** according to the particular use it is to be put to and the particular quality that is valued there. For example in **वास्तुशास्त्र** an easily dressed stone is valued but in **रथशास्त्र** only hardness in undergoing wear and tear is the chief quality. In **नौकाशास्त्र** things, impervious to water, on which salt water has no, or only little, corrosive action are good, while in **विमानशास्त्र** lightness is the principal quality that is valued. For construction of carts a thing that stands rough wear or handling is best but in carving, the most delicate colour in [illegible] is more valuable. Thus a good thing is **ब्राह्मण** but it is not necessarily **ब्राह्मण** all over.

The next test is **लिंग** which means a distinctive mark. There are three **लिंग** viz., **पुल्लिंग स्त्रीलिंग** and **नपुंसकलिंग,**

पुल्लिंग A thing that is strong in compression, granular in structure, compact, uniform in breadth and thickness; steady, exogeneous, active, light and strong, fit to be a leader is **पुल्लिंग.**

स्त्रीलिंग A thing that is strong in tension, tissued and laminated in structure, tapering at one end unsteady, endogenous, passive, heavy and wealthy, fit to be led is **स्त्रीलिंग.**

नपुंसकलिंग—A thing that stands no strain, is vesicular, viscous in structure, conical in shape, very unstable, weak and heavy, unfit for any use is **नपुंसक.**

Earth, and lime are always **स्त्री लिंग.** The **लिंग** of bricks and stones are as under:—

एकवर्णा घनास्निग्धा मूलाग्रादार्जवान्विता ॥
गजघंटरवायासा पुंशिलेति प्रकीर्तिता ॥
स्थूलमूला कृशाग्रा या क्रंसतालसमध्वनिः ॥
स्त्रीशिला, कृशमूलाग्रा स्थूला षढाच निःस्वना ॥
मयमत. अ० ३३

A stone or brick that is of one colour, compact, soft to the touch, of uniform size throughout and gives a ringing sound like that of a bell tied to the neck of an elephant is **पुल्लिंग**; one

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that is wide at one and narrow at the other end, gives sound like **कंसताल** cymbols is **स्त्री** ; one that is narrow at the bottom and broad at top and gives no ring is **नपुंसक.**

The **लिंग** of trees is as under:—

मूलाग्रादार्जवंवृत्तं शाखानेक समन्वितं ॥
तत्तुपुंस्तवं, भवेन्मूले स्थूलं स्त्री त्वं कृशाग्रकं ॥
स्थूलाग्रं कृशमूलंतुषंढमेतदुदीरितं ॥

मयमत अ० १५

A tree that is straight and of even size, with many branches, is a male, one that is thick at bottom and thick at top is female, and one that is thin at bottom and thick at the end is neuter.

Lists of male and female trees have already been published in the Vedic Magazine under **वास्तुशास्त्र,**

There are five ages or **वयः** as under.

बालत्वं कौमारं यौवन मथवार्धकंच निधनं च ॥
पंचवयांस्येष्वंत्येनेष्टे शिष्टानि वस्तूनीष्टानि ॥

बालत्व and **निधन** are not acceptable ages while **कौमार, यौवन वार्धक्य** are acceptable.

टंकधातादिमृद्वीया मंदपक्वेष्टकोपमा ॥
शिलाबालामतातज्ज्ञः सर्वकर्मसुनिंदिता ॥
स्निग्धागंभीर निर्घोषा सुगंधा शीतला मृदुः ॥
न बिलावयवा तेजः सहिता यौवनाशिला ॥
मत्स्यमंडूकशकला रुक्षा वृद्धाशिलाऽशिवा ॥
रेखाबिंदु कलंकाढ्या सात्याज्या सर्व कर्मसु ॥

मयमत अ० ३३

A stone that is very soft to dress like a half-burnt brick is **बाला** and is not useful. A stone that is oily gives deep sound, smells well, is cold to the touch, is soft, has no holes in its body, and has luster is **यौवन** and good. A stone that breaks like a fish or tortoise is rough, unpropitious, has threads or dots on it of different colours is **वृद्धा** and is useless.

The age of a tree is noticed as under :

किष्कुमात्रं तरोर्मूलं त्यक्त्वा छिंद्यात्तदूर्ध्वतः ॥
छेदेक्षीरस्रवे लब्ध्यै, जलस्रावस्तु सौख्यकृत् ॥
सबल्कलं विशेषेण सर्ववृद्धि प्रदंविदुः ॥

शिल्परत्न अ० ७४

About six inches of the stem should be left at the bottom and one should begin to cut the tree. If the juice is thick it is good, if it is thin it is fair and if the bark gets detached it is very very good.

वालुकासंचयदारुं शाययेत्पूर्वमस्तकम् ॥
नपरावर्तनं कुर्यादष्टपंच त्रिमासतः ॥ शिल्परत्न.

The timber should be laid on the sand with its head to the east and it should not be used for eight, five or at least three months.

Then the materials are to undergo the necessary **संस्कार** as already detailed in **वास्तुशास्त्रयज्ञशाला** in the Vedic Magazine Now the method of cleaning things is noted here.

वक्ष्येशुद्धिमपीह पात्राविषयां द्रव्यादिकानांतथा ॥
यावद्गन्धविलेपनाद्यवगम स्तावज्जलैः क्षालयेत् ॥
चूर्णैरप्यवघर्षयेत्पुनरपि प्रक्षाल्यचोष्णैर्जलैः ।
पात्राणां भवतीह शुद्धिरधुना शुद्धिर्विशिष्टोच्यते
सौवर्णं सलिलेनशुध्यतियथालेपापनोदोभवेत् ।
पात्रंमृन्मयमंतथाम्लसलिलै स्तारोद्भवंगोमयाद् ॥

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कांस्यंभस्मजलैस्तामणिमयसूर्यांशुभिर्वांभसा।
मृत्पात्रंदहनेन, चेदभिनवंतत्तक्षणाद्दारवं ॥२॥
दाहादायसशुद्धिरेवमुदिता लौहानितत्कर्तृभिः॥
स्पर्शाद्वातुरगाननाभिगमनात्शुध्यंत्यनत्याहतौ॥
शुद्धिश्चर्मसुरज्जुवस्त्रविषये चेत्क्षारप्लवाद्।
स्याच्चालावुकवैणवेंम्बुपवनं गोपालकाघर्षणात् ३॥

All pots are purified by washing them with water until the bad smell or dirt is removed, some times the thing may be rubbed with dust or ashes and washed with hot water. This is generally applicable to all ; while the special agents for special materials are noted further on. A golden pot is purified by washing the pot with water, a copper pot is cleaned by acidous water, a silver pot is cleaned by rubbing with cowdung. Bell metal is cleaned with ashes and water, Gemmed pot is cleaned by the rays of the sun or water, an earthen pot by being reburnt, and a wooden pot if new by being further carved or polished. An iron pot is cleansed by burning, pots of other metals by being worked on the lathe, a horse is purified by touching his head, or by walking him, a skin is purified by its dressing, ropes and clothes are purified by being washed with water and washing salts, pots made of gourds and bamboos by being dipped in water, and cows and calfs by being rubbed or caressed.

4 DISPOSITION त्यागी

(a) FORM आकार

१-सर्वाण्यायतनानि चतुरस्राणि। प्राचीनमुदीचीनं वोदवसाय शालीनोऽग्नीनादधीत।
हिरण्यकेशीसूत्र.

२-समचतुरस्रा दीर्घ चतुरस्रा वा अग्निहोत्रशालाकर्तव्या वास्तु शास्त्रोक्त रीत्या।
श्रौतपदार्थनिर्वचन,

३-वामभागे च सद्मनः। नारद.

४-यत्रसर्वत आपोमध्यंसमेत्यप्रदक्षिणं शयनीयंपरीत्य प्राच्यः खंदेरन्। आश्वलायनगृह्यसूत्र.

५-चतुरस्राकृतिः प्रोक्तायज्ञभूमिस्तुशांतिदा।
शिल्पशास्त्रं.

६-मंगलेषुच सर्वेषु मंडपोगृहवामतः। सप्तपि

७-षोडशारत्निकंकुर्याच्चतुर्द्वारोपशोभितं॥
मंडपंतोरणै र्युक्तं तत्रवेदीप्रकल्पयेद्॥
वशिष्ट.

The form of a यज्ञशाला should be square or oblong with the water from the roofs on all sides to the center i.e., the shape should have an open quadrangle in the center and the वेदी or the altar should be situated in the north or east wing of the building.

दक्षिणेन विहारंदीक्षितागारे विहरति।
श्रौतसूत्राणि.

२-सत्कथावाद, पूरणश्रवण, वेदार्थविचारादीन्कालातिवाहनार्थमस्मिन् करोति सविहारः।
अग्न्यागारस्यदक्षिणेन विहारः कर्तव्यः।
सत्याषाढ सूत्र.

The altar being situated in the north or east of the block, the south side should be reserved for holding meetings for the recitations of the stories of the Good, or for hearing the mythological history, or for the discussion about the meaning of the Vedas. When the यज्ञशाला is built it should have four doors in the four sides with तोरण &c., The water in the quadrangle should pass along the south side and drain off towards the east. The यज्ञमंडप should be 16 cubits अरली square.

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वेश्मनः पूर्वभागे वेदीं कुर्यात् ॥ खादीरसूत्र.

The altar should be in the east part of the (north) wing.

(2). Arrangement.

१–गार्हपत्यायतनं अष्टादशांगुल्यावृत्तंभ्रामयित्वा, अष्टांगुलोन्नतं स्थंडिलंकृत्वा परित श्चतुरंगुलं विस्तारंहित्वामध्ये षडंगुलं विस्तारं निम्नं खनति। हिरण्यकेशीसूत्र.

२–गोचर्ममात्रं चतुरस्रं स्थंडिलं गोमयेन उपलिप्तं भवति। तस्य मध्यत उद्धृत्य, अवोक्ष्य, अरलिमात्रं समचतुरस्रं स्थंडिलं करोति।

बौधायनसूत्र.

३–कुंडं प्रशस्तं चतुरस्रमाद्यावश्वत्थ पत्रं च तथार्धचन्द्रम्। तद्वालिकोणं त्वपिवर्तुलंच षट् कोणकं पद्मयथाष्टकोणम् ॥ शिवगुरुदेवपद्धति.

The कुण्ड for the गार्हपत्यग्नि the Householder's fire, should be marked by drawing a circle 18 अंगुल in diameter, it should be 8 अंगुल high ; a pit 6 अंगुल deep is dug in the center of this कुण्ड. It may be a square or of the shape of the leaf of अश्वत्थ semicircular, triangular, circular, hexagonal, of the shape of a lotus or octagonal according to the purpose for which the sacrifice is performed. In हिरण्यकेशीशूसूत्र, प्रश्न २८ the various objects and the various shapes of the altars are detailed.

Construction.

The first thing to be done in constructing the यज्ञशाला is to mark out the directions. The process of marking out these by means of the Polar Star, the Sun or the Stars नक्षत्र like श्रवण &c., is detailed under वास्तुशास्त्र.

1. Lining out—

तत्सहस्रसीतं कृत्वायथादिक्सम चतुस्रं आयत चतुरस्रं वामापयेत्। तत् शमीशाखया उदुंबरशाखया वाशतां तोयेन त्रिः परिव्रजन् प्रोक्षति। अविच्छिन्नया चोदकधारया 'आपो हिष्ठतितृचेन। आश्वलायन.

The ground should be well ploughed a thousand times and then on this a square or oblong facing the exact east should be demarcated. This should be sprinkled with water thrice with a branch of शमी or उदुंबर while reciting शतांतोयसूक्त viz., the सूक्त beginning with शन्नइन्द्राग्निम् &c. The form then should be marked by a continuous water line while reciting the आपोहिष्ठा सूक्त,

2. Filling in foundations—

मध्यमस्थूणायागर्तेऽवधाय प्राग्रोदगग्रान् कुशाना स्तीर्य वंशांतरेषु शरणानि कारयेद्। गर्तेषु 'अवकांशो पालं' चावधापयेत्। व्रीहिय वमतीरय आसेचयेद् "अच्यतायभौमाय"स्वाहा ॥ इति। आश्वलायन.

After the foundations are dug they should be tested as already noted under वास्तुशास्त्र by filling the pits with excavated earth and water and then in the central pit दर्भ should be spread with अवका mass and शंपाल a plant named निरगुडी in Marathi and the foundations should be filled as usual. In filling the foundations water of

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व्रीहि and यव (gruel) should be sprinkled while reciting "अच्युतायभौमाय स्वाहा." The अवका and शीपाल are spread to stop the appearance of white ants and the gruel for strengthening the foundation masonry.

3. Raising Posts.

अथैनां उच्छ्रयमाणां अनुमंत्रयते ।

"हैवतिष्ठ निमितातिलिवला स्तामरावतीं मध्ये पोषस्य तिष्ठतीं । आत्वाप्रापन्नघायव आत्वाकुमारस्तरुण आवत्सोजायतां सह ॥ आत्वापरिश्रितः कुम्भआदध्रः कलशैरयन् "॥

इति आश्वलायन.

When raising walls or posts the verses noted above should be cited.

4. Covering with roof &c.

वशमाधीयमानं अनुमन्त्रयते । आश्वलायन.

" ऋतेन स्थूणामधिरोह वंशद्राधीयं आयुः प्रतरंदधाना " इति

When putting up beams and roof the above noted सूक्त should be repeated.

(*a*) Building a cistern अस्मिन्नपआसेचयेत्

"ऐतुराजावरुणोरेवरीभिरस्मिन्स्थाने तिष्ठतु मोदमानः ॥ इरांवहंतो घृतं उक्षमाणां मित्रेण साकं सहसं विशंतु ॥ इति

When letting in water in a cistern the above noted verse should be cited.

(*b*) Drainage work सदूर्वासुचतसृषु शिलासुमणिकं स्थापयेद् । " पृथिव्या अधि संभवा " इति.

" अरंगरोवावदीति त्रेधांबद्धोवस्त्रया । इरामुह प्रशंसन्ति अनिरामवबाधताम् " इतिवा ।

The drainage gutter should begin with a pit-fall of four stones set with frame

दूर्वा and when letting in water either of the above two सूक्त should be recited.

5. Opening ceremony. At the end the building is to be sprinkled with water and surrounded by an unbroken line of water as noted in lining out.

ब्राह्मणान्भोजयित्वा " शिवंवास्तु शिवंवास्तु " इति वाचयीत्

The owner should feed the ब्रह्मण and make them say "शिवंवास्तु शिवंवास्तु"

The above process ordained in आश्वलायनसूत्र is also recommended in the वास्तुशास्त्र as under :

भूवन पुरपतीनां सूत्रपूर्वमाद्यः कथित इह पृथिव्याः शोधने च द्वितीयः तदनुमखनिवेशे स्तंभरोपणेच भवन काले पंचधावास्तु यज्ञः ॥

शिल्पदीपक.

While building a house the owner should perform यज्ञ five times as noted below :—

(1). A यज्ञ for obtaining the permission of the king, forester and the Local body before lining out.

(2). And at the time of testing foundations.

(3). One at the time of setting up a door in wall.

(4). One at the time of erecting the post and roof and.

(5). The last at the time of occupying it.

सत्याषाढ in his सूत्र gives two more मंत्र to be recited at the time of setting up a door frame (the main entrance

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"इहैवध्रुवां निमिशालां क्षेमेतिष्ठघृतनुक्षमाणाम्"
"तांत्वाशाले सुवीरा अरिष्टवीरा अनुसंचरेम॥"
इति दक्षिणां
"इहैवध्रुवाप्रतितिष्ठ शाले अश्वावती गोमती सूनृतावती ॥"

"ऊर्जस्वतीपयसाविन्वमाना उच्छ्रयस्वमहसेसौभगाय॥"इति उत्तरां द्वारस्थूणांउच्छ्रयति

The south post of the door frame is sset by the first and the north post by tthe last **मंत्र**.

The room for the congregation and tthe **वेदासन** should be in the south wing oof the quadrangle. The table should be mmade of **उदुंबर** wood, with four paws of tthe loin for feet and the top of the bback should have the lion's face depicted on it.

समचतुरस्रं पीठं देवानामासनं प्रोक्तम् ॥
अष्टांशाधिकदैर्घ्यं द्विगुणायतमेवउच्छ्रयंच ॥
सिंहेभभूतवृषयुग् तन्नाम्नाभिधानंस्याद् ॥
नानाचित्रसमेतं सुगृहार्चन पीठमेवमिदमुदितम् ॥
न्यग्रोधोदुंबरवट पिप्पल बिल्वामल सारदारुमयम्॥

The seat for the **देव** and (a thing to be worshipped) should be square, its length and the height should be twice the breadth. The legs should be like those of a lion, elephant, horse or bull and the name is given according to the legs as **सिंहासन, इभासन भूतासन** or **वृषासन**. This may be decorated with pictures (or carvings) of various designs and then it becomes the best thing for worship. The wood to be used for tthis should be **न्यग्रोध, उदुंबर, वट, पिप्पल विल्व**. This wood should be hard and clean (free from knots and cracks).

A PLEA FOR UNITY—FROM A HINDU'S STANDPOINT.

We, Hindus and Muslims, are ordained tto live together. If we can live peacefully aand amicably, both the communities will bbe the better for that; if not, both shall be tthe losers. The Hindus are rooted down tto the soil with a hundred roots as the mative Banyan tree; for Muslims, it is useless now to think that they form a caravan party (as a distinguished Muslim M.A. LL.L. B. said). The caravan, they should remember, definitely and for ever crossed over the Hindukush through the passes long long ago. No country is now prepared to receive them back. No father, no mother, no children, no friends await their return. Nobody is casting 'Longing lingering looks' towards them. They now care of the Indian soil and India is their mother. Let our fellow-Muslims realise this. Both the communities should try to understand each other's standpoint. If the Hindus do not listen to what their Muslim brethren have to say, they are doing nothing to solve the problem and are unnecessarily, nay, sinfully, adding to the woes of mother India. If the Muslims adopt an uncompromising attitude, if they do not try to understand what the Hindu has to say against them, they are doing no better and are liable to the same charge.

Truth always helps in the solution of a problem, a clean shrift always makes simple living. Setting aside all extreme demands, I will try to put forward dispassionately the grievances the Hindu has against the Muslim and will then request all enlightened Muslims to consider how

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far they are reasonable and what their community is doing to remove them.

The Hindus feel to be true (though they may have never read it) what V. Smith says in his history of India that an Indian Muslim is more in sympathy with his Persian or Arabian fellow-Muslim than with his Hindu neighbours; nay, far from being in sympathy with them, an average Muslim is positively hostile to them. There are, no doubt, exceptions but they are few and far between. It may be said that a Hakim Ajmal Khan or a Dr Ansari does not at present represent the attitude of the average Muslim, at least in the Punjab where they had a chance of showing their real selves, being in a majority in this province.

Unfortunately events wholly support what he thinks. The Hindu had practically forgotten past history but the events in the twentieth century have refreshed his memory of them.

It is one thing to issue a statement and tell the people that it is useless to harp on the event of Malabar and Multan, but it is quite another thing to convince them that those sad events will not occur again. The Hindu has a right to ask the leaders to tell him what the Muslim community has done or is doing to make such occurrences impossible.

Forgetting, it is well to bear in mind, can never be one-sided, both the parties must aid in the task; where the victim, must be prepared to forgive and forget, it is also necessary that the aggressor must show that he is sorry for his past conduct and will give no cause for such just indignation again. Taking past history into consideration, it is a debt due to the Hindu from his Muslim brother that he (the Muslim) should show deep sympathy, warm affection and great tenderness towards him (the Hindu), as an atonement for the disgrace, the humiliations, the tortures and persecution to which he has ever been subjected since the 12th century, so that all memory of such wrongs may be effectively and for ever wiped out. I feel positively sure that had Muslims been the sufferers at Multan or Malabar, the Hindu community would have overwhelmed the Muslims with sympathy, the Hindu leaders, the leaders of that ever submissive and yielding community, would never have rested until they had, made up at least their (the Muslims financial loss, until they had retrieved the mistake that could be retrieved. In view of all this may not one appeal to the Muslims, to look into their hearts and tell the Hindus whether or not they (The Hindus) are after all justified in asking of their Muslim brothers why all submission is demanded from them, when it can not be shown in all history down to the present times (except in one or two minor cases) that they have ever taken the aggressive against them.

When the Muslim Community has taken no steps to retrieve the cruelty perpetrated by certain members of it, not on personal grounds but through mistaken religious zeal, it is but natural that the self-preservative instinct should revive in the Hindus. It has not awakened all too soon. It has taken seven centuries to do so, it has required extraordinarily sharp goads to rouse it into consciousness, goads one hundredth part of which would have stung a living organism into life long ago. The Sanghatan is no menace to you, the Muslims. It looks like a menace or retaliation, because the movement is started by a community with which *disruption* rather than *organisation* has been the rule. It ought to cause no alarm amongst sound-minded and intelligent Muslims, because it is meant to strengthen their neighbours. A strong neighbour saves one much temptation to do wrong. A strong neighbour is a great blessing, a great inducement to keep your house in proper order. A weak neighbour is the cause of weakness for all. A living Hindu Society feeling and working for all its members need not terrify the Muslims. Hindus are bred in the doctrines of religious toleration. Religious persecution is foreign to their nature. If they have

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expelled a religion from the Indian soil. it was not with physical but intellectual force that they did so. If our Muslm brethren are fully convinced of the truth of their religion, why should they dread even their intellectual force in matters of religion ? Let the Hindu work to spread his religion as the Muslim may work to spread his. The just complaint of the Hindus is that their Muslim brethren oppose intellectual persuasion with threats and frequent use of physical force. Let them avoid this and all grounds for complaint vanish. Is it then too much to ask from all intelligent Muslims that they would take active steps to educate their fellow-Muslims in the ways of religious toleration ? It is now time to give up the old world practice of shaking your fists at those who do not subscribe to the same religious doctrines with you. This might have succeeded in the past but it has no chance of success now.

The root cause of thepresent Hindu-Muslim tension of feelings is to be discovered in the severe wounds inflicted by Multan and Malabar. Mian Fazal Husain's policy has only helped to deepen and widen the gulf. Because of Mian Fazal Husain's policy the Punjabee Hindu now finds himself attacked at every quarter and in every direction. He finds how grossly the principle of communal representation is being abused. It is a principle meant to protect minorities but in the Punjab he finds it employed to assert to the uttermost limit the supremacy of the community numerically strong. Here the Muslims ought to have stood up for total exclusion of Communal representation, but strange to say the role has here been inverted and it is the minorities that are pleading for the renunciation of this obnoxious principle. The Muslims, may not one say in all fairness, have here given proof of a not generous or wise mentality by exploiting the circumstances of their numerical strength. The way to rise is not to keep others down but to elevate yourselves to their height or level. To handicap your rival in the race and then hope to win it is not a creditable, much less, a noble thing. Ultimately it will not make for national or even communal progress. I, for one, do not understand the argument that at present this obnoxious principle and practice are necessary, as if evil is at any time necessary in God's world. Can any man tell us when the time for its ceasing will come ? Communal representation is not the way to rasse the Muslims intellectually. Facilities can be provided for this purpose without resorting to this bad principle and without doing injustice to the Hindus and Sikhs. If the Hindus are debarred from government service, it does not mean that the Hindus will cease reading, will give up exercising their brains in other directions. Refusal to give government posts to Hindus does not mean that the Hindu brain will stagnate while the government posts will necessarily develop the Muslim intellect. The Hindu brain will find exercise in some other sphere. If both continue to progress intellectually when will the time come when it would be said that the inequality in intellectual attainments has vanished ? The evil of all such obnoxious and intrinsically wrong methods is that when one becomes used to them, one at no time thinks that one can do without them or their necessity has ceased. The natural tendency is to perpetuate such practices. They soon create vested interests that prevent their being dropped at any conceivable future date.

The hard truth is that the way to progress, intellectual or of any other kind, is the old high road of 'Fair field and no favour'. Honest and humane competition will do more to elevate all the communities than this wrong and evil practice. May one pertinently enquire if the Muslims did not practically hold all the Government posts for some five hundred years? The Hindus held very few posts and yet it has not necessarily meant the intellectual decay of the latter. Let us

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once for all realise that the true estimate of our rival's strength and capabilities and the genuine desire to come up to or surpass him by all *fair* and *legitimate* means by strenuous self-exertion and not by artificially pressing him down can alone lead you to betterment. Stilts are not legs. They fail you after a few yards.

It is difficult to understand those who say that these questions of communal representation and *shudhi* should be postponed for an indefinite time, till we get Swarajya. You can no more suppress or carelessly set aside the problems that naturally crop up than you control an earthquake or ask the sea to stand still. Humanity is not so simple a mechanism. While you are busy in achieving one object swarms of other problems more or less connected with the main one are sure to arise and wisdom requires that they should be solved as best as you can and they should not be shirked. You did not intentionally raise them, you can as little suppress them. Let us approach these problems without undue bitterness, in a spirit of sympathy and love, realising that we are ordained to live together, that our quarrels only strengthen an alien third party, that we are Indians above all and sons of one and the same God. Let us not resort to temporary make-shifts that do not remove the evil but only give it time to grow.

"THE HOLY GRAIL"*

(By Princess Karadja.)

There are various versions in existence concerning this beautiful legend. It has been entirely ignored by the Church. We are acquainted with it through the writings of Germans and French mystics, such as Wolfram von Essenbach and Christian de Troyes. It is also intimately blended with all the legends concerning King Arthur and the Round Table. The subject has lately been dealt with in a masterly manner by the great English mystic, Wilmshurst.

The Holy Grail is generally supposed to be the Sacred cup used by Our Lord Jesus Christ at the first communion, or the Vessel into which the Blood and Water flowed at the Crucifixion. Many poetic legends relate how a Sacred Vessel was providentially preserved all through the ages. It was supposed to be kept at Monsalvat (the 'Mountain of Salvation') in the Pyrenees, and its custodian was a mythical being referred to as "The Mutilated King". He suffered from a wound in the groin, inflicted by the Sacred spear which had been wrenched out of his possession by the magician Klingsor. This story of the wound in the groin, (which has a counterpart in the Greek legend of Adonis, and the Egyptian myth of Osiris), obviously refers to the Fall of Humanity, and the loss of the faculty of Divine procreation, viz: *power to create new souls*. The Spear and the Cup symbolise the male and female aspect of Divine nature, i. e., WISDOM and

* Extracts from a lecture delivered on May 10th 1923 at 51, Lancaster Gate, London.

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LOVE. Through the unworthiness of humanity, WISDOM has been entirely lost. and LOVE in its highest aspect has vanished out of sight and can only be perceived by those who are pure in heart. This is implied by the fact that the Knights fell asleep when the Grail appeared, just like the disciples in the Garden of Gethsemane, who were unable to remain awake when the cup appeared to our Lord. In modern psychological language we would say that the aspirant failed to keep his day-consciousness when he attempted to use his higher vehicles in getting into contact with higher planes.

The cup was supposed to be carried by a Virgin attended by twelve Maidens. This obviously refers to the great mystery of Regeneration, or the birth of the Christ-principle in a purified heart. The twelve Maidens are the complement of the twelve Apostles and joint servants of the Divine Life.

In some old manuscripts the Sacred cup is called "San Greal" i. e., Holy Grail. It is some times spelt "Sang Real", which would mean "Royal Blood", and convey the conception of the sacred blood which cleanses the sins of humanity.

In many legends we find the tradition of a broken Sword connected with the grail. This broken Sword has to be re-welded. This signifies that our own nature has to be harmoniously reconstituted and balance restored between the male and female aspect. The firm, unflinching handle, i e., the male aspect, must be indissolubly reunited to the flexible, tempered blade, i. e., the female aspect. The Handle of the Sword corresponds to *JUSTICE* the blade to *FORTITUDE*, and the Point to Divine *MERCY*. These "Three are one", and represent humanity reconstructed in the Divine Image. In the Arthurian Legends, the name of the Mystic Sword is "Excalibur.

At the side of King Arthur there was a seat that was always left empty. It was called "The Perilous Seat". He, alone, can dare to occupy it who, through a long process of purification, has attained to perfect equipoise. Ecstacy, or ascent to a higher level of consciousness, is perilous for those who are not deeply anchored in humility. For the unregenerate ecstacy too frequently ends in death or insanity.

In certain old legends the Grail is called "Lapis Coeli" i. e. the "Stone from heaven". The statement that it is a *Stone* and not a *Cup* corroborates the connection that the legend refers to a spiritual truth, and not merely to a physical fact. "Lapis Coeli" is the "Corner Stone" needed to complete the Temple "not built with hands".

All the fantastical stories asserting that the downfall of Empires has occurred through the loss of a Sacred Cup, are exoteric and deal with *results* and not with *causes*. The downfall of a race occurs through spiritual deterioration, and not through the loss of a physical object (however sacred that may be). There are Egyptain legends concerning a Sacred Cup dating long before the incarnation of our Lord Elijah, who later was reincarnated as John the Baptist, was the custodian of the Holy Vessel among the Essenes.

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We are all vessels made by the hands of the Potter; some are still vessels of dishonour. unconscious of their high destiny. Others are willing to be broken to shivers so that the crystal Cup containing the Divine Essence,now hidden in the depths of their being, may stand revealed in all its glory,

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THE INDIAN SILPA SASTRAS OR MANUAL ARTS.

(BY M. A, ANANTHALWAR B. A., A. C. E., B. C. E., ENGINEER AND ORIENTAL, ARCHITIECT, MADRAS.)

The old Barathakhanda or what is at the present day known as India is fortunately for her, coming to be acknowledged by searching Historians, Archaeologists and Geologists, both of this country and abroad, as a land of great antiquity even earlier than Babylonia or Egypt and that she had very high and advanced kinds of literature and philosophy of her own to which the learned classes paid great attention. Side by side with it, the other classes, the workers, were practising Arts and Industries of various distinctions which would stun even the modern day students of Western culture. There have been in days of old several Universities organised, patronised and financed by the Ruling Chiefs of old which taught many of the Arts. All such died out with the conquests and the subjugation of Indian Rulers by foreign hordes. There came to be no more patronage, no more schools and no more study of the Arts or their practice. The books or the palm plate manuscripts from which the subjects are taught were mostlyin Sanskrit and other languages and dialects which have practically died a natural death by sheer neglect and by decay and if there still remained any after peace was restored in India, they are either frequently undecipherable or are not understood.

An insight into the Indian arts shows that there were thirty-two Sciences and sixty-four Arts * or Manufactures which the Aryan Students of old were expected to study and specialize in their respective Gurukulas or Colleges according to their individual tastes.

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* I found the following list of manufacture of Art during my stuy of an Ancient Work and besides these, there are many references to other works and authors to indicate that quite a varied number of professions existed and were practised in the early days.

The Arts of Manufactures are as catalogued in an Indian work (Vide *"INDIAN ARCHITECTURE,"* Vol. 1, pp. 28-30. Foot note).

(1) Gesticulation or expressing thoughts and emotions by bodily movements and gestures. (2) Theory and practise of music and musical instruments. (3) Adorning men and women with clothes and ornaments. (4) Knowledge of various forms and transformations. **(5) *Making seats and beds; beautifying them*; the preparation of garlands, and bouquets. (6) Games of chances as chess, dice, backgammon, draught etc. (7) The theory and practice of erotics. (8) Distillation and mixture of honey and various kinds of

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Of these, under the head of *SILPA SASTRA* come most of these Arts or Industries, but without limiting the scope of Silpa for the present to the mere Art of Building, and the allied Sciences which go to bring about a really substantial. beautiful and inspiring building (which may be indicated though inaptly by the Englsh word '*ARCHITECTURE*') the subject of Silpa cannot be taken up. The study of the Materials available for construction, their origin, their growth and properties is quite essential as a first branch of Silpa and for that the study of sciences connected with soils including stones and limes, of timber, of metals and many other ingredients which go in the formation of buildings, has to be made. These come under the head of sciences known in Western science as *Geology*, *Botany*, and *Mirerology*.

The best and strongest specimen of each material should be ascertained and selected in the making of the several articles which are required in the building in order that such may last long and be useful.

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liquors and drinks. (9) Extraction of arrows and other missiles from the body; the healing of wounds. (10) Mixing various juices and essences; the art of cooking. (11) Horticulture and the raising and crossing of plants, flowers and fruits; producing the above out of their season. **(12) *Breaking and pulverising rocks, stones and metals.* (13) Extracting various drinks from the juice of the sugar-cane. (14) Mixing medicinal drugs, roots, leaves and plants. (15) Mixing and analysing the above.—using them separately before mixture. (16) Extracting salts. (17) Archery and the various movements pertaining thereto. (18) Wrestling and boxing. **(19) *Projection of engines and missiles at a fixed and a moving object.* (20) The marshalling of troops to the music of martial instruments. (21) Fighting from chariots or from horses, elephants and camels. (22) Propitiating the powers of nature by various postures and mystic gestures. (23) Driving the chariot; training the horses,* elephants and camels in various gaits. (24) *Modelling vessels from clay, wood or stone.* **(25) *Painting* **(26) *Laying out reservoirs, canals, tanks aqueducts, roads and palaces.* (27) Manufacture of musical instruments, life and mechanical apparatus. **(28) *Mixing colours.* **(29) *Bringing together water, air, and fire, depriving them of their properties.* **(30) *Building of chariots, conveyances, boats, ships and other marine craft.* (31) Spinning. (32) Weaving. (33) Knowledge of games. **(34) *Assaying gold, silver and other metals.* (35) The production of artificial gold and gems. (36) Inlaying with gold and silver; electroglating. (37) Tanning. (38) Skimming and embalming animals. (39) Milking churning and melting. (40) Tailoring and embroidery. (41) Swimming in lakes, rivers and sea. (42) Cleaning houses and vesels. (43) Bleaching clothes and removing stains. (44) Shaving cutting and dressing the hair. (45) Extracting oil from sesamum. (46) Adapting one's self to the moods and fancies of others and bringing them under our power. (47) Agriculture, its theory and practice. (48) Climbing up trees. (49) Manufacturing of articles with bamboo or grass. (50) Manufacture of glassware and porcelain, **(51) *Construction of water lifts, suction pumps, tube-wells, sprinklers, Jets, fountains, sprays etc.* (52) Manufacture of enginess of war and weapons of offence and defence, (53) Saddlery for horses, elephants and camels. (54) Rearing of children, treatment of their diseases, training them in sports and games. (55) Punishment of criminals and offenders. (56) Caligraphy of various scripts, and illuminating manuscripts, (57) Preparation and prsservation of beetal leaves. The rest are not stated.

**thus marked and Italicised come under the scope of *SILPA SASTRA* or Science of building.

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To ensure beauty of form or style in construction, the study of Drawing-Geometrical and Freehand, Painting, Modelling and Sculpture, as required, Woodcarving is quite essential ; and in addition to these two which are common among British Architects, there is one other element which was considered most essential in old India, but which is held obsolete and even absurd in respect of Architecture or Designing and that subject is Astronomy and its bearing on man and his structures or anything terrestrial. This science of Astronomy has two sections. One section indicates and explains the Planets and the stars of the Celestial globe with their relations to each other, which section is also to a certain extent studied as Astronomy in our English schools, but Astronomy has also another branch in it, which may be named as Astrology or Horology wherein the nature and properties of each of the heavenly bodies and their influences over each other and over all things and beings on the Earth's surface are elaborately set forth. Unfortunately for us ; we are in a period of world's time when we are taught only to believe in things or beings which or whom we can see by our eyes **प्रत्यक्ष प्रमाण,** One only of the five or six senses of live man born is taught to be believed. Even what we hear by the ears or feel by touch or infer by the aid of the other senses is disbelieved and that is due to the environments in which we are placed owing to the kind of education we are given. We are taught to say that what was called 'Faith' or 'Belief' in things, that you cannot see is fetish and barbarity. But the whole of Astrology, the second branch of Astronomy above referred to, has to depend upon Faith ' only as practically all the rationale or reasonings or even the laboratory work for finding out the inter relations between the Celestial and Terrestrial worlds are not found in any books now available to us. What we now find in the books dealing with Astrology are merely the results derived by the old Seers who should have worked hard and deep before arriving at them. We now have these results here and there and we are enjoined to believe such results merely on the mostly inexplicable texts we now find and to put faith in. The modern mind trained to analyse and find reasons and basis for everything, revolts against such a faith and thus it is that that section of Astronomy Viz., Astrology is not brought under practice except by some of the Silpis and Jyothishis who build Temples or religious works or advise for them. Even, now, there are many Indians in the Hindu Community who invariably consult the Astrological effects of building on any particular *Vastu* or building Site and enquire what dimensions of buildings and rooms would suit their respective *Janma Nakshatras* or stars of birth and the positions of their Planets in their Horscopes. I speak from personal experience. There were many occasions on which I had been consulted to compute the dimensions which would suit the Builders' stars and the Horoscopic positions of the Planets. Even for large projects of Town-Planning, they consult the Silpaic-Astrology. In fact, in one instance, for designing new Scheme for a Town-plan on the Hills near Hardwar, I was asked to consult the *Ayadhi* and other *Lakshanas* for the new town to be constructed by a very enlightened Ruler of a State there, and I had to go through a lot of elaborate Silpo-Astrological details and calculations which suited the Rajah's Horscope. It is, indeed, a pleasure to find that many modern builders consider such consultations of Astrological fitness in the matter of the constructions for their palaces or houses or even excavations of wells. In the building of towns or Temples or houses such a consultation is as much a necessity as that for the Astrological features in respect of the Janma Nakshatras of the marrying couple who are to enter into a holy matrimony. No doubt, it may be called a 'Faith' or even 'a Blind faith' or 'Sentiment' or what you like. But amongst the religiously inclined class of Indians

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"All belief is for it and all arguments are against it," as Carlyle puts it. People who have built after such consultation of Astrological fitness have expressed satisfaction that they did attain in a majority of cases, the results which are said to accrue upon the following of each prescription and many have also been able to point out, that the misery or adversity found in their neighbours' or friends' houses was due to the gross violation, voluntary or otherwise, of necessary laws of building,

Without discussing the merits or demerits of such a 'Faith' or in the efficiency of the precepts of old or in the proficiency of the great Seers who have framed the laws, this additional element of Astological fitness of a house to the builder may, with impunity be consulted by every builder as much as it is necessary for him to consult the stability, strength and other details for a building or town. As long as such a consultation involves no very great additional sacrifice or personal trouble to the builder, people would do well to take to it, as they do it in the case of any number of dozes of medicine, pills or mixtures putting absolute faith in a doctor who prescribes the dozes in his diagnosis of the diseases.

By so following, the dangers or risks of non-following them may be avoided and advantages if any will be, the builders'. Very probably, there may come a time in the life of some great and patient worker, when he may have the leisure to study and reason all the precepts out and find some day a solution and rationale for what the builder of to-day adopts by putting merely a sacred faith in the efficiency and the necessity of Astrological dictations. In this view, I am sure many will agree with me and I am confident that those who cannot possibly go into the details of the many conventional aphoristic precepts of the old Seers found in different books on Silpa and Jyothisha would like to have them stated in one book clearly in English so as to follow them whenever and wherever practicable.

I propose in the following pages to dwell upon some of the important precepts as they are found in the available works as far I have endeavoured to find out, leaving the reasons for the precepts to the future researches.

WHAT SILPA SASTRA IS, AND WHAT A SILPI SHOULD BE.

SILPA SASTRA is a very comprehensive Sanskrit term used to indicate practically the Science of all the Manual Arts, including a vast region of sciences under its scope. SILPA SASTRA are two Sanskrit words, SILPA meaning Mannual Art and SASTRA meaning Science. The Shastra combines in it both the theory and practice of Silpa. Without the one the other is of no consequence. In fact, theory and practice are the two parents of every one of the sciences. 'Theory' is, in the language of a great Greek Architect of old, the result of the reasoning which demonstrates and explains that the material wrought has been so converted as to answer the end proposed and 'Practice' is 'the frequent and continued contemplation of the mode of executing any given work or of the mere operation of the hands for the conversion of the material in the best and readiest way. In fact the SILPA SASTRA comprises several Sciences which are known by different special names in each of which we find both theory and practice combined in the act of endeavouring to turn all or almost all the God-given elements in nature into the service and benefit of man.

Within the scope of this Sastra come the sciences of Mathematics, Drawing, Sculpture, Engineering, Architecture and Law, the last one at least so far as it relates to building relations with neighbours, with the Corporations of cities and of towns, it also includes Astronomy, the Science of the Laws of motions of the Heavenly Planets and of their influences on things terrestrial. The Sciences of Mechanics, Hydraulics, Electricity, Water-supply, Sanitation and Irrigation come

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under the scope of the same Sastra, as also Botany, Geology, and Navigation. There are detailed works on each of these sciences, it will be sufficient to a *SILPI* or the *Engineer* or Architect to obtain, a general and cursory knowledge of almost all of the above Sciences and more, though detailed study and practice of different branches may be left for specialization by intending students.

Further, according to the Aryan Practice, the Silpis or the Architects should be morally of a high order and religiously inclined and learned in their respective lore. The following Stanzas occur in Vastu-Vidya in respect of conduct and qualifications of the Silpis to confirm the view.

from Vastu—Vidya Chapter I—Slokas 12 to 21.

अथवक्ष्यामि संक्षेपाच्चिल्पिनां लक्षणं पृथक् ।
स्थपतिः स्थापनार्हः स्यात् सर्वशास्त्र विशारदः॥२॥
न हीनाङ्गोऽतिरिक्ताङ्गो धार्मिकस्तु दयापरः ।
अमात्सर्योऽनसूयश्चतात्रि कस्त्वभिजातवान् ॥३
गणितज्ञः पुराणज्ञः आनन्दात्माप्यलुब्धकः ।
चित्रज्ञः सशज्ञः सत्यवादी जितेन्द्रियः ॥४॥
अरोगी चाप्रमादी च सप्तव्य सनवर्जितः ।
सुनामाढ्ढ बन्धुश्च वास्तु विद्याविद पारगः ॥५॥

According to a very old Greek Architect of the time of Julius Ceasar, much higher qualifications are fixed for the Architect and he gives reasons for the same in these words :—

"An architect should be ingenious, and apt in the aquisition of knowledge. Deficient in either of these qualities, he cannot be a perfect master. He should be a good writer, a skilfull Draftsman, versed in Geometry and Optics, expert at figures, aquainted with History, informed on the principles of natural and moral philosophy somewhat of a musician, not ignorant of the sciences, both of law and physics, nor of the motions, laws and their relations to each other of the heavenly bodies; By means of the first named acquirement, he is to commit to writing his observations and experience, in order to assist his memory. Drawing is employed in representing the forms of his design. Geometry affords much aid to the Architect; to it he owes the use of the right line and circle, the level and the square; whereby his delineations of buildings on plane surfaces are greatly facilitated. The science of optics enables him to introduce with judgment the requisite quantity of light, according to the aspect. Arithmetic estimates the cost and aids in the measurement of the works; this, assisted by the laws of Geometry, determines those abstruse questions, wherein the different proportions of some parts to others are involved. Unless acquainted with history, he will be unable to account for the use of many ornaments which he may have occasion to introduce."

"Moral philosophy will teach the Architect to be above meanness in his dealings, and to avoid arrogance; and will make him just, complacent and faithful to his employer."

"That branch of philosophy which is called the doctrine of physics, is necessary to him in the solution of various problems; as for instance, in the conduct of water, whose natural force, in its meandering and expansion over flat countries, is often such as to require restraints, which none knows how to apply but those who are acquainted with the laws of nature."

"Music assists him in the use of harmonic and mathematical proportions."

"He would, moreover, be at a loss in constructing Hydraulic and other engines, if ignorant of music. Skill in physics enables him to ascertain the salubrity of different tracts of country, and to determine the variations of climates as air and water of different situations are matters of the highest importance, no building will be healthy without attention to those points. Law should

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be an object of his study, especially those parts of it which relate to partition walls, to the free course and discharge of the eaves' waters, the regulation of cess pools and sewage and those relating to window-lights. The laws of sewage require his particular attention, that he may prevent his employers being involved in the law-suits when the building is finished. Contracts, also for the works should be drawn with care and precision; because, when without legal flaws, neither party will be able to take advantage of the other. Astronomy instructs him in the points of the Heavens, the laws of the celestial bodies, the equinoxes, the solstices, and courses of the stars."

We find in another Silpa work the 'Silpi ought to wear on his body, tuft, sacred thread, the five Katchas or bindings of underwear, the upper cloth, Ear ornaments, the sacred ring, the caste mark on fore-head by Sandal, a Garland of beads for *Japa* or contemplation—the black bead called Rudraksha. He must be observant of worship of God, the daily and occasional observances of religious life. He must be learned; humble, of sound mind, and of good qualities. It is this special class of *Silpis* who should be employed on works of *Silpa*, such as temples, cities,, villages, tanks; wells, mantapas and other such works. If they are not employed in tne constructions; both the King (the Employer) and the employed will be blamed and there will be room of constant disturbances in mind and tranquility to the employer and to the employed.

The Silpi should have learnt the essential teachings of the *Vedas*, the various kinds of *mantras* and *tantras* and the varieties of mudras, must be able to talk nobly, most carefully observe the caste-system and the processes of baths and other benefactory ceremonials, must possess good qualities of heart, must be happy, intelligent and discriminate, patient and high-born. He must possess the knowledge of the properties of water, of woods, of bricks, of stones, of nine metals, of soils, working of ivory, of machines and paintings."

There are innumerable works in the Silpa Sastra in India beginning from Brahma downwards to some of which reference is given thus in the Sanat Kumara Vastu.

ब्रह्मशक्रोयमश्चैव भर्गश्च गिरसावुभौ ।
गौतमश्चैव गार्गेयोमनुव्यासो भृगुस्तथा ॥
विश्वकर्मादयश्चैव वास्तु विद्या विशारदाः ।
सर्वेथ कुर्वन् यच्छास्त्रं सारमुद्धृत्य यत्नतः ॥
सनत्कुमारो मतिमान् नमस्कृत्य स्वयंभुवे ।
वक्ष्यते तत्कृतं शास्त्रं वास्तु शोभनमुत्तमं ॥

Sanat Kumara Griha Vastu Darpana.

As far as they have been found referred to or studied by Sanskrit scholars, the following are some of the works which should be highly instructive and useful to the students of Engineering :—

Viswakarma	Composed	26,000	granthas.
Viswesa	,,	30,000	,,
Viswasara	,,	15,000	,,
Manu	,,	20,000	,,
Nala	,,	19,000	,,
Sage Manavit	,,	25,000	,,
,, Manasara	,,	15,000	,,
Bahusruta	,,	4,000	,,
Srashta	,,	20,000	,,
Manabodha	,,	36,000	,,
Viswabhodhayana	,,	50,000	,,
Ayadisara	,,	12,000	,,
Viswasara	,,	28,000	,,
Sage Parsara	,,	20,000	,,
Viswakasyapa	,,	25,000	,,
Vastu Bodha	,,	15,000	,,
,, Vidyapati	,,	30,000	,,
,, Kaladhupa	,,	30,000	,,
Sage Chitra	,,	20,000	,,
Chitraka	,,	25,000	,,
Sadhaka	,,	45,000	,,
Brahma	,,	36,000	,,
Indra	,,	47,000	,,
Saura	,,	50,000	,,
Sage Lavaja	,,	23,000	,,
Sage Saura	,,	10,000	,,
Chitrakara	,,	15,000	,,

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Manasara	,,	12,000	granthas.
Sage Vastwadhikara	,,	200,000	,,
Chitradhikara	,,	15,000	,,
Yantradhikara	,,	25,000	,,
Prayaschitta	,,	30,000	,,

also Vriddha, Maya, Twashta and Manakalpa are some of the other Silpis who have also produced works of importance on temple and home Architecture.

(To be continued.)

EFFECTS OF EXERCISE.

(By Prof. M. V. Krishna Rao.)

Notwithstanding the great and essential difference between the conditions of modern life as compared with the life of the ancestors of thousand years ago, it is still true that the man of physical strength and soundness is one who, other conditions being equal wins the prizes in almost every department of human life.

Physical development is only to be obtained as the result of exercise. Throughout the whole animal world, exercise is essential to growth and development. It is a universal rule in nature that an organ which is not used, gradually wastes away until it becomes useless, and sometimes disappears altogether; while an organ that is used, develops in proportion to the amount of work required of it. Even the storm-beaten oak gains firmness and strength and increased vigor by the shakings it receives from the tornadoes which howl through its branches. Each time its massive trunk is swayed, its rootlets strike deeper down into the earth, thus not only securing a firmer hold, but providing an increased number of mouthlets through which nutriment may be received from the soil.

The blacksmith with his right arm swings a heavy hammer, while with his left he holds with a pair of tongs a heated iron, which he beats upon the anvil. In the course of a day, many thousands of vigorous blows are struck. This enormous amount of work performed by the right arm causes its muscles to grow much larger than those of the left, which are little if at all larger than those of men engaged in ordinary occupations.

Notice, on the other hand, the effect of inaction upon the arm of the Hindu devotee, which he supports in a horizontal position, and consecrates to his deity, keeping it motionless for years. In consequence of this inaction, it gradually shrivels up until it becomes a mere stick, simply bone covered with skin, the muscles having entirely wasted away.

We depend upon continued daily exercise for the ease with which we move about. If the hand is hung up in a sling for a few days, the whole arm speedily becomes almost useless. On the removal of the sling, even after so short a time as one week, the elbow will be found to be stiff, and arm rigid and any attempt to move the arm painful. We frequently find the muscles of the body in the same condition as that of such an arm when we undertake to make some unusual movement, such as bending backward or sidewise. We discover that the muscles newly called into action are surprisingly weak, and that their use, even for a short time, may be followed by soreness and discomfort for many days. When little or no exercise is taken, the whole body speedily falls into the same condition of feebleness and uselessness.

A person who for any reason is confined to his bed for a number of days, quickly

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discovers this when he first stands upon his feet, or undertakes to engage in the ordinary exercises to which he has been accustomed. He finds immediately, on assuming a perpendicular position, a strange weakness in his legs, perhaps a slight light-headache due to a sudden flow; of blood to the lower portions of the body, leaving an insufficient supply in the brain, perhaps the limbs will tingle with the increased quantity of blood sent into them, while palpitation may lead the patient to fear that he is suffering from some grave trouble of the heart, which has been heretofore undiscovered. If such a person returns to bed; as is not infrequently the case and waits for strength to come to him, he will grow weaker and weaker continually, until he may become permanently helpless. We have ferquently had such cases brought to us for treatment, sometimes on beds, from long distance. In some instances the individuals had been confined to their beds for eight or ten years, during which time they had scarcely taken a single step. Careful investigation of each case showed it to be one in which the chief fault was weakness of the muscular system, the result of disuse. By a properly graduated course of exercises, the muscular power was gradually recovered and the patient was restored to usefulness.

It is in cases of this sort that the so-called "magnetic healers," "mind healers,' etc, so frequently obtain brilliant results. Recognizing a case to be of the sort described, they profess to perform some curative act for the benefit of the patient, thereby inspiring his confidence, and arousing his hope and expectancy to the highest degree, and succeed in getting him upon his feet; and each time gaining a little strength, the muscles are soon restored so as to enable the operator to pronounce the patient cured.

BENEFITS TO BE DERIVED FROM EXERCISE :—

Exercise is beneficial in a variety of ways.

I. As we have already seen, it develops the muscles. The muscles as we have elsewhere learned, are composed of very minute fibres, each of which has the power to contract. In a muscle which is not used, these fibres become thin and pale, and lose, to a large degree, their power of contracting. In a well-developed muscle, they are large and ruddy, and possessed of a high degree of elasticity and energy. When a thin, feeble muscle is thrown into action by contraction it soon loses its pale colour, and acquires a deep red colour, through the increased quantity of blood which flows through it during its activity. The supply of fresh blood brings with it new replenishment, from which the fibres may replenish themselves. If the exercise is repeated sufficiently often to bring to the muscle an adequate amount of nourishment, the growth may continue until a very unusual degree of development has been attained.

The famous Dr.Winship, by persistent systematic exercise, succeeded in developing his muscles to such a degree that he became able to lift, by the aid of shoulder straps, fully three thousand pounds, a load which the stoutest cart-horse could scarcely stand up under. In his youth, Dr. Winship was so inferior in physical development that, when a student at school, he was obliged to bear patiently most provoking insults from his school masters, because unable to make a good physical defence. He himself said that it was this fact which gave him the impulse to undertake the course of physical culture which resulted in his extraordinary development.

2. A good set of muscles is one of the most excellent qualifications which a young man can possess. There is no position in life for which they unfit him, and there is none for which they will not enable him, and there is none which to fill to better advantage than he otherwise could do. There are a thousand and one emergencies in life in which strong, vigorous and well-trained muscles are of enormous service, and in which their use may be of incalculable value. Proper phy-

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sical culture gives, not only increased physical strength, but greater dexterity, suppleness and grace of movement. The man who walks with a shuffling swaying, and awkward gait, does so not on account of any original defect in his physical make-up but through the weakness of certain muscles which by disuse, have become unable to do their part in the act of walking, and so render him unable to perform it in an easy and graceful manner. The trained gymnast exhibits a lightness and elasticity of movement impossible to an individual who has not the benefit of physical training.

3. Proper training of the muscles also prevents or corrects curious bodily deformities, such as round shoulders, flat and narrow chests and crooked backs and gives to the body erect and graceful carriage. Many of these deformities are directly or indirectly productive of interference of the body in general through interference with the proper working of the various vital organs, particularly the lungs and hence physical culture that more simply adds to the comeliness of the body and grace of movement; it really increases the vital capability of the body, and hence lengthens life, as well as rendering it more joyous.

4. Muscular exercise not only improves the health and strengthens the muscles, but directly and indirectly effects in a favourable manner nearly every organ of the body. The muscles aid in supporting the various bones which compose the skeleton, in their proper positions. When the muscles become weak, they relax, and allow various portions of the body to drop into uncouth and unhealthful positions. It is thus that the shoulders be, through weakness of the muscles which tended to hold them back in position. The ribs, which form the frame-work of the chest, not being properly pulled forward and outward through contraction of the muscles attached to them, gradually fall inward, thus flattening the chest, and compressing those important breathing organs, the lungs, by proper exercise those physical defects may be prevented, and entirely remedied in most persons who have not yet attained middle age. Even in advanced years, much may be done to correct these physical deformities, by properly directed and systematic efforts.

5. Still more remarkable is the effect of exercise upon the activities of various internal organs. The effect of muscular exercise in increasing the action of the heart and lungs is well known. A brisk run will often double the activity of the heart, and much more than double the activity of the lungs. Although the number of respiration per minute may be only double in number, the depth of inspiration, the amount of air taken in at each breath, is also greatly increased, so that the total amount of work done by the lungs is very much more than doubled. This increased activity of the lungs produces a wonderfully beneficial effect upon the whole body.

The heart is a pump which distributes to the tissues the vital fluid by which it is to be replenished. When the heart works more rapidly and vigorously, a larger amount of blood is furnished to every organ in the body, and tissues are consequently more liberally supplied with nutriment, and more thoroughly renovated.

Not only is a larger amount of new material carried to the tissues, but the old worn-out waste particles are removed much more thoroughly, being carried to the organs whose business it is to remove them from the body as they are eliminated, or thrown off. Thus the body is kept free from the waste or effect matter which results from the wear and tear of the system,

The lungs, by their increased activity, introduce into the blood and veins of the whole system a larger quantity of oxygen the great purifier, which vivifies the blood, vitalizes the tissues, and cleanses every nook and corner of the vital domain.

Every activity is quickened. The whole system is infused with a higher grade of

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vitality. The bodily machinery runs at a higher speed, and with greater effectiveness for work. The brain, freer from the products of waste, and supplied with more highly vitalized blood is able to do better thinking. The liver having, a larger amount of oxygen and a better blood supply, can do more bile-making. The stomach, having its activities quickened by a larger and richer blood supply, secretes a better quality of gastric juice, and more of it, and hence is able to digest larger quantity of food, and to more perfectly elaborate it and prepare it for entrance into the blood. The demand for larger quantity of food creates a better appetite and a keener relish for food. Thus, every part of the body seems to take on new life and activity; and to a person who has previously been in a state of inaction, with his system torpid and clogged by the products of wastes which have not been properly eliminated, the change is almost equivalent to a new birth. After having once tasted of the delights of living on a higher plane, with all his sensibilities quickened, and his ability for enjoyment and appreciation of the pleasure and blessings of life so greatly increased one could hardly be induced at any price to the old sluggish and inane existence.

THE FLOWER OF FIRE.

अम मणि पद्मा हम,

(By Miss. Mary Winchester Abbott.)

1.

Oh Flower of white-gold Fire,
With red-gold heart,
Like stars and sun
In One,
A Universe thou art.

2.

Thy clinging gold, soft as a
Baby's curled hand,
Thy petals white,
The light,
Of Bharat's ancient land.

3.

Like heart of star, far-shining
On temples old,
Eternal Light,
And Life,
Lie in Thy gold.

4.

Beloved of the gods,
From out thy heart,
On waters still,
At Will
Of Love, Brahm's Fire did dart,

5.

Oh Sun-kissed Flower of Light,
Thy roots in Earth,
Sweetest that blows,
Who knows,
The secret of Thy birth ?

6.

Snow from Himalaya's breast
Veined with Her sky,
Touched with Her Rose—
Gold Dawn
Lit by great Shiva's Eye.

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7.

Jewel that Krishna wore?
Radiant Light,
Flashing the Fire
Of Love,
Into Earth's darkest Night.

8.

Stars from the Mother's brow?
Fallen in Kali-yug,
Fallen in tears and pain,
Fallen in lightning and rain,
Fallen in darkness and death;
Yet in that darkness drear,
Holding the Mother's breath,
Pouring her nectar sweet
Out at Her children's feet.

* * *

Waiting the Word of Power,
Waiting the Mystic Hour.

* * *

Calling Her children now,
Sealed by the Sacred Vow.

9.

Flower of the Sun's own Heart,
In storm and night,
Folding close Thy petals,
Waiting
Guarding the Light.

10.

Lo! at the Call of the Dawning,
Swift Thy petals unfold,
Out of the darkness
Answering,
Flashes the Flame of Thy Gold.

11.

Flower of Fire in the hearts of all,
Leaping high at the Leader's call,
Burning self in the quenchless
Flame,
Burning the lust of greed and name,
Burning the Power of Shameless
Shame,
Fiercer and fiercer the Fire doth
flow,
Purer and purer the Flame doth
glow.

* * *

Now the red hath turned to gold,
"Keep it pure", is thy Mother's
cry,
"Keep it pure and lift it high,
Signal-fire of the world to be,
Flashing its Light o'er land and
sea."

12

Torch of Light for the lands far-
strewn,
With blood-red poppies by hell-fire
sown,
Lurid with flames of hate and greed,
Lust and power and cant and creed.
Steady the glow of its Golden Light,
Flashing far in the world's dark
night.

13.

Purer yet the Flame must grow,
Naught will serve but the white-heat
glow,
Alaya's self, its Holy Flame,
Lift it high in the Mother's name.
Crucible now of Shiv's White Fire,
Self consumed on the Flaming Pyre.

* * * *

Burning, burning, consuming all,
All made pure in the Mother's name.

* * * *

Consuming, consuming—till all is
consumed and
Naught remains but the pure
White Flame.

14.

Flower of the Great White Dawning
Mystic Flower of Fire,
Sun of Gold on the
Mountains,
Waking the World's Great Lyre.

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15.

Flower of the Thousand Petals,
Flower of the Heart of Gold
Mystic crown for
The Mother,
Now as in days of old.

16.

Sprung from the Great Dark Fire
Out of the Luminous Night
Fire of Tejas
Burning,
Into Radiant Light.

17.

Crown Her, Dawn on the Mountains,
Great Mother, ever the same,
Crown Her with Stars
Of Fire,
Crown Her with Petals of Flame.

18

Greatest of Gifts for the Mother,
Flashing once more on Her brow,
White Flame of the Hearts of
Her children
Laid on Her altar now.

19.

White Flame of our hearts, Her children,
Sealed with the Sacred Name
That be our Gift to
The Mother
Crowned with the Great White
Flame.

EASTERN AND WESTREN SCIENCE.

(By Miss Mary Winchester Abbott.)

Once in the dim past, before the Great War, there was a time when I heard nothing but science from morning to night. We have probably all had experiences like that, of finding ourselves in a particular circle—religious, political, artistic, scientific. Whatever it may be, it has an unfailing interest, because it is always a delight to talk to people who know their own subject thoroughly; and one absorbs knowledge, like ozone from sea air, without much effort. Everyone was talking Haeckel. He was the scientific idol of the moment; for science I discovered has the idols as well as art or religion. So I read *The Riddle of the Universe*, *The Wonders of Life*, and other "epoch-making" books, and talked Haeckel too. I must admit I found the books most interesting, the chief remembrance of them being that I thought the *fact* wonderful and disaggreed entirely with the *conclusions*. Indeed, the facts seemed to me to prove exactly the opposite of what Haeckel said they did. In this sense they were illuminating.

Particularly I remember reading about the growth of crystals—in a railway train, crossing the continent. How parallel is the growth to that of organic life, even taking the same forms—as in ice—flowers and trees. And I held my breath as if before a great discovery I glimpsed at once the conclusion that what Haeckel said proved everything—even the highest forms of consciousness—, physical and finite, in reality proved, what instinct had always believed, that everything—even the lowest form of existence, is non-physical and in-finite substance was really one universal *life* and if it could not be

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called "spirit" in the ordinary usage of the term, it certainly could not be called "matter," as many of my scientific friends implied.

I had many a battle with them, especially with one youthful fanatic—for science has her fanatics as well as her idols; spiritual natures, whose ideal of truth fights desperately for freedom in the bonds of a material education, often with tragic results. Believing there was "no God, free will, or immortality," this young idealist was yet ready and eager to martyr himself for the Truth. What this ideal of Truth was, for which he was willing to sacrifice everything, if the universe was only one great mechanical process, as he insisted, was a question to which I could never get an answer.

To such eager souls, devotees in spirit, tortured by the cold, hard idol of Western science, what an awakening would be to come into the atmosphere of such a scientist as Dr. Jagadish Chandra Bose and hear the voice of life in his Laboratory Temple of Truth. In the *Prakriti* and *Purusha* of Indian philosophy they might find the solution of many of their doubts, and realise how false is Haeckel's statement that one must choose "either science and experience *or* faith and revelation"; since faith may be a part of science, and experience *is* revelation.

Looking back on those days, and seeing them in the light of the philosophy of the East, I have been struck with this fact; that the great difference between Eastern and Western science, as between Eastern and Western art, is that in the West art and science have no connection with *life*. They are a thing apart, separate. But in the East they are pillars of the one great Living Temple, notes in the one Great Harmony. This is symbolised in the first sentence of Dr. Bose's address at the opening of his institute—perhaps one of the greatest sentences ever spoken: "I dedicate to-day this Institute—not merely a laboratory, but a Temple."

In the midst of this world-war the ful meaning and significance of this dedicatio may be veiled, but we have no hesitatio in saying that posterity will look bac upon it as one of the epoch-making event of civilisation; greater, perhaps, than th war itself, as construction is ever greate than destruction. It is fitting and natura that it should be in India and by an India that the greatest scientific discovery o modern times, the oneness of living an "non-living," should be made. A truth disco vered by the ancient Indian Rishis, or sage by other method, as Dr. Bose has himsel said, and now proved through experimenta science by one of their spiritual descendant "India," says Dr, Bose, "through he habit of mind is peculiarly fitted to realis the idea of unity." The excessive specialisation of modern science in the West ha led to the danger of losing sight of th fundamental fact that there can be but on truth, one science which includes all bran ches of knowledge." The combination i the Indian mind of the "burning imagin ation," through which all great discoverie are made, with the discipline of "the habi of meditation," confers a particula "power in the pursuit of truth." How great are the fundamental principles o the institute, that it shall be open "withou any limitations to all races and language to both men and women alike, and for al time"; and all discoveries will be mad public property, because the spirit o Indian culture demands that "we shoul ever be free from the desecration of utilis ing knowledge for personal gain." Her in this Temple of Truth, religion an philosophy, science and art meet—symbo again, of the oneness of all life. Wh would be thought of a scientific laborato in the West that began the day wi "devotional exercises"? The "claim art" also, Dr. Bose tells us, 'has not be forgotten, for the artist has been workin with us from foundation to pinnacle," which towers aloft the thunderbolt, t Divine weapon, forged from the sacrifi of a pure and blameless life.

We are wont to say in the West that a age of science is not an age of poetry

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But here in India we have the great poet acclaiming the great scientist in mutual dedication to a common cause. Tagore sings:

"Tis to the Mother's temple ye are come,
Her sacred inner courtyard. * * *
Come with the Mother's blessing, ye whose minds
Unshakable throne on the thunderbolt·
Come all who struggle upward and aspire!
Come, brotherhood of freedom in the soul;
Come ye who know, come ye who work, destroy
Together the long shame of Bharat-land;
Say 'Victory to this peerless man of men,
This kingly sage schooled in austerities.

The greatest Scientist of the world to-day is an Indian. The greatest Poet of the world to-day is an Indian. These two facts, I think, few will deny. What does it not suggest for India of the future?

Those who know Indian poetry know that Tagore is the blossom of a great tradition. Dr. Bose himself says that in founding his Institute he is "attempting to carry out the traditions" of his country which were embodied twenty-five centuries and more ago in such great seats of learning as the Universities of Nalanda and Taxila. A Chinese student at Nalanda records that he was assigned that task of finding the medicinal value, in which they were particularly rich, of all the plants within a certain radius. Could there be a better "inductive method" of "original research"? The great achievements of the East in both art and science, and the indebtedness of the West to them, is only beginning to be realised. Elaborate treatises in almost every department of science are found in the Indian *shastras*, most of them as yet untranslated.

But as in India art is an integral part of the whole of life, so it is with science. As art in the East does not copy nature, but expresses the great creative principles behind the veil of form; so science is not satisfied simply with facts, but seeks ever for the truth beyond. Beyond the analysis it seeks ever the synthesis. It was this synthetic characteristic of mind that led to Dr. Bose's great discovery. Indian thought goes ever from the outward to the inward, from circumference to centre, from the part to the whole, and is therefore never out of touch with life. In the West even philosophy and religion for the most part, seem to have no connection with living. The outward creeds of religion have gone far from the simple inwardness of their founders. The abstract speculations of the so-called great modern philosophers, have they any meaning for the man in the street? Yet the unlettered peasant of India understands the principles of the Vedas enough to apply them in his daily life. Turn from a struggle with some modern philosopher to Plato or the *Upanishads* (from whence much of his philosophy came), how astonishingly simple, as are all the deepest things! One is reminded of Chaitanya's answer to a great pundit—that he could understand the Vedas, but not the pundit's interpretation of them!

It may be said that what we call "applied science" proves that science is in touch with life. But is it? It touches only the surface, the appearance, not the realities of life or such a misuse of it as we see in the West would be impossible. To-day all the resources of science are organised for destruction. Such a degradation of knowledge would be unthinkable to the Indian genius. We are told that gunpowder was known ages ago in India, but its use in battle was forbidden. Did the sages foresee what would be the result of such an exploitation of scientific knowledge?

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There is an Indian fairy tale that once a prince was told by a great sage that he would pass through many troubles, but would always be preserved if he guarded in a safe place three magic gifts—a milk-white leaf, silver-white bee and a golden-hued bee. The milk-white leaf symbolised ethics, the silver bee religion, and the golden bee philosophy. So in India, from the earliest times. these have been the sacred talismans. The difference between India and other countries is that they have been governed by politicians, while the real rulers of India have been the sages, the Holy Men who founded society on religion and philosophy. Was this not true science, "organised knowledge"?

This unifying ideal of religion and philosophy runs through all Inian thought and feeling. Why is Rabindranath's poetry great? Because its essence is religion. Why is Jagadish Chandra's science great? Because its centre is in philosophy. Philosophy and religion are but two different phases of spirituality like Gnana and Bhakti Yoga. All great art is religious, in the larger sense. All great science is philosophical. Art without religion becomes morbid. Science without philosophy becomes damnable. Therefore do we find art inartistic and science unscientific. Neither is in touch with rhythmic principles of all life, which is one.

What is more inartistic than an art gallery, of more unpoetic than a poets' club! Compare the Japanese custom of revealing one art treasure at a time, making the entire room a harmonious setting for this central beauty.

What is more unscientific than to consider one set of experiences true and all other experiences false; or to study one group of facts without any relation to other facts?

In the West, aloofness of art from life gives us conventional decoration without meaning, conventional dress without self-expresrion, conventional buildings with no relation to their surroundings. Cold-blooded stupidity of science gives us the horrors of vivisection, the vulgarity of tubes and buses, the nerve-wrecking noise and tention of motors, steam-engines, and all the paraphernalia of "civilisation." Arts, so-called, and science vie with each other in making life as ugly as possible. And what is it all for, since nothing is good which is not beautiful, and nothing can be beautiful which is not natural—that is, in harmony with the rhythmic laws of nature, which are one?

Why is it that even the guide-books will tell you that "unfortunately the place has lost some of its picturesqueness" with the advent of Western civilisation? The potter sits in the shunshine, chanting his songs to God, creating a thing of beauty, rejoicing in light and colour and the sense of infinite life. But Western civilisation puts him in a factory to polish the points of pins, or to grind out materials to create a demand for unnecessary things, It "raises the standard of living," and is good for trade. That it kills the soul and sets man against his brother-man in an orgy of competition till the world is drenched with blood, does not matter. He is being taught "progress" and civilisation."

Why is it that the more "civilised" a people become, in the Western sense, the less healthy they are physically, mentally and morally? What of insanity and other diseases of "civilization"? It may be wonderfully scientific to be able to walk miles underground, and to go to and from business without ever seeing the light of day. It may be very "progressive" very "civilized," but is it *living*? What is the use of "law and order," of which we hear so much, if it does not give health and joy, harmony and beauty?

In the ancient East every act of daily life was artistic, because it had a meaning, because it was symbol of man's relation to the universal life. Every day began with a realisation of God in Nature and in one's own heart through sunlight and

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water and flowers, meditation and the chanting of *mantrams*. How different a scene in the West! Dark underground passages, jostling, rushing, stolid crowds, and placards making grooves in the brain —"Hurry on! Hurry off! Push! and Pull! These are the *mantrams* of West.

But it will be said, "Think of the alleviation of suffering by science. Look at our institutions, our charit organisations, our hospitals, our homes for the aged and orphans, our free asylums! Yes, look at them! Imagine a visitor from some other planet seeing them for the first time. Would he not say, "Can a people be civilized where such things are required?" Ask an Oriental, if you dare, what he thinks of old people's homes? To the Eastern mind it is unspeakable. Age is reverenced in the East. It is not put in institutions.

Wonderful indeed is the work done for the alleviation of suffering. But let us stop to think, and we shall realise that in a truly civilised community most of the blessings of science would be utterly useless. The noble work of the Red Cross What is it but the "alleviation of suffering" caused by the weapons of science? Look at every department of life. Balance the debt and credit of "science." What do we see? Science has made transport so easy that men no longer walk--one of the greatest sources of health. Science has made factories and other conditions of city life, continually breeding disease of mind, body and soul. Science has made possible business on such a large scale that employers and employees break down under the nervous stress and strain, Science has made war possible on a scale of horrors unknown before the "age of science." Thus at every turn we have science counteracting its own work combating—hopelessly combating—the evil effects of its own misuse, its own misdevelopment. Is there not something wrong? Is such science scientific? Would it not be better to have a Science of *Life*, to prevent the awful suffering that material science fights in vain to conquer? Would it not be better to have a science of the heart as well as of the head, since intellect without heart is the arch-enemy himself, the most ghastly of all things, as this world-war bears witness?

One wonders at the stupidity of man as one reads articles to-day on "self-government" for India, with their platitudinous implications that Western civilisation is the most wonderful in the world. Only occasionally does one hear a different voice, which recognises that "civilisation" has failed because it has "separated the spiritual from the material." One stands in amazement' in face of the spectacle of Europe to-day, at the egotism that still talks of taking civilisation to the East, of "tutoring" India, and the like. Is it like people in a house on the sands, which is falling in ruins about them at the shock of wave after wave that sweeps over their heads, yet calling to their neighbours to leave their house on the rock which is too simple and bare, and to imitate their building—to come and help them rebuild again *upon the sands*.

What nation in the world can be truly said to have had a Science of life? India. Therefore has she lived amid the storms that have wrecked other civilisations. India's social system was founded on co-operation, on the vision of the oneness of life. Shall she leave it for the competitive system of the West? Shall she imitate the scrappy, patchy, because material civilisation that is falling to peices to-day amid the thunder of Karmic law? Or shall she look for light to her own Rishis, who studied the fundamental laws and saw the underlying oneness in all the changing phenomena of life? Not blindly following the old, but creating anew on those eternal principles that made the greatness of her past' and will make the glory of her future, let her hold once more the torch of a true civilisation for the nations of the world. In the Temple of the Mother-nation of us all, the sacred fire

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still burns. May the bleeding, tortured peoples of the West catch its Light, and hear the Voice of Life—the one Life that throbs through all, in stone and plant; in animal and man, in stars and suns and gods. The Voice from the East—the Voice that spake by Galilee the Voice that throbs through all the heart of India :

"Man shall not live by bread alone".

"I am the Immortal and Immutable, the Eternal Substance and the Unfailing Bliss".

THE PSYCHOLOGY OF HINDU-MUSLIM UNITY.

(By Swami Dayanand President Hindu Punah Sanskar Samity).

The Malkhana Rajput reclamation movement has created a stir in some quarters and multifarious shades of opinion prevail as to whether this sudden change of programme will be compatible with the progress of the programme of non-co-operation movement. Many persons professing to be nationalists of the day view with alarm this new movement and think that it will seriously work at the root of the Hindu-Muslim unity which is so indispensable for the accomplishment of Swaraj. As Providence has put in my share some humble service in the Malkhana reclamation movement I have a word or two to say to my nationalist brothers. In my opinion they are aiming at building a fine superstructure without making the foundation strong enough to bear the burden of the building. The word 'Swarajya' is very sweet and soul-inspiring, melting like butter on our ears. But 'Swarajya' without 'Swa' is a terrible misnomer and a codtradiction in terms. How can the Hindus attain 'Swarajya' without attaining the radical principles and traits of Hinduism first of all. The radical principles which make us Hindus, form our distinguishing features as a Hindu Nation, main tain our be-ness or existence in this wide cosmos, constitute our 'Swa' and without the 'Swa' Swarajya has no meaning in the head and heart of the Hindus. How can we be Indians without being Hindus? None can widen his self without having the self first of all. Hinduism can be extended and merged in Indianism but to do this we should create and strengthen Hinduism first of all. To widen a thing without having the thing itself is a glaring impossibility. So there is no logic in the saying that we should be Indians first and Hindus after, and it is simply for this illogical conception that not-withstanding so much vaunt of nationalism and Indianism we see other nations clinging with breathless tenacity to their individual nationality. It is only we the hapless Hindus who are miserable victims of all inconsistent ideas and baseless imaginations. The Mohammadans are Mohammadans first and Indians after, the Christians are Christians first and Indians after. They will not sacrifice Muslimism or Christianism at the altar of Indianism, only we the poor Hindus are exerting to be Indians at the miserable expense of Hinduism. What can be more queer

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than this? We are for every one but not for our own selves. If Swarajya is to be purchased at the price of Hinduism let us embrace the Christian religion and at once we will be enlisted in the category of the ruler's race and all struggle for Swarajya will be gone. God knows when the unfortunate Hindus will emerge out of this terrible hallucination.

The above logic holds good about the idea of 'unity' as well. We should create and strengthen our self before uniting that self with others. If we fail to do this i.e., if we aim at unification before the creation of our national self, it will not be union but it will be 'absorption'. There is great difference between union and absorption. We do not like to be absorbed in the Mohdammaden race and thus annihilate our national existence. We like to preserve and strengthen our national life as Hindus first of all and then join hands with our Mohammaden brethren for the political redemption of India and Indians. Unity between the weak and the strong is an absolute impossibility and a sheer prostitution of the term. The lion befriends with the meek sheep only to devour the latter at an opportune moment. A slave nation is never an object of friendship, it is only the butt of ridicule and an unfortunate agency for the satisfaction of the selfish motive of the ruler's 'race', which always considers it beneath its dignity and royal prerogative to join hands with race of the ruled. Therefore the Christians can not have true unity with us nor the Mohammadens having the flame of free life and strong nationality. Let us therefore be relieved of the delusion that the Mohammadens will combine with and help us in compassing Swarajya. Let us organise our national life with all the efforts at our disposal, let the Dharmic spirit of Hinduism strike all the chords of our being and produce the sweet, soul-inspiring melody of Hindu nationality and then and then only will dawn upon India the auspicious day of real perpetual Hindu-Muslim unity. It is with all these objects in view that this new national movement has been started of which Hindu Punah Sanskar Samiti or Society for reclamation of the benighted Malkanas forms a part and parcel. Such movement will breathe a bracing breath in the national organisation. The present mockery of Hindu-Muslim unity will then be converted into a stern reality and conduce towads the political emancipation of India. In the name of the Lord pervading the spirit of our national life, I therefore appeal to our Hindu brothers representing all creeds or shades of opinion to contribute their best mite towards the success of the reclamation movement hailed in for the national organisation of the great pre-historic race.

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GLIMPSES OF DAYANANDA.

IX.

A VISION OF WORLD-UNITY.

It was on the occasion of the Durbar held by Lord Lytton at Delhi, that Dayananda convened at his camp a conference of the exponents of the various religions working in his time for the uplift of India. The great Muslim leader, Sir Sayad Ahmed Khan, to whose prophetic insight into the spirit of the age, modern Islam owes its achievements in progressive liberalism in the India of to-day, was there to represent Mohammedanism. Baboo Keshava Chandra Sen, the apostle of Brahmoism, with a few other distinguished lights of his Samaj, Munshi Kanahya Lall Alakhdhari, whose writings had a wonderful influence in liberalising orthodox Hinduism in the Punjab, Munshi Indra Mani, who had taken to himself the gigantic task of defending Hinduism against attacks of non-Hindus, and such other religious propagandists, who dissatisfied with the state of religion at the time, were, each according to his lights, preaching rationalism, and dealing, each according to his might, a death-blow to superstition and whim, assembled in response to the invitation of the great Seer. Dayananda was conscious of the immense revolutionary currents that were covertly sweeping over the uneasy bosom of the seemingly tranquil land. The mutiny of 1857 was not yet an event of the dead past. It had failed of its purpose but had left its legacy of unrest. None dared talk of political emancipation: that topic was taboo. The apparent clemency exercised by the rulers had only emphasised the helplessness of the ruled. The spirit of freedom, however, had, instead of dying out, widened its range. The whole human outlook was now within the scope of that spirit. The soul of India was liberating itself, first in the field of religion. The community of ideals that characterised the mission of almost all religious reformers of the time, working each in his community, and yet helping indirectly the regeneration of the whole country, forms a very interesting study for the historian of to-day. Dayananda percieved that Sayad Ahmed Khan and Alakhdhari were proceeding just on parallel lines. He desired that the forces of the two should coalesce and by a combination of their divided strengths, accelerate conjointly the progress of their common motherland. The vision was grand, the vision of a united India, purged of its religious prejudices and sectarian partialities, the Mohammedan joining hands with the Hindu to work under the common banner of Humanity for the realisation of a common human end, viz, liberty and oneness. Religious solace, Dayananda knew, was a prime hankering of the human heart. To banish religion from the life of man was an empty dream, a futile hope. To hush up the voice of the soul for the achievement of its dearest comfort was an attempt that must defeat its own purpose. Many another leader that has succeeded Dyananda, has to his infinite enlightenment, and perhaps edification, found that the concern which the human masses evince for religion is no insignificant factor in their lives, not a factor that may be grappled with only by ignoring it. For a time curbed, the hankering has burst into passion and disturbed the political atmosphere with a suddenness and violence quite unforeseen and unprovided against, Dayananda wanted to strike at the root of human animosity. Religion, he knew, was the lever that lent to all human enthusiasm its momentum. He meant to unify humanity at that fundamental point, the point of religion. Of open

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controversies in public, he had engaged in many. The masses had been literally electrified by the successes he had won in public debate. Of the art of religious polemics he was a past master As a means of proselitization of masses, the method had succeeded wonderfully. Such debates, however, could be won even by tricks. In public it was the art that triumphed, not necessarily the truth of the triumphant disputant. Of the spiritual superiority of one faith over another the common folk were the last to be efficient judges. The masses always danced to the tune their leaders set to them. Now therefore Dayananda was addressing the leaders—the leaders of thought. The appeal with which he opens his *Magnum Opus*, the Satyartha Prakasha, was repeated to these men of light and leading. The Veda appeared to Dayananda to be the perfect truth. It was the primeval revelation of Divine Wisdom. From it were derived all true faiths and formulae of religion that were swaying the minds of people in all countries. The commandments of the Veda had been adapted by Prophets and 'Princes of Peace' to suit the necessities of their own times and climes. The sages of India had compiled their *Smritis*, the apostles of Christianity their Bible, the Prophet of Arabia his Koran, and so on and so forth. If the followers of all religions were to own their common homage to that common primeval Fount of Wisdom Divine, and consented to make an adaptation of their temporay codes so as to make them fit in with the changed conditions of the now changed times and climes, a real foundation of human unity might be laid, and all quarrels of creed hushed for all time. The religion-rid Twentieth Century might only then be spared the ghastly spectacle of a world-wide Armageddon, whose succees consisted in part at least, in bringing to a successfull close the Christian Crusades begun so far back as the 11th Century. Dayananda wanted to found world-peace on the basis of Religious Unity. To that end he made his proposal to the religious leaders of his country. They listened to him but were not prepared for an answer. The Rishi was talking in advance of the religious temper of his age.

A few years later the same proposal was made to him from another quarter. The founders of the Theosophical Society addressed to him from America a letter full of reverence and love. They accepted him as their Guru, and expressed their willingness to unite their Society with the Arya Samaj. He, they said, was to be the Upadeshaka, i.e., the Preceptor, of both the societies. Prompted by devotion, characteristic of new disciples, they made a long voyage to India, and without waiting for his return went to have the Darshana of the Guru in the midst of his tours. The connection between the associations could not, however, be long maintained. Under the tension of difference of creeds it soon snapped. Always ready to welcome into his armsall those who joined his church, Dayananda never lost a moment in disowning, too, one who would not sincerely follow his creed. Burning with the passionate desire to see the world once more united in bonds of one-ness, he could never be party to a unity founded on Untruth.

The very failure of Dayananda to realise his dream of World-Unity seems to us to be the evidence of the extreme loftiness of his prophetic vision. The Seer was looking beyond his times. The arms he stretched out to far-off America to hug to his bosom his once blood-relations, the Aryans of old times, now alas ! divided from him by borders of creed and colour, borders more impregnable than borders of configurations of water and earth, are yet visible to the eye of imagimation as the brilliant arms of the rainbow enclosing in one embrace both east and west, and striving to give to the whole human race a common banner, a common insignia, a common creed, a common church.

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X.
TOWARDS OTHER CHURCHES.

The attitude of Dayananda towards Non-Aryan faiths has been considered wrongly, to be sure—to be hostile. His mission has been considered to have been to extirpate all systems, except his own, which latter he wanted to build on the ashes of the former. In more places than one, he makes his position on this point clear. Truth, he was of opinion, could only be one. In religious verities he perceived mathematical exactness. Religion, no doubt, deals with infinite entities. But so does higher mathematics, too. His quarrel was not with the number of churches; they might be multiplied to any figure. As long as they were the various applications of the simple universal principles underlying all religions, applications designed to meet the exigencies of time and clime, he was ready to support them. His denunciations, and in these he never minced matters, were directed against superstition and practical barbarities, in vogue in the name of religion. For men of every inclination his heart was burning with love. He wanted to set all on the right path. All faiths prevalent in his day were, he thought, aberrations from the Veda. His mission was to restore them to their original purity and perfection. What of truth was in them was of the Veda, and hence quite as dear to him as that primeval scripture, which he regarded as the sole repository of truth undistorted, wisdom undefiled.

How else could be explained the tolerant and peaceful affection shown invariably to him by those whom the world would regard as his adversaries. Mohammedan fanaticism was in his time at its highest. No Arya Samaj had by that time, by its incessant propaganda, toned down the opposition of its opponents. The Mullahs and Padres saw, for the first time, their, what they regarded, sacrosanct, faith denounced freely and without a hitch. Christians and Moslems have, after Dayananda, created trouble a great many times. Who prevented them from doing so in his very face? Was Dayananda milder in his refutations than his followers were after him? Not a bit. His attacks are in their point keener, in their vehemence bolder. Only, the spirit that prompted them was the spirit of love. He never attacked with a view to lay bare the weakness of his opponents. Victory was never his ideal.

We have already in a previous section referred to the triangular controversy held at Chandpur. The statements of all the three parties have been preserved, One point that strikes the reader is the total absence in them of acerbity. The Moulvi, the Padre, and the Swami, speak out, all their minds freely. The theories of the opponents are examined and discussed by them thread-bare, but personalities, as also the dignity of the faiths they profess, are left scrupulously untouched.

Sir Sayad Ahmed Khan was among the devoted admirers of the Swami. He never lost an opportunity of seeing him daily, whenever his presence in the same town or city made such visits possible. Similar, too, was the practise of Reverend Scott, priest in charge of the church of Bareilly. So deeply impressed was the Swami with the reverence that Scott showed to him that he gave him the affectionate title, "Bhakta Scott." Once after the lecture of the Swami was over, it was found that Bhakta Scott had not come to attend it. It was Sunday, and the Bhakta, they said, might be conducting the service in his church. The Swami wended his steps to the church of Bhakta Scott. The latter, as soon as the news was carried to him of the Seer's coming, came out to receive him and requested him to deliver *his* sermon that day. Man-worship was the subject that the Swami chose for his sermon. The audience stood spell-bound, and the reverend father himself had nothing but admiration for the remarks of the sage. The moral of the incident is obvious.

A similar happening is reported to have taken place during his stay at Lahore.

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He had been invited to the place by Brahmo Samajists who had hoped to make him the preacher of *their* principles. Where there were points of difference between their faith and his, they thought they would be able to convert him by their superior reasoning. Two lectures did the sage deliver from the pulpit of the Brahmo Samaj. The first was on the infallibility of the Veda, while in the second he established the doctrine of transmigration. Now these two were the points on which he was non-Brahmo. Finding themselves unable to question his reasonings in public, the Brahmo stopped his preaching from their platform. The Sanatanists were never prepared to admit him into their temples. A Mohammedan physician, Rahim Khan, was at last found ready to lend him his bungalow forboth his residence and lectures, His hospitality the Swami requited, strangely, by making refutation of Islam, the subject of his first discourse at his house. Some body objected that the Swami's conduct on the occasion was marked by gross ingratitude. Was it so? asked the Swami of the doctor. The latter smiled saying that the objection was not his. The Swami forthwith began:—Cruelty could not daunt him, nor could hospitality allure him. A bungalow was a very low price with which to buy away his truth. His life had been passed in the open, where the azure sky was his pavilion, bare earth his floor and bedding. He could revert to those former haunts of his and summon his audiences there. The men of the world were kind in asking him to their houses. He, too, was grateful for the offer, which he meant to repay in his own, his most valuable, coin. He had no money, no wealth, no earthly belongings. He had bargained away his whole life for a glimpse of unalloyed truth—no unprofitable bargain to be sure. That same glimpse was he going to share with the doctor. Was he ungrateful? The whole audience shook their heads. They were all deeply moved.

Such, gentle reader, was the spirit that underlay the thundering denunciations of Swami Dayananda, which spared neither friend nor foe, and for which every evil, whether of India or of outside, was an evil and every good, whether foreign or native, was good. He was free, undaunted, unalloyed, loving only truth, condemning only falsehood. In this he never made a compromise. Yet at the bottom of his condemnation there lay flowing unceasingly a stream of love and compassion, love for all those that live, compassion for those of them that were misguided.

'DEVOTION.'

CONTEMPORARY THOUGHT REVIEWED.

MEDICAL MYTHS.

FROM JENNER TO SPAHLINGER.

Helen Veale B. A., (Lond.) contributes an interesting article to *New India*, exposing the superstition that lies at the root of so many medical practises of the West. One of them is vaccination. In India law makes it compulsory for parents to subject their children to this operation though some of them have conscientious scruples against this cruel and inhumanitarian remedy. In the matter of medical treatment absolute freedom should be allowed to every individual. The latter values his life more than does the government under which he lives. The compulsion becomes downright tyranny when the government is not of the same religious faith as the subject. When again it is proved that

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the treatment so objectionably upheld is simply a medical 'hoax' we do not know how to characterise the part that a government plays in bolstering it up. Says the writer :—

It has long been recognised by the few who have the courage to think independently and weigh evidence, that the practice of vaccination against small-pox is a superstition , resting on very imperfect scientific theory and upheld, as a rule, by the medical profession merely because in their professional training it has become an article of faith, as unquestioned as the South Sea Islander's fetish. Unfotunately, the East too has fallen under the spell of this particular superstition, backed as it is by all the prestige of Government patronage ; but those who have still an open mind on the subject, or seek to vindicate other methods of fighting disease, may find help from a clever article on Jenner contributed to *The Nation and The Antheneum* for February 3, by Bernard Shaw, a very independent thinker and exposer of fallacies.

In this article, he points out that, at the time of Jenner's invention, inoculation was the favoured preventive, a practice introduced from Turkey in the 18th century, by which the disease germs of small pox were introduced into a healthy system, in order that nature's power should develop, within the system, whatever was needed to counteract those germs, and so fortify against future attacks, when the resisting power of the body might be weaker. Shaw does not deny a certain amount of common sense in this theory, while pointing out that it is now condemned entirely by medical science, and its use made illegal by Government. But it is noteworthy that all which has since been claimed for vaccination was once claimed for inoculation, and perhaps as Shaw thinks, with rather more justification. But a farmer, named Jesty, happened on the discovery that inoculation with the germs of cow-pox seemed to insure against the more virulent disease and the theory was developed by Jenner, who had, according to Shaw, "an active, curious, shallow mind,... ...To call him a man of science now-a-days, would be like calling Old Moore an astrologer." Jenner "caught on" to farmer Jesty's discovery, made some experiments and hastened to publish his infallible remedy, for which Parliament voted him two sums of money, amounting to 30,000 pounds. Unfortunately Jenner himself soon found he had been too hasty and came to the conclusion that the protective germs came from horse-pox rather than from cow-pox but already the idea had been too far organised to allow easily of modification and its author's misgivings were stifled in the enthusiasm of his professional supporters, who finding themselves in the enviable position of being indispensable to the Nation for a very simble operation for which they were monopolists naturally were not unwilling to believe in the hypothesis on which these advantages rested.

But in spite of every oncouragement by Government and enlightened opinion, the "vaccination stunt" has discredited itself more and more. In 1871, when compulsion was at its height, the greatest epidemic on record, scourged the English Nation, and another followed in 1881, vaccinated people proving no more immune than others. Of course, the orthodox hastened to claim that the vaccinated took the disease in a less dangerous form, and that the unvaccinated more often succumbed to it, but statistics have proved very refractory to the apologists, and seem rather to support the argument of their opposers, that not vaccination, but improved public and private sanitation, have been the causes of fewer epidemics in England, as the figures for typhus and cholera shrank at the same time and in far quicker measure than small-pox though no such treatment had yet been adopted for those diseases. Moreover, the public was losing faith, and beginning to evade the compulsion law with more determination, as mothers compared

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notes, and realised how many babies had fallen victims to the practice of vaccination, though, of course, the death was certified by some other name. To quote Shaw: "To inoculate the patient without carefully measuring his resistance so to risk murdering him; and in the nineteenth century, there was no known method of measuring his resistance. Children were vaccinated and adults revaccinated indiscriminately. The consequence was that shocking cases were always happening. In spite of the determination of the doctors and the authorities to ascribe a death from vaccination to anything else from which the victim could by any sophistry be said to have suffered, a baby was admittedly killed every week by vaccination.

Still more shocking was the admission of a doctor in a public trial that the effects of vaccination are indistinguishable from those of syphiles. "This may have excused the doctor," says Bernard Shaw, "but it was a knock-down blow to vaccination". Quite so, especially in view of the fact the latest accredited theory of modern diseases is that they nearly all arise from a syphilitic condition, though it is only in the case of the poor that the doctors are bluntly outspoken, whereas the ugly word is camouflaged in decent society.

Bernard Shaw describes the stages of the victory won by anti-vaccinationists against legal compulsion, and concludes that the "vaccination stunt" is now dead, but we are not so sure. Are conscientious objectors allowed immunity here in India? In one case, at least, the brave Theosophist of Sindh, Mr. Lekhmal Parsram, fought the local authorities successfully, and it would be interesting to hear from him just how he did it—we think it was by invoking the aid of an English Socialist, and getting awkward questions asked in the Mother of Parliaments. Anyhow, he succeeded, and his children are unvaccinated and healthy.

In the concluding article, published on February 10 Bernard Shaw goes on to show how Jenner's success started Medical Science along an evil path of empiricism, and is astonishing to the layman to read that Pasteur was no Doctor of Medicine, but a chemist and physicist. As an observer of microbes, he too hit on an ingenious idea which seemed to give promising experimental results, while Lister, about the same time invented anti-septic surgery. "These three men loaded their successors with a heavy burden of error and malpractice, which was eagerly adopted by the General Medical Council (a body almost perfect as an example of everything that is pernicious in trade Unionism).

Bernard Shaw's indictment is the more striking in that he does not entirely oppose the principle of inoculation, but leads on to a consideration of the work now being carried on by Dr. Almroth Wright, against "indiscriminate" inoculation, with any kind of serum or vaccine. Wright's theory if that there must first be blood tests, to see if the resisting power of the patient is "on the tide or on the ebb," and he claims that statistics gathered in the Great War finally expose the futility of indiscriminate inoculation. Many of us would rather see a complete face about, and the final abandoning of what can at best be only a negative method of healing, in favour of methods more positively akin to the new spirit, like that of Dr. Abram's in California, or any use of radio-activity, electricity or sunlight, to stimulate or reinforce the natural powers of the human system. But it seems we have still to run the gamut of many a fresh error, and not only at a cost of human suffering, but demanding countless animal victims, from whose torture no real benefit can ever accrue to men. It is dismal reading for the humanitarian that a Swiss gentleman named Spahlinger—who is, again, significantly, no doctor

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of medicine, but of law—has discovered a serum for tuberculosis. Read how this serum is produced, and you will rub your eyes, and ask if you are living in the twentieth century. He has invented a machine which shakes up, at different speeds, tubes containing the tuberculous bacilli, causing these to release twenty varieties of toxins, which then are injected into twenty high-bred horses. When these have had time to develop in their blood the necessary antidote, they are bled, and the combined serum obtained from the twenty antidotes is said to be an efficient cure. This is worthy only of Gulliver's "Academy of Projections". Yet the *Times of India* remarks that "Spahlinger is a genius whose work will rank with that of Koch and Louis Pasteur". Certainly, but perhaps that is less high praise than it sounds. We also read "All the stock of serum has been exhausted in demonstrating its efficacy, and years must elapse before it can be produced on any scale. We have heard it prophesied that the horse would soon be extinct. Is this the way in which his passing is to be hastened by the human brother he has so nobly served?

INDIAN SHIP-BUILDING INDUSTRY, AND MERCANTILE MARINE.

The above is the caption of an article by Doongersee Dharamsee appearing in the current issue of Welfare. The writer makes quotations from foreign writers to prove that ship-building was a flourishing indusry on the Indian shores down to the time of the British advent in India. Writes W. Digby :—

"A hundred years ago, ship-building was in so excellent a condition in India that ships could be (and were) built, which sailed to the Thames in company with British-built ships and under the convoy of British frigates, The Governor General in 1800 (Lord Wellesley) reporting to his master in Leadenhall Street, London said, The port of Calcutta contains about 10,000 tons of shipping, built in India, of a description calculated for the conveyance of cargoes to England." (Prosperous British India, PP. 85-86.

And further :—

"From the quantity of private tonnage now at command in the port of Calcutta, from the state of perfection which the art of ship-building has already attained in Bengal (promising a still more rapid progress, and supported by abundant and increasing supplies of wood) it is certain that this port will be always able to furnish tonnage to whatever extent may be required, for conveying to the fort of London, the trade of the private British Merchants of Bengal,"

Continues the writer of the article :—

There is ample evidence left by English writers of the 18th century that the teak-wood vessels constructed at Bombay and Calcutta were greatly superior to the oaken ships of England in construction and durability. Lt. Col. A. Walker, in his "Consideration on the Affairs of India," written in the year 1811, says ;—

"Many ships Bombay-built, after running 14 or 15 years, have been brought into the Navy and were considered as strong as ever. The Sir Edward Hughes performed I believe, eight voyages as an Indiaman before she was purchased for the Navy. No Europe built Indianman is capable of going more than six voyages with safety."

He further adds—

"It is certain that our present policy prevents us availing ourselves of all the advantages which our Indian possessions are capable of producing."

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As to the cheapness of Indian vessels he says :—

"Ships built at Bombay also are executed by one fourth cheaper than in the Docks of England. In Bengal, in Prince of Wales Island and other maritim- stations excellent ships may be construc ted."

The writer has familiarised himself with the condition of shipping and ship-building concerns that are work- ing against heavy odds in India even to-day. He enumerates the following handicaps on the progress of the concerns:—

(1) Hostile, strong and methodical competition from the well-established foreign concerns.

(2) Government apathy and sometimes hindrance from Government officers.

(3) The inexperience of directors and officers of the companies.

(4) Want of moral support of legisla- tive enactments.

(5) Protective tarifs of other Govern- ments,

He substantiates his statement by the following account of the disaster that the Indian Companies met when they began to push themselves up a little.

The Bengal Steam Navigation Company, The Swadeshi Steam Navigation Company, The Indian Steam Navigation Company, The Anglo-Indian Steam Navigation Co., Ltd., and many other companies were floated. The directorate was composed of some merchants and lawyers with no or little direct experience of matters regarding shipping. The steamers purchased by them in Europe and America consisted in many cases of second hand second class steamers. In some cases directors became victims of unprincipled people at foreign markets, and steamers in not a good condition were sold to them, which required very substantial amounts of money for repairs and alterations. The officers of the companies in many cases were quite inexperienced. They had no knowledge of the world's freight markets, tariffs, canditions of the trade and cheap supply of the stores necessary for a steamer. There was no hope from the Government. No subsidy, as could be expected in other countries, no share in the rich pie of government mail and coal contracts can be had by local Indian companies. No European merchants would show any encouragement to them. Each and every Indian merchant was sympathetic. But they were under the influence of foreign companies with whom they had been connected for a long period. The merchants got many facilities from a foreign company which was not possible from newly formed Indian companies. (1) The marine insurance charged by the underwriters for Indian steamers was very heavy, (2) The Indian company could not arrange with outside foreign companies to take goods to any port of the world, or to arrange international carriage and connection. (3) Lacs of rupees belonging to Indian merchants were lying with foreign companies as deferred rebate, liable to forfeiture in case of disloyalty, *i. e.*, patronage of new or undesirable companies.

Still many merchants under disguised names shipped large amounts of goods by the Indian steamers. But a regular freight war commenced. The freights to all the Indian ports, where Indian Steamers visited, were cut down far below the expenses incurred by the steamers. The passenger rates were even brought down to a good extent. The writer remembers an instance in which competition was so keen that free passengers were taken to the ports of the Coromondal coasts. Not only that, but a present of a silk handkerchief was made to every passenger in addition

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to a free passage. The goods freight to Bombay from Rangoon once stood so low as Rs. 5 to 6 per ton, which to Calcntta was brought down to Rs 3 per ton. The sseamers worked at a loss. It was nothing to an old established company with great income from other sources and with a substantial reserve funds. But this freight war was responsible generally in driving the Indian companies to an early liquidation.

The following as regards the Anti-Indian policy pursued by the E. I. Company in the Eighteenth Century to kill Indian maritime spirit may form interesting reading:—

Our flourishing Ship-building industry of the Eighteenth Century was destroyed by the British Ship-owners who had brought to bear great influence on the Directors of the East India Company, who in sympathy with their brother merchants took steps to remove the yards at Bombay and Calcutta and build their ships in England. An embargo was placed on the Indian Ship-building industry in the shape of an advice to the company's servants in India prohibiting the further employment of Indian ships in the trade between England and India. Mr. Taylor in his History of India (p. 216) says:—

The arrival in the port of London of Indian produce in Indian built ships created a sensation amongst the monopolists, which could not have been exceeded if a hostile fleet had appeared in the Thames. The ship-builders of the port of London took the lead in raising the cry of alarm. They declared that their business was on the point of ruin, that the families of all the ship-wrights in England were certain to be reduced to starvation."

Their agitation impressed the Directors, who advanced curious and unsubstantial arguments in their despatches. They were much against the employment of Lascars in British ships. Here are some samples of their arguments. The court said in their despatch dated 27th January, 1801,

"That they (ships) will be usually manned in great part with Lascars or Indian sailors, men of that race are not by physical frame and construction fitted for the navigation of cold and boisterous latitudes."

(Of course! The inhabitants of colder climate were 'fitted' specially to maraude in the tropics!)

Later, they speak more openly.

"Indeed the return of peace might call for the substitution of British seamen many of whom must have to seek employment in the merchant service, and no British heart would wish that any of the brave men, who had merited so much of their country, should be without bread whilst natives of the east brought ships belonging to our own subjects into our ports."

As for remedies the writer suggests the following:—

(1) A Marine Boy Scout (Sea Scouts) movement to be introduced at big ports. And regular encouragement to be given to it.

(2) A company to be floated with half capital supplied by the Government and half capital subscribed by the public. Small yards should be established in various big ports for building launches and small coasting steamers. Port trust and Government requirements to be ordered from the Company. When better times come, these yards to be developed into big yadrs for building large ocean-going steamers.

(3) Schools to be established in big ports for teaching Marine Engineering and Navigation, the successful candidates getting coastal certificates which could be

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changed to ocean certificates by sending the youths to England by awarding them scholarships.

(4) Government should arrange to send some youths to England. The big ship-builders who are patronized and given contracts by the Government should be approached to take them as apprentices in their yards to learn ship-building.

(5) The Steamer Companies who receive mail and coal contracts from the Government of India should be compelled to engage officers educated in Indian Training Schools. Only companies who accept this clause in their contracts should be patronized by the Government of India.

(6) Some provision should be made with the steamer companies to open night schools in big steamers to educate the Lascars.

(7) Port Commissioners in big ports should open schools for the children of the Lascars for teaching navigation and imparting ordinary education.

(8) Adequate representation of Indians in the Port Trust. The present composition of that body makes it only look through the English companies angle of vision.

(9) Free trade is not suitable for India. Protection is required for her industries. Steamers of Japanese, French, Dutch and German lines are getting every facility in Indians waters, whilst the same is denied to us in foreign waters. All the foreign steamer companies are heavily subsidised by their respective governments, and every information possible is placed at their disposal by their governments. The Indian government should see that the people of India are given proper value for their raw goods. It is remarkable that a large proportion of the export and import trade of this country is in the hands of foreign merchants, and the assistance and help received by them from their governments is mainly responsible for the prosperity of their business. Steamship companies of different countries look after the interests of their merchants.

TOWN-PLANNING IN ANCIENT INDIA.

From another paper appearing in the same journal we cull the following to show how particular ancient Indians were in observing hygienic rules. Life led by them was corporately civic, and what conduced to the good of the community was strictly enforced on the individuals.

Outside the house and touching is there should be paved a foot-path (*vithika*) (like the two paved foot-paths on both sides of the main thoroughfares of a modern city) which should be as wide as one-third of the breadth of the house. This foot-walk formed an indispensable part of the house.

All the houses should face the royal roads and at their backs there should be *vithis* or narrow lanes to allow passage for removal of refuse matters and night soil.

"Between any two houses, or between the extended portions of any two houses, the intervening space shall be four *padas* or three *padas* (feet). This reservation of an intervening space between any two houses of the same owner or to neighbouring tenements of different house-holders, is conducive to sanitation.

THE 'WORDLY' FOLLOWERS OF BUDDHA.

Bhuddhism is generally believed to, have been a religion only of monks. Renunciation is thought to have been the keynote of the faith of Buddha. His own enlightenment proceeding from his disaffection from home, it is thought that for house-holders

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there was no room in his system. Of women, too, he made *bhikshunis* How, one naturally asks, could such a faith prosper and be at one time embraced by the common folk. In *the Eastern Bhuddhist*, issued from Kyoto, Japan, there appears an artical, wherein the following statements, gathered from the sacred books of the Buddhists, are given as a refutation of the above belief:—

We read thus: "There are not only one or two or three or even up to five hundred Upasakas, but many, many more yet. They are householders married and with children, they enjoy the five pleasures, they decorate themselves with perfumery and flowers, they keep and feed maids and servents. But they have in accordance with this Law cut off the three entanglements and we are weak in avarice, anger, and infatuation; they have attained the Sakridagamin (Coming Once) and after being reborn once in heavens and once on earth, will end this life of suffering."

And again: "There are not only one or two or three or even up to five hundred Upasikas, but there are many, many more yet. They are householders, they keep and feed men and women, they are used to the enjoyments of the five pleasures, they decorate themselves with perfumery and flowers. But they have in accordance with theis Law put an end to the three entanglements, have attained the Srotapanna, will not fall into the evil ways as they are definity walking to-ward the Supreme Knowledge (*bodhi*).. ."

The Upasika is a woman lay-disciple of the Buddha and the Upasaka is a man lay-disciple, and the Buddha according to these passages from the Agamas did not make any distinction between the two classes of his followers, as both are assured of their spiritual attainment. What is mort remarkable in the connection is thar all these householders with theie wordly enjoyments and aspirations arg not excluded from Buddhism as lone as they live in accordauce with the Dharma. To follow a commentator, "the five pleasures" which these lay-disciples are said to enjoy are those orginating from the five senses which are colour, sound, odour, taste and touch, According to another commentator, these pleasures are those arising from property, sex, eating and drinking, reputation, and sleep. Whichever way we may understand tho "five pleasures," they eviddntly belong to what we generally dysignate a wordly life.

There was once a man of the Shakya faimily by the name of Hundred-Handed. He voilated the fifth precept concerning liquor, but when he died, the Buddha assured his attaining the Srotapanna and being kept away from the evil paths. As Mahanama asked the Buddha how this was possible, the Buddha explained for him and his brethren that there are seven kinds of his disciples who are kept away from the evil paths. Then concluded the Buddha:—"O Mahanama, when Hundred-Handed of the Shakya family died, he kept his holy precepts inviolate abandoning the taking of liquor. Therefore, I say he had attained to the Srotapanna." In spite of this man's non-observance of the fifth precept sometime in his life he was a devout Buddhist, he believed in the Buddha as the teacher of the Holy Doctrine, he believed in the Dharma, and finally he believed in the Sangha as the congregation of the followers of the Holy doctrine; and his belief was pure and simple. On this account, the Buddha saw in him the certainty of not falling into evil ways. (Seee the Samyukta-Agama, XXXIV.) This tolerant attitude of the Buddha towards such occasionally inattentive stragglers as long as their inner faith in the Three Treasures was absolute, conclusively proves that faith was all important and that thought.

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lessness was not necessarily the course of retrogression or loss of faith.

Says the same writer:—

When we consider Buddhism in its first stage of development, we must not forget the group of those "worldly" householder-disciples of the Buddha, who came to him with just as much devotion and reverence as the monks and nuns who constituted the main body of the Brotherhood. In all likelihood, the number of these lay—followers must have exceeded that of the homeless ones. While we have no authentic records to support our supposition in the Buddhist literature in our possession at present, it is not at all irraitional to make this statement that as the Buddha extended the fields of itineration and as the Brotherhood grew larger and more influential, there must have grown around the Buddha and the Sangha quite a larger congregation of "worldly" devotees, who accepting the Refuge Formula, also looked after the material side of the monk's life. As the great spiritual leader, the Buddha's moral influence must have reached far beyond his immediate circles, he did not make it the absolute condition of enlightenment or Nirvana to abandon the home and worldly life, he put the principal strength of his teaching in accepting the Refuge Formula as the expression of faith in the Three Treasures. This was the one thing that was needed. The life of saintliness as practised by the monks and nuns was praiseworthy enough, but if the Buddha's religion did not embrace those who stood outside this holy group, it could never stir up such a powerful general spiritual revolution as it actually did even in the earlier stages of Buddhism. The greatness of the Buddha lied in fact in the universal applicability of his teaching.

And further:—

To take an example from the Dighagama, XVII, we have the case of king Ajatasatru.

Confessed the King: "And now I betake myself, Lord, to the Blessd One as my refuge, to the Truth, and to the Order. May the Blessed One accept me as a disciple, as one who, from this day forth, as long as life endures, has taken his refuge in them. Sin has overcome me, Lord, weak and foolish and wrong that I am, in that, for the sake of sovereignty, I put to death my father, that righteous man, that righteous king! May the Blessed One accept it of me, Lord, that do acknowledge it has a sin, to the end that in future I may restrain myself."

"Verily, O king," said the Buddha, "it was sin that overcame you in acting thus. But in as much as you look upon it as sin, and confess according to what is right, we accept your confession as to that. For that, O king, is a custom in the discipline of the noble ones, that whosoever looks upon his fault, and rightly confesses it, shall attain to self-restraint in future."

This instance points to the large-heartedness of Buddha who knew what sort of stuff men of the world were made of. He overlooked their weaknesses and to make their progress in morality easy accepted them with their limitations and encouraged them to a new life, a life of internal reform.

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THE WORLD OF BOOKS.

भारतवर्ष का इतिहास

By Lala Lajpat Rai. Published by Rajpal at the Arya Pustakalaya, Lahore. Price Rs. 2-12-0.

This is a schoolbook written for the use of students in national schools. It covers the Hindu period of Indian History, and has been written from the national point of view. More sources have been laid under contribution than are generally tapped by authors of similar text books. The writer is the well-known Punjabi patriot whose love of his country has stood many tests, winning him in the eventide of his life a second incarceration. Even a casual reader going through the pages of his history cannot but be impressed by the lofty sentiments of pride in India's past, and an irresistible hope of its as bright future. That Hindus have been a great race is writ large on every page and in every line of the volume. There are, however, certain pet theories of western writers, of which even the liberal mind of Lala Lajpat Rai has not been able to purge itself. He starts with the assumption that the Aryas came into India from the North-West and that their original home was in Central Asia. This he takes as a self-evident truth. Lala Lajpat Rai could at least have mentioned the rival theories that historians have put forward as regards the original abode of the Aryans. That Aryans came from outside is nowhere so much as hinted at in Aryan literature. Of writers that regard the Aryan invasion as a myth Pottinger is the latest. It is a wonder that Lala Lajpat Rai could not keep his mind open to these various suggestions on that much-disputed topic. Even if his personal leanings were on the side of the invasionists he could at least have discussed the subject. In other things, too, he has followed the conclusions of the western writers, caring little to study the Indian orthodox point of view. The latter, no doubt, has not been pressed on the attention of scholars with sufficient force, but an author with the resources of Lala Lajpat Rai could, inspite of the lack of popular literature, have consulted Indian Pandits, and read their views in the scanty works they have published. His chronology is western. Ignorant of Sanskrit, he could depend only on translations, which, where the text is a Veda or a book written in Vedic, are a special obstacle in the way of an easy understanding of truth. What commends the book is its treatment of the subject from the national view-point. Even under the leading strings of Westerns, Lala Lajpat Rai's study of Hindus is sympathetic. Into his readers he infuses some of his own sympathy and pride.

The Reign of Law. By Jinaraja Das. Published by the Theosophical Publishing House, Adyar, Madras. Price As. 12.

This book is a collection of essays on Buddhism, touching only those phases of that faith which even a non-Buddhist should have no hesitation in accepting. Great stress is laid on living the life of, instead of embracing the faith of,

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Buddha. Buddha was a man, a perfect type of of man, such as every man, if he endeavours properly, can, and in due course must, become. A Buddhist alas ! believes more, and perhaps less, than this. Nor do the teachings of the Master confine themselves to the shallow depths sounded in this exposition. For the popular mind the exposition is good, but the scholar should have something deeper.

ब्रह्मचर्य का विघ्न और ग्राहकों का कर्तव्य

By P. Shripad Damodar Satawlekar, Swadhayaya Mandal, Aundh, Distt. Satara. Price As. 2.

The author denounces, in this booklet, the publication in papers of advertisements calculated to demoralise the readers. Physicians and quacks, in order to popularise their medicines, write much that makes the people think lightly of venerial diseases, so that sin progresses and the sense of morality becomes less and less keen. It should be the common aim of humanity and religion to put a stop to the publication of such advertisements. They are a bar in the way of *brahmacharya.*

Sketches of Great Truth. By Wayfarer. Published by the Theosophical Publishing House, Adyar, Madras. Price Rs. 1.4.0.

A number of articles conbributed originally to the supplement of the New India have been reprinted in this book in book form. There are, in all, fifteen papers, written to present Theosophy in an easy intelligible form. To the ideas common to all religions Theosophy adds very little that is new. There is one doctrine, viz. that of incarnation which theosophists, both in and out of season, emphasise. That, too, they contend has been the common belief of all the religions at one time or other. Christianity rejected it in the fourth century. In Islam, also, Moulana Rumi has given unequivocal expression to his belief in it. The book on the whole forms delightful reading.

BOOKS RECEIVED.

The Punjab Court Act (as amended by the Punjab Act IX of 1922) By S. Haranam Singh M.A.,P.C.S. Price ; paper cover Rs 1/8., Bound Rs 2/-.

Report of the First Anglo-Catholic Priests convention. Published by the Society of S.S. Peter and Paul, 32 George Street, Hanover Square' London, W. MCMMXXI.

आर्यगीतांजलि

By Shri Harishchandra Deva Verma 'Chatak.' Published by Shri Vishva Nath Saraf, Hindi Swadhin Pustakmala, Ranchi. Price As. 6.

This is a collection of poems on a variety of subjects by 'Chatak.' The keynote of the collection is nationality. Some of the poems are full of spirit and meaning. From a cursory perusal of the book it is evident that the writer is a good poet in the making. Continued practice may one day make the seed in him flower into abundant fruit. The metres employed in the collection are both *matric* **मात्रिक** and **वर्णात्मक** *Varnatmak.* Where the latter are employed, the writer has not been able to give the construction of

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his lines, a good, compact finish. His sentences are in some places loose. For instance न अब हा कुछ मान हरे रहा would sound better and be more compact if it were written:—

कुछ नहीं अब मान हरे रहा;

and न कुछ भी अवशेष रहा यहां ॥

would loose its looseness if it were written:—

कुछ नहीं अवशिष्ट रहा यहां

Words like व्यथा and दुःख have, without rhyme or reason, been corrupted into विथा and दुक्ख. Chatak ji will do well to guard against these errors in the second edition.

Art O'Sahitya (Art and Literature). A discourse on art in Bengali literature, By Kshitindranath Tagore.

The book discusses the ideals of art generally, and such as are found in Bengali literaure, particularly. It criticises some of the tendencies in the works of Bankim Chandra Chatterjee and Rabindra Nath Tagore, and finds that they sometimes concentrate their attention simply on the exposition of Beauty. The author advises authors in Bengal to give up the deliniation of illicit love, copied from the West, and to express through their art higher, truer and more national sentiments. He thinks that above all God must be the centre of art, that Good must be its aim, that nature must be its basis, and that naturalness must be its soul.

The opinions of the author have our hearty approval, and we think the ideals of art in Indian literatures should be as he says.

EDITORIAL REFLECTIONS.

VAGARIES OF THE CENSUS OFFICERS.

We depend for our figures about the population of a country on Census Reports that are compiled with so much labour and expense. Their main purpose as *The Indian Social Reformer* remarks in a recent issue is to supply to the Government and the public statistics that may help them in devising means for promoting the sanitation etc. of the country. In India Census serves other purposes too. All depends on the compilers of the figures. We are personally aware of what mischief ordinary recorders and enumerators in the streets make by simply mis-stating the religion and language of a section of the people. The Arya Samajists have suffered special losses on account of the prejudice of the Census Office minions. Their religion and language have often been mis-stated. For accidental mistakes such as a huge undertaking like the enumeration of the people of a large country and the tabulation of mi-

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minute details about their living and religious inclinations etc., must necessarily involve, every sensible person will be ready to make allowance. When, however, officers as high-placed as a Census Superintendent indulge in vagaries when tabulating results, their conduct becomes highly reprehensible. In the following words does Mr. H. J. Sedgwick, the Census Superintendent of the current Bombay Census, refer to a manipulation of figures by Mr. Gait, a former Census Commissioner :—

"In 1911 Mr. Gait, the Census Commissioner, when visiting this presidency on tour, converted 70,000 Bhils in Reva Kantha from Hindus to Animists by a stroke of the pen."

Mr. Sedgwick is satisfied that the Bhils are a part of the Hindu community. When according even to Mr. Gait's standard they pass into Hinduism, no change is observed either in their mode of living or their status in the system of caste. The Hindus are a very large community and in it innumerable forms of faith and religious customs are to be observed. What other community is free from these differences? Animism, as it is described for the purposes of Census, may be found in all religions. It is difficult to distinguish it from idolatory and nature-worship. Highest poetic flights are sometimes elevated forms of animism. When, therefore, Mr. Sedgwick writes on the authority of a Sanskrit Scholar that the Atharva Veda is but "a mass of animistic magic" he forgets that the vulgar will always convert your sublimest poetic fancies into grossest animism. The fault, in such a case, is not of the Atharva Veda but of the perverted intellect of the pseudo-scholars.

THE GRAVE (?) OF THE ARYA SAMAJ.

Agra, somebody told us, will be the grave of the Arya Samaj. It was at Agra that the Arya Samajists were purifying Malkanas by sprinkling over them the water of the Ganges, thus recognising and sanctioning practically the purifying potency of that water, which Dayanand, and after him, his followers, had incessantly denounced in such scathing terms. It was at Agra that in his over-solicitousness to bridge up differences in the Hindu camp, the Arya Samajist had consented to wear a *mula*, and if rumour reported true, bowed before idols. It was at Agra, that instead of prohibiting, the Arya Samajist was actually engaged in promoting, the pernicious habit of smoking, by arranging inter-smoking parties, this last being the final step in the process of removing untouchability between two sections of Hindus.

Such was the pinching, heart-harrowing tirade that the gentleman, to whom we have referred without naming him, showered on us and on the Samaj we represented. And we had to bow.

Making ample allowance for exaggeration in the list of charges of hypocrisy and irreligious sycophancy levelled against our brethren working at Agra, we must admit we have been guilty of lapses. Hitherto, the Arya Samaj was the 'Admittance Door' of the Hindu community. While on all other doors—and they were big gates—was marked in bold letters 'Exit,' the

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Arya Samaj presented the single, and perchance singular, spectacle of 'Open Arms' on behalf of the whole Hindu Society. Those reclaimed or prosleytised became Sanatanists or Arya Samajists according as their individual religious persuasions directed. The conscience of the Arya Samaj, however, was clear, in as much as the rite it performed was Arya Samajic and the sermon it gave to the neophite was Arya Samajic, too. The great merit of the Arya Samajist was that he shunned compromise. He would never change his 'Namaste' for 'Ram Ram'. His was an unbending, an unyielding, an obdurate faith. Agra, however, has changed all that.

We have till now supported the work of reclamation going on at Agra. We have devoted pages to shield it against the charges of non-Hindus. We still stick to the same opinion. Brothers have been reconciled with brothers. What more blessed than this? Untouchability, no matter by whom it is entailed and on whom, is a curse. Man, because he is man, is pure, anything but untouchable. We bless the Arya Samaj for the share it has taken in blotting out that curse. By its peculiar position which makes it socially a part of the Hindu fabric, it could cement sections of Hindu *biradari*, a thing which perhaps it would not be able to do, if a similar gulf separated two sections of Mohammedans or Christians.

What we object to is the procedure adopted. The part of the purification ritual, that is repugnant to the accepted principles of the Arya Samaj, should be positively refuted and condemned, not at all countenanced, by Arya Samaj propagandists.

While saying this, we do not mean that the Arya Samaj should withdraw its forces from the field of Shuddhi now that so much has been accomplished mainly, if not solely, by its aid. Let it push on the advantage, till now gained. Only let it not sacrifice its avowed principles. For, principles, not numbers, are the mainstay of a Church. Arya Samajists, wherever they go and in whatever field they work, are first and last Arya Samajists. Their sympathies are human, for if they be true to their creed, they will do best service to humanity by practising and professing their humanitarian faith. While pressing the campaign of *Shuddhi*, let them assert, not at all conceal or forego, their Arya Samajic character. We realise the difficulties, or perhaps even dangers, that such an attitude may perchance involve. The main issue before the community and the country is no doubt that of removal of untouchability. That is a human mission, a nationalist mission, a religious and communal mission. The Arya Samaj should not by its presence make matters at Agra complicated. The removal of untouchability cannot brook the delay of a day. The Hindu conscience is aroused on this point and Sanatan Dharamists have, we understand, organised their own Shuddhi campaign under the auspices of a separate 'Samiti'. It is well and good. The work properly belongs to the Sanatanists. And in case the Arya Samajist, pure and simple, *i. e.*, the Arya Samajists with Namaste on his lips, the denouncer alike of idolatory and of smoking, and of the superstitious whim that the water of the Ganges has soul-purifying virtues, in case such an Arya Samajist should

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prove a bore to the reclamationist, let him withdraw and bide his chance.

We stand for principles, not for ties of kith and kin. The Arya Samaj is a spiritual society, not a brotherhood of blood relations. If the Hindus prove, in the work of Shuddhi, our worthy disciples, let us give them our unstinted benedictions as large-hearted Gurus. We have sown the seed. Let others reap the harvest. Our actions, too, will not, under an equitable providence, go without their reward. Let only our intentions be pure and our motives purely religious, purely spiritual.

THE ROOT-CAUSE(?)OF PUNJAB DISTURBANCES.

Our Moslem contemporaries of the Punjab have, with singular pugnacity, been dubbing Pandit Malviya 'the *Bani Mabani*', that is the root-cause of the Punjab disturbances. And why? He had on the occasion of his last visit to this province the, to them unpleasant, audacity to say a few bitter truths as regards the tragical events at Multan. He diluted his account with many extenuating statements and took ample care not to offend the arrogant pride of even the atrocious section of Moslems. He suggested the formation of Citizen Guards into which he would draft Indian youngmen of every community and of every religious bent. He said, peace-loving citizens should combine, irrespective of their faith and birth, to make such disturbances impossible in future. An innocent proposal, and withal how highly patriotic and useful! His findings as regards the events at Multan differed not a whit from those of Hakim Ajmal Khan who had investigated the facts with him. And yet he came in for a unique share of anathema at the hands of his people. The disturbances have since been repeated at more places than one. The Pandit has taken the earliest opportunity he could of coming to this province again, and seeing for himself, and if possible, trying to becalm, the uneasy situation. Scurrilous posters pouring abuse on his devoted head welcomed his arrival at Amritsar. He, however, displayed wonderful patience. He had not a word of complaint on his lips. He addressed crowded meetings at Amritsar and Lahore and repeated his counsel for the establishment of Citizen Guards and Citizens' Associations which would give Indians of all shades of religious faith and communal bias, an opportunity of meeting on a common platform and evolving citizens' consciousness of their patriotic and civic duties. The tone of the Pandit was unnecessarily apologetic. He meant to please his Mohammedan compatriots at all costs. Instead of fixing the blame for the disturbances on either community or a section of it, though, as he knew the facts, he could easily apportion the blame, he made tentative statements prefixed with 'if' and condemned the culprits whoever they might be. In the alternative sentences in which the condemnation was couched, the Hindus came in first for the denunciation. He more than once emphasised that it was never his desire or even dream that the Hindus might become strong at the cost of Mohammedans or that their strength might be a source of danger to their compatriots. He went the length of cursing those Hindus, or in the alter-

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native case, Mohammedans who would purge India of the other community. The tone of the lecture was apologetic and the wording was that of an appeal rather than that of an advice. Is it on account of this his over-humility that Pandit Malviya is seized upon by our Mohammedan brethren as an easy prey. The uniform policy of our Moslem contemporaries is to cry down, and if possible by that means, cow down, Hindu leaders by trumpeting at the top of their voices that they are prejudiced. They will carry on the cry inspite of your protestations to the contrary, till they will bring the leaders on heir knees. Their own leaders they stifle, in case these venture to address them in a manner that is opposed to their wishes. Moslem leaders, instead of leading, are virtually led by, their masses, while Hindus in order to keep themselves popular, take their cue from the wishes of Mohammedans. It is thus that the Hindu community stands whining, flattering, pleading, at the doors of its neighbours. We wish our leaders could cultivate greater independence and instead of sticking to their fame as all-India patriots, could, at least some of them, content themselves with the popularity they gain within their own community. Thus would their community gain strength enough to influence the trend of events in their country. Thus would *Swarajya* on account of the stamina that the numerically dominant section of the Indian populace would attain, be pushed towards its realisation. Weakening Hindus to propitiate Mohammedans is at least as suicidal, if not more so, as strenthening Hindus at the expenses of Mohammedans

KAR SEVA AT AMRITSAR.

It is reserved for Sikhs in the present age to evidence what magnetism religion exercises over the minds of its followers. While non-violent passive resistance is yet a dream of non-co-operators, and politicians are wavering in their belief as to the possibility of using effectively this instrument of wresting constitutional reforms, the Akalis in the Guru Ka Bagh gave a practical demonstration of absolute non-violence in the face of a most cruel form of provocation and repression. They won the battle by dint of their bloodless bravery, and the proudest government had to stoop low at their feet. The latter had not the gracefulness to own defeat but the way the matters were managed stands out as a master-peice of shame-faced arrogance. Every little success, he has won, has encouraged the Sikh to greater and greater vetures so that his self-confidence has to-day reached its highest point. At a happy moment the idea occurred to the Shiromani Gurudwara Prabandhak Committee to issue a proclamation that voluntary service of Sikhs was required for clearing the tank of the Durbar Sahib of the saffron, as they called the mud, that had collected at its bottom. The work could have been done by hired labourers. It may, in that case, have cost less and spared the followers of the Panth the inconvenience and trouble they underwent in leaving their homes and making a very long journey to Amritsar. We learnt at Bannu that no less than eight hundred persons left that small town for the sacred purpose. The railway fare alone should have cost each

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pilgrim some fifteen rupees, which if contributed as subscription could have hired the services of a labourer for a fortnight, a period that very few pilgrims could stay at Amritsar. The loss of income that the pilgrims bore by absenting themselves from their stations of work is additional. Add to it, too, their personal inconvenience, and that may give you an idea of what amount of suffering and toil the S. G. P. C. imposed on the followers of the Panth. Religion, however, never measures devotion in terms of money and amount of labour put forth. Of mathematics it is singularly ignorant. It has its own standard by which it evaluates the merit of voluntary labour, labour of love, that it exacts and receives. By the spirit alone that attends such labour it guages its high and low merit. Of ranks and status it levels all differences. H. H. the Maharaja of Patiala stood with the meanest of his subjects with the pan of mud on his plumed head. With his gorgeous robes besmeared with the sacred mud he walked out of the tank and then started away to the railway station. The sight was highly elevating. The *Panth* has thus established the fact that in the hearts of high and low in the Guru's Church there throbs the same eagerness, the same enthusiasm, the same devotion to serve the cause of the Guru and his *panth*. Its wonderful organisation under which the ruler of a realm makes equal haste with the meanest menial to obey the behest of the administrative body of the *pantha* is undoubtedly a miracle in this cold, calculating age. Not the mud that will be cleared but the bond of unity it will forge will be the guerdon of the *Kar-Seva* that the Sikh world is in its devotion putting forth.

Behind the devotion, however, there lurks stark ignorance and superstition. Pilgrims are said to have taken, for distribution among their relatives, handfuls of sacred mud, which the latter, somebody told us, use in painting on their foreheads and other parts of their body. If the reporter is to be depended on, it is even eaten. We have every regard for the sentiments of our Sikh brethren, and so far as the movements engineered by them deserve praise, our tribute to them has ever been unstinted. It should however, be the common cause of religions to root out superstition. The achievement will be worthy of Sikh enthusiasm, if along with the devotion they inculcate, the Sikh leaders were to impress on their followers the physically right character of the things they deal with.

The devotion displayed by the Maharaja of Patiala, was, it has been suggested, a political manœuvre. If so, it loses its spiritual merit. The strength of the Panth, however, suffers not the least diminution on that account. Even if for political purposes *a raja* has stooped before it, it has proved its powerful influence and its compact organisation. Only, let not its own aims become political.

THE PRESENT SITUATION

The Indian National Congress is fast losing its prestige. The All India Congress Committee by passing a resolution at Bombay which is virtually a suspension of the Gya Congress resolution has stultified itself and yet has failed to win the goodwill of Deshbandhu Das. Even

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assuming that the Congress Executive can, when an emergency arises, suspend the operation of a resolution of the parent body, it can scarcely be denied that emergent powers must be used most sparingly.

The situation has not changed a bit since the Congress met at Gya. It is absurd to quote the Bardoli precedent. The grim shadows of Chauri Chaura dominated Bardoli. Has anything approaching the Chauri Chaura tragedy happened in the country since the Gya session of the Congress? Moreover the Bardoli resolution suspended aggressive activities because of the fear of outbreaks of lawlessness on the part of an undisciplined mobs who had failed to absorb the spirit of non-violence. Was there any danger of violence being offered to the Swarajya Party, if the Anti-Council entry campaign had been carried on by the Congress? Who scented the danger and when? What happened after Gaya to justify these apprehensions? It is needless to pursue the argument further. It is clear as noon-day that the Bombay resolution is not an exercise of emergent power which unwritten cmstitutional law vests in all supreme executives of representative assemblies. It was open flouting of the Congress. The A. I C. C. had the hardihood to accept a compromise which the Congress had explicitly rejected. The Bombay resolution is, therefore, not only *ultra vires* but is an outrageous defiance of an explicit mandate of the Congress. It is, therefore, clearly the duty of all loyal congressmen and loyal subordinate congress organisations to uphold the dignity and authority of the invalid and unlawful decision of the A. I. C. C. In this note we have dwelt merely upon the constitutional aspect of the question. Our views on the merits of the case have been too fully stated several times to require re-iteration.

MR. DAS AND MAHATMA GHANDHI.

The most deplorable feature of the situation is that Mr. Das has not been conciliated by this practical proof of the lengths to which the majority can go in deferring to his judgment in view of his past distinguished services to the nation. He has entirely misunderstood the action of the majority and mis-estimated his hold upon the people. He evidently thinks that the majority has been humiliated into abject surrender and this sense of so-called triumph has further emboldened him. In a speech at Madras he actually said—although he had the good grace to withdraw the remarks unreservedly afterwards—that in 1921 Mahatma Ji had bungled and mismanaged the whole affair in relation to the negotiations with the Viceroy. This unfortunately, though inevitably, led to the publication of all the telegrams that passed between the leaders on that occasion. We stand astounded at this stupendous and Himalayan blazing indiscretion of Deshbandhu. What code of discipline or laws of *espirit de corps* would justify a colonel to disclose the negotiations between the general and the enemy especially after the general had become a prisoner of war. Supremely confident self-consciousness and dominant self-complaisance on the

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have in history, often landed nations in disaster.

Deshbandhu is getting dangerously self-laudatory and the first personal pronoun is being too lavishly used by him. Let him beware of the insidious approaches of a habit of mind which has undermined the leadership and usefulness of mightier personalities than Mr. Das.

AGE OF THE EARTH.

Of all the religions on this earth the Vedic religion alone teaches that the age of man upon earth is 2000 million years.

The Atharva Veda gives the exact figure. There was a time when Usser's chronology held the day and the researches of occidentals into the antiquity of oriental religion and philosophy were vitiated because the Jewish scripture had enslaved the minds of scholars. The tables have now been turned. Biblical conceptions of cosmogony stand discredited. Professor Eddington showed in a recent address at the Geological Society that it has taken more than 10,000 million years since the duration of the day was between three and four hours and the moon was born. What wonder, then, that the earth became habitable 2000 million years ago.

THE GREAT SHANKARA AND IDOL-WORSHIP.

It is a curious phenomenon in Indian religious history that while all the medieval *Acharyas* have preached against idol-worship, their followers have raised temples to them and set up their idols for worship. The great Shankar's idol is worshipped at many places and his adherents are among the most zealous Sanatanists and idol-worshippers. And yet he was no idol-worshipper. His attitude towards image-worship is thus described by Mr. Banikanta Kakuti in a learned article on, "*Life and Teachings of Sankara Deva*" in the current issue of the *Indian Review* :—

A story is preserved about Sankar's setting up the idol of Jagannath during the early period of his teachership. It was a mere decoy to the hostile Brahmins. They had been long causing nuisances to his followers by forcibly taking off their sacred garlands and putting them round the necks of dogs. Sankar set up an image of Jagannath and invited the Brahmins to carry on the worship. The Brahmins declined the invitation. Sankar declared that heavy fees and substanial rewards would be given. The Brahmins came and worshipped the idol. The ceremony over, Sankar started a debate on the merits of idol-worship. The Brahmins who upheld idolatry were defeated. It was finally settled that "stones, earth and waters, even these might acquire the potency to purify the hearts of men after a course of prolonged association. But a Bhakta purifies people by his very appearance. The Bhakta stands higher as a purifying agent than idols or sacred waters." So that the devotees whom his opponents made no scruples to molest were higher than the idols they worshipped. This story is often twisted from its proper bearing to prove that Sankar supported idol-worship. As a matter of fact no image is ever worshipped in any Satra of Sankar.

Madhava Dev has the following to show the futility of idol-worship:—

"Unmanifested is the Supreme Deity, how could you worship him?

How could you dismiss him after worship who is all-pervasive?

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How could you meditate on him who is so formless as this?

So purge your mind by reciting the name of Rama."

In another place occurs this,—

"To seek spiritual purgation in sacred waters, to believe divinity dwelling in idols, these ideas are never entertained by Vaishnavas. He who harbours these is worse than a cow, says Krishna."

But the construction of the mental image of the Lord of the heart for purposes of concentration is soundly advised:—

"Contemplate the image of Rama, in your heart and recite his name in your mouth."

Comment upon this is superfluous.

THE MUSIC CURE AND MODERN CIVILIZATION.

Our countrymen have long been familiar with the music cure. The Atharva Veda explicitly mentions it. It appears that other ancient people like the American Indians also, knew its utility. Writing on the subject in *Hygeia* (Chicago) Miss Deunare expresses her surprise at the fact that civilized society has a way of discovering facts that the Indians have known for centuries. We quote from her article in extenso :—

"We are more emotional than the Indians ; at least we express our emotions more freely, and hence we conclude that the beneficial effects of music are due to the association of emotional ideas. Thus it is argued that a majority of instances of mental derangement arise from thwarted affections, and that the love-song is found to be beneficial in treating such disorders. The afflicted person may have heard the song under happy conditions, and it arouses pleasant memories ; hence the benefit. It requires little experiment to find that 'Jazz' is unduly stimulating, and that a lullaby is soothing ; but neither the arousing of associations through a love song nor the use of these simple forms of rhythm should be termed scientific, or the results considered conclusive evidence of the value of the method.

"The Indian medicine-man treats physical as well as mental or nervous disorders with the aid of music, but there is no appeal to the emotions in his method. Instead, it appears to be based on the actual power of ryhthm. For about fifteen years I have been associating with the old medicine-men of several tribes, in connection with my study of the music of the Indians for the Bureau of American Ethnology of the Smithsonian Institution at Washington.

"Some of the medicine-men of the various tribes administer herbs and say that they sing in order to make the herb effective. Others sing without using material remedies. I have recorded phonographically more than one hundred songs used by Indian medicine-men and women when treating the sick, with description of their methods of treatment. Sometimes a medicine-man uses affirmation as part of his method. Thus a Chippewa medicine song contains the words, 'You will recover, you will walk again. It is I who say it. My power is great.' This was sung for a person unable to walk. A Yuma medicine-man said, 'After singing my fourth song, I always ask the patient if he feels better. The sick man has always said that he felt better."

"The Sioux medicine-men have songs for various ailments—a song to be sung when adjusting a fractured bone, a song for headache, and a song for diseasas of children, The Papago of Arizona have special songs for every imaginable ailment and like the Northern Indians they believe that healing songs are given them by certain birds and animals. There is nothing in the words of these to arouse

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many associations in the mind of the patient. When the medicine-man is not praising his power or that of the guardian animal or affirming the recovery of his patient, he uses words that are poetic. The song is usually sung four times then follows a pause, after which the song is again sung four times.

"Beating a drum or shaking a rattle as part of the bedside treatment of the Indian medicine-man. In some instances this is done without singing, and is so emphatic as to stimulate the patient to action if any life remains. Drum and rattle have a steady, throbbing rhythm which holds the attention of a sick person and undoubtedly has some effect, but it is the song that is considered the important part of the treatment.

The rhythm of one Chipewa medicine song is as positive and energetic as that of 'Onward Christian Soldiers.' No one can hear it without feeling its force and vitality. The words are in praise of the doctor's mystic power, 'in a dream I was told to do this.' The rhythm of other songs are more subtle. The Indians are masters of rhythm. We hear of their war-like proclivities and their trivial customs more often than we hear of their occultism, in which rhythm forms an important factor.

"It would be interesting to test the Indian medicine songs in the treatment of the white race by music, not within too narrow limits, as in the song for reducing a fracture, but in the larger outlines of the soothing and stimulating melodies, apart from any association of ideas. A few old men remain who know the old songs of the days when the healing art was closely allied to religion. Perhaps these old men, with their ascetic lives and tremendous powers of concentration, could teach the white race a lesson in the curative power of rhythm."

So after all the white attitude of omniscient conceit is being modified by the invincible logic of facts. And what about the Theory of Eternal Progression?

REVAMPING THE BIBLE.

The Bible has outlived its usefulness. The intellectual and moral bankruptcy of the Christian church is too self-evident to require any demonstration. And yet precisely because superstitions die hard, some people must needs plough the sands and try to bolster up the collapsing walls of *Jericho*. The Tyson Lectureships Foundation organised under the laws of the State of New York has conceived of a plan to make accessible to men and women in general the results of the research of modern scholars into the origins of the Christian religion and its interpretation and particularly in regard to the Bible". The idea and intention of the movement is thus set forth in an official statement;—

"The conception of the Bible as a single inerrant volume equally inspired by the spirit of God and altogether consistent and harmonious with every other portion, is an unfortunate inheritance from medieval Europe.....

If this much is admitted, all claims are surrendered. How inveterate is a habit of mind. It clutches at names long after the substance has vanished into nothingness. Tremendous are civilizeed man's powers of self-deception!

THE HYPOTHESIS OF INDEPENDENT DEVELOPMENT.

The Evolutionary Hypothesis is losing one by one the pillars on which it formerly rested. The evolutionists explained the common origin and development of knowledge among various

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branches of mankind on the hypothesis of "Uniformity of the institution of the human mind," although they failed to trace this uniformity in the light of the doctrine of survival of the fittest. Dr. W. H. Rivers F. R. S. was prevented by death from delivering the Presidential address to the Psychology section of the British Association. The address, however, was delivered by Dr. C. S. Myers and has been reproduced in the *Psyche*.

The *Occult Review* in a summary of the papers tells us that its chief concern is to indicate how and why the once general belief of evolutionists that "after an original dispersal.....the different varieties of mankind had developed their cultures independently" by the now more prevalent view that they were the result of transmission. If the hypothesis of trasmission is once accepted, the doctrine of evolution will have to be given up, for it would be absurd to hold then that a single race evolved knowledge and transmitted it to other races. If then, the origin of knowledge is not to be sought in evolution, it must needs be looked for in an eternal body of knowledge existing in the Divine mind and revealed and re-revealed through cycles of creation. And what record of ancientmost and yet perennially fresh wisdom has a better claim to the title of primeval and eternal revelation than the Veda which directly inspired all the magnificent philosophy of ancient India and indirectly originated the thought of the entire world.

CO-OPERATION AMONG NATURAL SPECIES

The brutal doctrine implied in the phrase "Survival of the Fittest" has been the undoing of modernmost races. It has led to ruthless competition, to exploitation of the weak and unscrupulous pursuit of selfish gain to the detriment of the backward and the result is that the civilised world is an armed camp and each civilised country is the playground of contending interests of warring organisations each standing for one set of claims and pledged to the extirpation of antagonistic claims. It is a healthy sign of times that the motto "Let the Weaker go to Wall" is being replaced by the maxim "*Brotherhood is a fact in Nature.*" It is being recognised now that selfish competition leads not to advantage but to destruction This Mr. H. Reinheiar conclusively proves in an article in The Hibbert Journal for October 1922. Says the writer :—

"We are obliged to assume the evolution of life to have depended much more widely than we were hitherto aware upon the character of organisms as workers and (organic) citizens. Evolution depended upon good behavior.

"Faculties of adaptation and of resistance to changing circumstances are of the very essence of individuality and of life But something is wanted over and above these faculties in order to achieve progress, namely, that the organism do its duties to others in the web of life. It is those incapable of learning a useful industry that are gradually eliminated much in the same way as wastrels, or hopelessly backward races, are eliminated in the course of human civilization."

'Survival of the Fittest', we are told, now means survival of those that do their duty. We quote his very words.

There is a system of elaborate service of one organism to another; and, the system is practically universal, though of extraordinary variety and diverse de-

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ees of intimacy. From this it should not be too long a step to the further recognition that there exists a definite system of organic sociality in which the good of the whole takes precedence of the good of the individual or of the species and according to which, 'status' is achieved by widely availing services, *i. e.* genuine merit."

"Merely expedient adaptation to which Darwinists assign chief importance, is vicious and inevitably destined to failure."

"We have allowed ourselves to be deceived by the transitory and apparent success of depredation, just as nations have long been deceived and led by glittering successes to place their trust in militarism."

Ruthlessness is a suicidal policy in nature. Here is an illustration:—

"It has long been known that if a plant, for instance, abandons the path of honest labour and lapses into parasitism, it will lose the vital chlorophyll apparatus, without which it cannot liberate oxygen. But if the plant ceases to supply oxygen and other organic substances to the animal, the latter will in its turn cease to be able to support the plant as it used to be able to do; and thus further vital endowments have to be surrendered. Invariably, when an organism can be seen to have lapsed into inferior socio-physiological habits, it will be found to have been thereby degraded and rendered physiologically weaker, susceptible to infection, and liable to loss of survival-capacity."

The organism which becomes selfish and disregardful of the welfare of the others and does not give service for service thereby suffers atrophy of some of its essential powers.

"Misuse is base unredemptive use *i. e.* wasteful and retrogressive concentration of powers upon bad ends and it is stigmatized accordingly by lopsided and antithetic developments and penalized by various forms of nemesis. The wages of biological sin are: deformity, inferiority, disease, degeneration, death. This truth is written large in almost every page of natural history so that he who runs may read. Yet it is denied, since the schools are committed to the erroneous view, which is the corollary of the natural selection theory, that wild nature being 'naturally selected,' could not harbor disease."

PURBLIND CONCEIT.

The talk of democracy and equality in the British Empire is a big hoax and delusion. We shall give a few specimens of the unabashed and shameless balderdash in which some Imperialists indulge which will fill our readers with nauseating disgust. A sorry specimen of British humanity, an apotheosis of the borgeosie spirit, an incarnation of jingo conceit, an embodiment of wretched and perverted superciliousness, a personification of bloated race-hatred and colour-prejudice, who signs himself A. Davis, delivers himself of a number of farragos of absurdity with which his junketting swollen head is stuffed, in the hospitable columns of the *United Empire*. Says he:—

Any open-minded student of British colonial growth cannot fail to realize that in a land where the British or European colonist becomes rooted to the soil and permanently resides with his wife and family, there he is fated and will ever strive to become paramount. Kenya has this permanent European settlement now established in the Highlands and increasingly at the Coast. The European population has doubled itself within the last five or six years. It is not the case of a mere settler or squatter, but numerous families with children growing to adults and Kenya-born second generation already appearing.

The whole aspect has changed since the traditional past—the past of Sir Harry

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Johnston or Mr. Wallis and other early explorers and old officials, who visualize the land as they knew it in the early days. These times of 20 or 30 years ago are past and forgotten by all men except the historian, of the old-fashioned official. Today despite its large coloured population, the European settler and established trading firms are paramount in activity, in actual presence and in political power. This position cannot and dare not be tignored.

Can the bloated British junketter justify the claim in regard to Japan? Why is the British Colonist not supreme in the Transvaal? Why does not the British settler become paramount there? When the Indians become strongly organised for self-defence in Kenya, then striving for paramountcy will cease. The writer goes on to say:—

Regards from an ethnological standpoint, is it wise to bring Asia to Africa before even the great problem of the native African has definitely shaped itself? Is it fair to the African to cumber his industrial advancement by opening the flood-gates of Asia into the skilled labour market? And taken from the standpoint of British colonisation, which is moulding the African in Western ways, is it good statesmanship deliberately to encourage Asiatic control and Eastern religion and thought into the millions of tribesmen inhabiting the Great Lakes regions? For Kenya is the focus and centre of real dominion over Central East Africa.

As regards the blessings of European control over Asiatic races, the Congo people had an over-dose of it and the Negroes of America are experiencing it in the form of lynching. Hypocrisy and selfishness are never so disgusting as when they put on the thin veneer and mask of righteous expediency and solicitude for the victims of exploitation, oppression and of operation of blood-sucking. Well has Edward Carpenter said:—

The brotherhood of nations and of men comes on apace.
No dreams of youth bestir.
The ancient heart of the earth fair dreams of love and equal freedom for all folk and races.
The day is past for idle talk of Empire.

THE CONSCIOUS SUBJECT.

It is, indeed, noteworthy that there is, in these days, a strong reaction against the dominant materialism of half a century back. The leading psychologists of modern times cannot now proceed further in their metaphysical researches without postulating the ego, the real powerful self. Says professor Ward in his *Principles of Psychology*:—

"Psychology is not called upon to transcend the relation of subject to object or, as we may call it, the fact of presentation. On the other hand, as has been said, the attempt to ignore one term of the relation is hopeless and equally hopeless, even futile, is the attempt by means of phrases such as consciousness, or the unity of consciousness, to dispense with the recognition of a conscious subject."

Reihl says:—

"Every possible explanation of consciousness must evidently presuppose consciousness itself."

Coleridge says:—

"Consciousness is groundless because it is the ground of all other activity."

Maurice Maeterlink, the great Belgian Philosopher, says in his latest work "The Great Secret":—

"While there is reason to fear that the first memory, that of which our brain

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makes use, is impaired or extinguished at the moment of death, just as it is impaired or diminished by the least ill-health during life, is it not, on the other hand, more probable that the other more capacious memory, which no shock, no sickness can confuse, will resist the terrific shock of death; and is there not a very good chance that we shall find it intact beyond the grave.

Apparently the West is awakening from its stupor. The ashes of the Dead Sea fruit deceive it no longer. It is now turning to the bread of life.

VEDIC CREMATION IN ANCIENT AMERICA.

Historical and archaeological researches are every day bringing forward confirmatory evidence in support of the proposition that Vedic civilization and culture at one time dominated the entire world. Mr. William C. Mills contributes an informing article to the *American Anthropologist* on "*Exploration of the mound city Pors country Ohio.* "He distinctly comes to the conclusion that:—

It is evident that this basement, a sacred place, was used for a long period, but that its purpose was mainly that of cremation. The cremated remains were apparently then removed to adjacent sacred places for deposit and burial. In the end, the site was abandoned, the excavation filled to a level with the corresponding natural surface, and upon this restored surface Mound No. 7 was constructed.

It further seems that the dead were buried in a permanent receptacle made of masonary which very much resembled the Havana Kund, Says the learned writer:—

The evidence, then, as to Mound No. 8 and its central deposit, as interpreted by this survey, is as follows: After cremation elsewhere, probably in the adjacent mound, No. 9, the human remains were brought to Mound No. 8, and, together with their accompanying artifacts of copper and other objects, were deposited within the basin formerly serving as a crematory. In close proximity to this basin its contents, were then deposited

And again:—

As to the first of these suggestions, it will be noted by reference to the photograph of the basin, that the present survey found, at the south west corner of the "altar," and entirely outside of it, a distinct receptacle or depository, not mentioned by Squier and Davis. This depository was in the form of an upright mold, rounded horizontally, and extending vertically from the floor of the mound to a height of 20 inches. The diameter of this mold at the bottom was 18 inches, with a gradual lessening towards its top. In a word, this mold was exactly that which would result from a filled bag being set upright on the floor and covered over.

THE DECADENCE OF CHRISTIANITY.

The following from *The Unity* of America speaks for itself:—

We saw a newspaper interview the other day in which a returned traveller spoke, among other things, of religious conditions in Germany. The churches, he said, were empty. About two weeks ago, a young Englishman, present in this country as a representative of the Youth Movement abroad, came into our study and gave us his impression of the prosperity of American churches. "Prosperity"

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We exclaimed in amazement; "do you call our churches prosperous?" "Yes," he replied; "that is as compared with the English churches. They are all gone; nobody attends them any more." Yesterday a Polish-American visited us, and talked of conditions in Poland to-day. "Most of the Poles," he said, "are losing their religion. Fifty per-cent never enter a church." Here are three entirely independent sidelights on the European situation, and all point to the same fact—that organized Christianity is falling rapidly into the final stages of decay. The retiring moderator of the Presbyterian church in this country, Dr. Calvin C. Hayes, was insistent in his address to the General Assembly on May 17th, that "the church is not dead or dying. She is the livest institution that the world knows anything about." It would be interesting to discover where the good Doctor gets his facts for an assertion of this kind: and just why it is necessary to proclaim that "the church is not dead or dying," if she is actually such a live institution. We recall that Daniel Webster said "I still live" so close to the moment when he died, that these words were the last he ever spoke! Say what we will, boast as we may, the sands of the church's life are running out. Another fifty years, and the story will be "a tale that is told."

THE GURUKULA SAMACHAR

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER

The weather is a strange combination of contraries. The sultry heat of the mid-day leaves no doubt that the summer is at its zenith. But the refreshing and pleasant coolness of the night tells a different tale. Isolated patches of clouds, harbingers of the rainy season, are generally seen hovering in the sky tantalising the victims of oppressive heat with a promise of rain which they seldom fulfil. Our stream is daily gaining in volume and force. It is luxury to bathe in its ice-cold waters in this season. The neighbouring hills that looked so dry, bald, and sere till recently are gradually assuming a fresh soft velvety hue.

THE STAFF

Professor Ram Saran Das Saksena M. Sc., professer of Chemistry tendered his resignation which was accepted by the authorities very reluctantly. He had served the Gurukula with great devotion for five years.

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In recognition of his services a dinner was given by the Gurukula authorities to which all the Brahmacharis and members of the staff were invited. On the eve of his departure he was presented with addresses by the Brahmacharies and the members of the staff. He left the Gurukula on the 30th June. Mr. Deva Mitra of the Punjab University has been appointed to teach Chemistry in his stead. Pandit Om Prakash Vidyalankar who has been working as Demonstrator in our medical college is going to Calcutta for further study and has consequently obtained two years' leave. Another appointment is expected shortly to be made to fill the vacancy.

THE SAHITYA PARISHAD

An ordinary meeting of the Sahitya Parishad came off in the first week of June. Principal Rama Deva was in Chair. L. Nand Lal M. A, L. L. B., professor of philosophy read a paper on Soul. The paper was followed by some high discussion. Then the learned president made some highly interesting and instructive remarks on the subject and the meeting came to a close. The anniversary of the Sahitya Parishad was celebrated with becoming zeal on the 17th of June. Papers were read, speeches were made, the work of the Parishad during the past year was reviewed and criticised, and suggestions were made for the improvement of the club. The proceedings were wound up with a Sahbhoj in the evening.

A LECTURE.

Swami Swatantra Nand delivered a lecture to the students and staff of the University assembled in the College on the history of the ten Sikh Gurus. The lecturer narrated the history of the Sikh religion, briefly yet lucidly and accurately, from its origin till the time of the last of the Gurus in the course of an hour. He gave very interesting anecdotes from the lives of the Gurus. The lecture was highly illuminating and every body appreciated it.

THE SHIKSHA PATAL.

A meeting of the Shiksha Patal (the Board of Education appointed by the Antrang Sabha) came off on the second June at Mayapur, and on the third June at the Gurukula. The principal work to be done was the prescription of curriculums for three Colleges and the Adhikari Classes. Principal Rama Deva had prepared a sketch of courses of study for the consideration of the Patal. After two days' discussion and deliberation the final decision was arrived at.

EXERCISE.

Every student in the Gurukula has to take some exercise everyday in the evening. Swimming and wrestling are the favourite forms of exercise in summer. There are two wrestling grounds, one for the School and the other for the College students Several pairs are seen wrestling in each ground everyday. It does one good to see the muscular and strong frames of Brahmacharis exerting themselves and standing severe pressure and strain.

Asanas, (postures favourable to concentration of mind and healthy

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one of various organs and functions of the body) too, have of late become popular once more. Brahmachari Rama Chandra of the fourth year class can perform more than forty Asanas. The other day, he exhibited his performances before the students and the staff. Several other Brahmacharis and members of the staff are engaged in the same pursuit. Professor Rama Murti's exercises also are practised by some of the students.

HOSPITAL.

The record of health is very satisfactory. Very few students fell ill during the last two months. The heights, weights and chests of the students are measured every month. And judged by these criteria the students are gaining regularly and remarkably.

THE PRIMARY CLASSES.

The primary classes were transferred from Gurukula Indraprastha to Gurukula Kangri at the commencement of this session in order to keep the youngest students under the direct supervision of the highest authorities. Each class has been placed under the charge of a Sanataka (graduate of this institution) under whose sympathetic and intelligent handling the students are making a rapid progress.

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THREE GREAT ACHARYAS.

SANKARA, RAMANUJA, MADHWA.

PREFACE:—Sankara, Ramanuja and Madhwa are the three Great Acharyas whose teachings hold sway over the bulk of the Hindus all over India. They are equally appreciated by the best thinkers of the day even among the Oriental Scholars of Europe and America. An attempt is made in the following pages to bring under one cover critical sketches of their life and times together with an exposition of their respective systems of philosophy. It is hoped that this comprehensive edition will be welcomed by the public.

CONTRIBUTORS.

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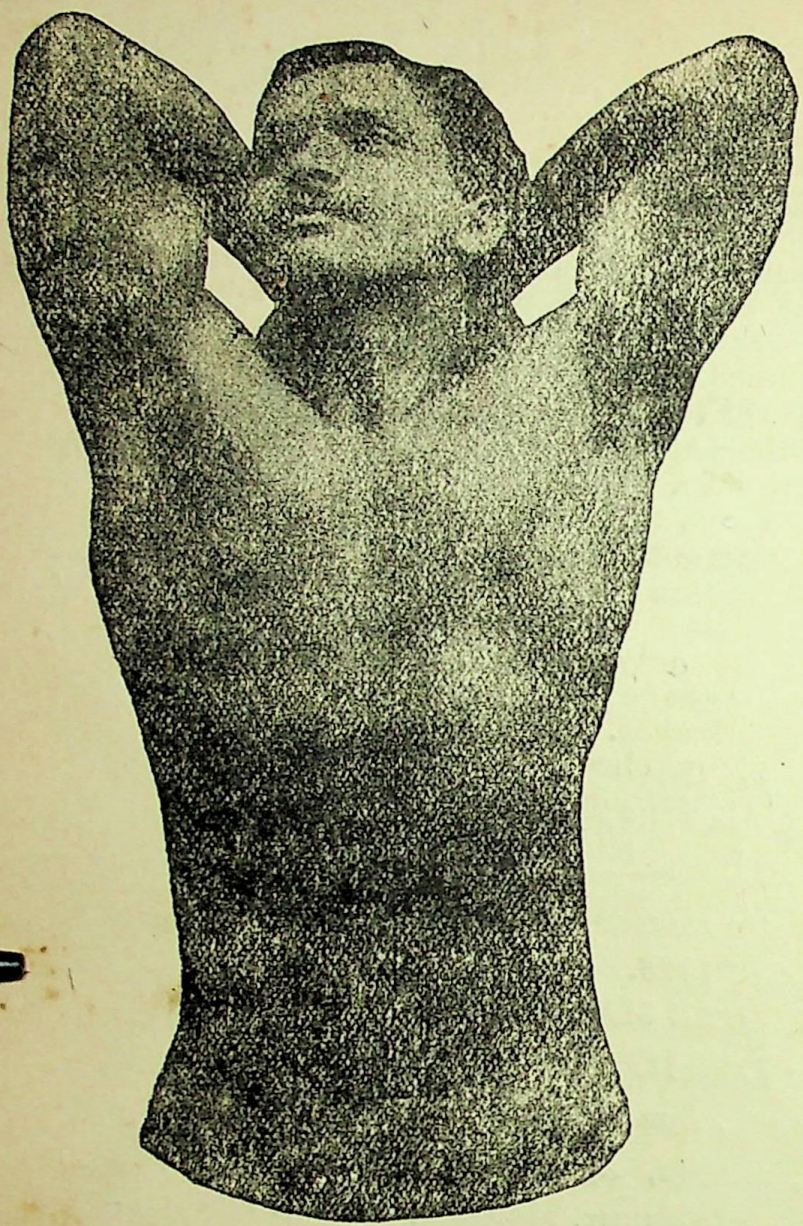
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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

BHADRAPADA 1980, AUGUST 1923.

CONTENTS:

	Pages		Pages.
Ancient Indian Engineering Philosophy—Rao Sahib K. V. Vaze I. C. E. ...	803	Editorial Reflections	
The Vedic Conception of the Moral Government—Pt. Dharma Deva Siddhantalankar ...	811	Reflections of Past Life ...	838
A Visit to the Vesuvius—Manmohanrai H. Desai ...	815	The Problem of Re-Incarnation	841
Glimpses of Dayananda XI. ...	818	Tbe United Provinces Census & The Arya Samaj ...	842
The Vedic Physician, his Mental and Moral Equipment—'Medico'	821	Indebtedness of Christianity to Buddhism	843
Hellenic Influence in India—Mr. Shiv Das, Gupta ...	823	Mahatma Gandhi and World. Events ...	844
The True Path—S. P. Kulyar Esq.	826	Religion and Science ...	844
Contemporary Thought Reviewed		Bakrid and Cow Killing ...	845
Spirtuality and Health ...	828	Hindu-Muslim Quarrels ...	846
Ancient Monuments ...	829	The Kenya Question ...	847
An Ancient Indian King ...	830	The Bible and Drink ...	847
Unseen Converts ...	835		
The Arya Samaj ...	836		
Revolt in the Christian Church	837		

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[१] योग-साधन-माला।

(१) संध्योपासना। योग की रीति से संध्या करने की पद्धति। मूल्य १॥) डेढ़ रु०

(२) संध्या का अनुष्ठान। मूल्य ॥) आठ आने

(३) वैदिक-प्राण-विद्या। प्राणायामपूर्वार्ध। मूल्य १) एक रु०

(४) ब्रह्मचर्य। सचित्र। वीर्यरक्षण के उपाय। मूल्य १।) सवा रु०।

[२] उपनिषद्-ग्रन्थ-माला।

(१) "ईश" उपनिषद् की व्याख्या। मूल्य ॥=) चौदह आने।

(२) "केन" उपनिषद् की व्याख्या। मूल्य १।) सवा रु०।

[३] आगम-निबंध-माला।

(१) वैदिक-राज्य-पद्धति। मू०।=) पांच आने

(२) मानवी-आयुष्य। मूल्य ।) चार आने

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[५] देवता-परिचय-ग्रन्थ-माला।

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(३) ३३ देवताओंका विचार मू०≡) तीनआने

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(३) वैदिक-पाठ-माला प्रथम पुस्तक। ≡) तीन आने।

[७] यजुर्वेद का स्वाध्याय।

(१ यजु०अ० ३०। नरमेध मू० १) एक रु०

(२) यजु०अ० ३२। एक ईश्वर उपासना। मूल्य ॥) आठ आने।

(३) यजु० अ० ३६। शांति का उपाय। मूल्य ॥) आठ आने।

[८] ब्राह्मण-बोध-माला।

(१) शतपथबाधामृत। मूल्य ।) चार आने

[७] वैदिक धर्म।

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अश्विनौ Magnetism.

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प्रजापति—Creative.

सोम—Juice, Dilution.

ब्रह्मा—Intellect, experience.

पवमानसोमौ—Currents, Blowing wind and flowing water.

अग्नि—Heating.

आतप—Drying with sun's rays.

इन्द्र—Breaking, Boring.

देव, दिव्य, आदित्य,—Celestial, Meteoric.

दैत्य, भौम, और्व– Terestrial, Volcanic.

अदिति—Celestial Globe.

दिति—Terestrial Globe.

सदसस्पति — President, Principal, chairman.

अनुमति—Vice-president, principal or Chairman.

छन्द ऋषि—Professor, Author.

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सदस्य, सभ्य,—Member of an institution.

MECHANICS. यन्त्र.

दण्ड—Lever. **कर, कण्टक**—Fulcrum. **यष्टि**—Handle. **चक्र.**—Pulley, **यष्टिल**—Having a handle. **प्रहार** Stroke. **दन्त**—Toothed. **सूची**—Needle, Poker. **अष्टली**—Augur. **सरणि**—Inclined plane. **कीलक**—Wedge. **भ्रम**—Screw, Lathe, Turning. **कील**—Nail, Rivet. **सूत्र**—Belt, **भ्रमसूत्र**—Thread of a Screw. **कीली**—Key, Valve-handle. **क्षेप.**—Litch. **प्रसरण**—Expansion. **आकुंचन**—Contraction. **शक्ति**—Force. **प्रसरणशील**—Elastic. **संकोच विकासात्मक। सावित्री**—Active force. **माया,**—Latent force, Potential energy. **कार्य, उत्पादन**—Work. **कर्म**—Out-turn. **प्रपात**—Proper use. **ब्रह्म**—Previous experience. **विश्वकर्मा**—All round man. **ब्राह्मण, ब्रह्मज्ञ**—Experienced person. **वृत्त**—Circular. **ब्रह्मणस्पति बृहस्पति**—Versed in Experimental Sciences. **वृत्तचिति, शंकु**—Cylinder. **प्रसरण, सर्प**—Sliding, expanding. **पुटभेद**—Joining of Vertical and Horizontal axles, wheels, &c., **तन्त्र**—Physical power. **यन्त्र**—Mechanical contrivance. **मन्त्र**—Power producing agent or process. **प्रदक्षिण**—Right handed. **अप्रदक्षिण, संहार**—Left handed. **वामावर्त, सृष्टितः, सृष्टयावर्त, संचार**—Driving (a screw). **संहार**—Taking out (a screw). **पुरुष**—Bolt. **युवती**—Nut. **आवरण**—Washer. **लोह**—Tenacious.

MATHEMATICS गणित.

धनीकृत, एकीकृ, युक्त—Addition **पिंड, ऐक्य,**—sum.

अपह, विहीन,—Subtraction **शेष**—Difference, balance.

युग, युग् गुण, ताड्—Multiplication **फलं**—Multiplication sum.

अंश, भाग, घ्न, दल,—Division **भाग**—Quotient.

शेष, सार—Balance.

बीज गणित—Mathematics dealing with signs of unknown value.

अक्षर बीज—Algebra (in which letters are used as signs.)

आकृति बीज—Geometry (in which figures are used as signs.)

(संख्या) कोन—The angle contained in (संख्या) portion of the circle. **त्रिकोण** 120°, **चतुष्कोण**—90° and so on.

वृत्त, वलय—A circle circumference, **व्यास**—Diameter, Axis.

माला—Aneclipse—**समवृत्त** Having the same circumference.

अस्त्रास्त—A projectile, a parabola.

कुमुद वलय माला—A figure contained by a half circle and half eclipse on the Major Axis.

मुकुल—मालावलय—A figure contained by a half circle and half eclipse on the Minor Axis.

खण्ड—Portion **त्रिखण्ड**—a third portion and so on.

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(संख्या) अस्त्र—(संख्या) sided figure त्र्यस्त्र—triangle, चतुरस्त्र—quadrilateral and so on. A figure contained by lines thrown from so many points.

रुद्र—Height, Verticle line, Abcissa, Time.

विष्णु—Length, Horizontal line, ordinates, space. East-West.

ब्रह्मा—Breadth, Horizontal line, co-ordinate, North-South.

शिल्पशास्त्र - ENGINEERING.

सूत्रधार, शिल्पज्ञ, स्थपति—Engineer, Surveyor.

द्रष्टा—Telescope, नृहस्त—Hand (like pocket two feet) साधन. Protractor.

मौंज, रज्जु—Rope (like tape) कार्पासक. Cotton string, अवलंब. Plumb.

काष्ट—Set-square, सृष्ट — Straight edge, compass. विलेख्य—Plan.

आलेख्य—Isometric view. विमान—Model to scale, scale.

दैवज्ञ, सूत्रग्राही—Estimator, Assistant Engineer ऋतु. Mechanic.

विधिज्ञ—Sub overseer, Maistry. तक्षक Cutter, carpenter तक्षा क्षत्ता.

वर्धकी-कारी—Builder, mason, पौर, कारु. Artizan नृकर—Coolie दास.

आय—Length, व्यय—Breadth, उदय Height. न्यास, विस्तार Area.

कर—Thickness of wall. मान—Measure, proportion.

चतुःशाल — Quadrangle. वाजिशाला, मदुरा—Stable.

कर्मशाला, शिल्पशाला—Workshop. अग्निशाला, अग्निकर्म—Fire place, kiln.

दभ्र, महानस—Cooking shed, धूसदा Chimney, चुल्ली. Fire place.

प्रपा—Water Room, मठ Hostel, गंजा Ale house, मंडप Hall.

उपकार्य—Charitable. कर्मार. Blacksmith. अयस्ताप—Ironsmith.

अनुक्षता—Assistant carpenter, Joiner सारिणी—Formula सूत्र, कल्प—Prescription, Specification.

Tests for metal (१) अंग, (२) रूप (३) जाति (४) नेत्र (५) अरिष्ट, (६) ध्वनि (७) मान.

अंग—Sectional examination रूप colour जाति—Trade mark, नेत्र stamp of quality.

अरिष्ट—Stamp of defect, ध्वनि—Sound. मान—Standard sections.

TOOLS.

इमदंत, कुद्दाल—Pick, गोश्रृंग, खनित्र—Pick axe, भरण—Phawara, आधान, पेटिका—Basket, परशु—Axe, सूची-(सामता)—Grimlet, अष्टली Augur, वेधन—Jumping bar, कर्तन—Saw, मर्दन, कुट्टन—Pounding, उलूखल—Mortar, मुसल—Pestle, यष्टिल—Having a handle यष्टि—Handle, दण्ड, ऋजुलोह—Bar, इमपाद—Rammer, स्थपिका (करणि)—Trowel टंक—Chisel, धमनी—Bellows, गुरु—Heavy, शस्त्र—Instrument.

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COMMERCE, वाणिज्य.

वृद्धि—Interest, **आधि**—Contract, bond, **करण**—Deed, bond, **उदय**—Discount, **वैयावृत्ति (उधार)**—on loan, not cash, **अनुशय**—Time, period, **एकमुख**—monopoly, license, **वैदेहक**—Foreigner, stranger, **भोग**—use, enjoyment, **उपवास**—Neighbourhood, **साक्षी**—Witness, **उपद्रष्टा**—Eye witness, **शुचि**—Respectable, Trustworthy, **अशुचि**—Untrustworthy. Ficle, **निक्षेप** Trust, **निधि**,—Deposit, **भोगवेतनं**—Interest, Payment for enjoyment, **संभूय**—Co-operation, joint, united, company, **अनुशय**—Days of grace **स्वकरण**—Right established by proof.

कृषिशास्त्र, BIOLOGY,

काल—Time, **द्रव्य**-Matter, **गुण**-Quality **देश**—space, **द्रव्य**--Material, **ज्ञान**—intellect, **क्रिया**—Power of acting, **अस्रोत**—Inanimate, **उत्स्रोत**-Flora, Plant life **तिर्यक्स्रोत**—Fauna, Animal life, **अर्वाक्स्रोत**—Human life. **त्वक्सार**—Scaly, **वीरुध**-Endogenous, **द्रुम**—Exogenous, **वनस्पति**—Herbs, **ओषधि**—Annuals, **लता**—Creeper, **वृक्ष**--Tree, **चषक**—Cup, **प्रसाधनी**—Spoon, **कौषेय**——Silk, **कार्पासक**—Cotton, **लोमज**—Woolly, **वार्क्ष्य**—Barky.

N. B.--Botanical names etc. have been given in my article on the study of botany. Zoological terms will be given in a similar article on 'Uses of Zoology' hereafter.

जलशास्त्र HYDRAULICS.

नदीमातृक (देश)—Irrigated, canal-fed, **देवमातृक (देश)**. Dry, Rain-fed.

प्रपात—Fall. **धरण, बंधन**, Dam **स्रोतः** canal **सेतु**. Bund.

संसेचन—Irrigation, **संहरण** Drainage **स्तंभन**—Bunding.

ऋत-शारद-Kharif **अमृत-हैमंत**—Rabi **सत्य-वासंत**-Hot weather.

कपाट—Revolving gate, **अरर**—Sliding gate.

ऊर्ध्वपाती—Vertical sliding. **कुक्षपाती** Side sliding.

चक्र, जलयंत्र—Persian wheel **जलस्तंभन** Water mill, Water power.

पर्वतालिंगित, शूर्पाकार—Good tank site. **अनूप**—Marshy.

Water mills (१) **शिरः स्पर्शी, उरःस्पर्शी, पदस्पर्शी, मंथन,-जलयंत्र.**

शिरःस्पर्शी—Over shot. **पदस्पर्शी**—Under shot.

उरःस्पर्शी—Flowing, Front **मंथन**—Revolving, churning.

खनिशास्त्र MINING.

ताम्र—Copper, **अयः** Steel, **रजत** silver, **सुवर्ण, हिरण्य**—Gold. **कांतलोह**—Wrought Iron. **अयस्कांत**—Magnet **शीस**—Lead, **त्रपु**—Tin, **लोह**—**वैकृत** Iron. **नीललोह**—Manganese **पारद, रस**—Mercury.

रक्तलोह--Antimony--**धवललोह**-cobalt, Nickel. **पितल**—Brass.

कांस्य—Bellmetal, **वर्त**— German silver (**सोनपितल**). **गंधक**—Yellow sulphur.

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हरिताल (हरताल)--Yellow oppiment मनःशिला (मनशिल)--Red Arsenic. (गेरु) गैरिक - Red (ochre.) अंजन, स्रोतोंजन-(सुरमा) Antimony sulphide (हिरकस) कासीस—Iron Sulphate. हिंगूल-(हिंगूल)--Mercury sulphate or oxide.

अभ्रक—Mica. तुत्थांजन (मोरचूल) copper sulphate सिंधूर--Red lead. रसांजन (कात)—catechu, कुसुमांजन (जस्ताचेफूल) zinc sulpate or oxide. यवक्षार — Potassium nitrate or सौगंधक. Red sulphur.

सर्जिकाक्षार--chlorates पलाशक्षार, पीता Yellow ochre. प्रतीवाप--Extract. माषक्षार--Sulphates, तिलक्षार--carbonates, पीलुक्षार--Phosphates=क्षोरक्षार,।

रथशास्त्र--ROADS.

रथ- Cart, सुरथ-Light cart. रथतर-Tonga, रथतम—Carriage.

चन्द्ररथ—Victoria, चित्ररथ--Omnibus सुचक्ररथ--Dog cart.

अयनं--Path. वर्त्म-Lane अध्व—Way पंथा, वीथी—Road रथ्या—Street.

पद्या, पदवी एकपदी—Foot path. सृतिः, सरणि Slope incline. Approaches. जंघापथ—Mountain pass.

सत्पथ—Paved Road, विपथ--Bad Road, कापथ--Metalled Road.

घंटापथ--Ghaut Road. अंतःपथ—Tunnell, Under bridge.

अट्टहास—Court, सेतु—Bridge. कर्करित Metalled, gravelled.

प्रांतर—Deserted Road. चतुश्चक्र—Four wheeled.

द्विचक्र—Two wheeled बहुचक्र-Boggie.

स्थलपथ—communication by land, कूलपथ—canal communication.

वारिपथ—communication by water. नदीपथ—River communication.

नौकाशास्त्र—SHIPBUILDING.

तरी—Raft, नौ--Boat. नौका—Ship. दण्डक्षेपणी—Pole.

अरित्र, केनिपातन -Bar, कर्ण—Helm कर्णधार—Helmsman.

फलयान—Floating on fruites चर्मयान—Floating on leather bags. पशुयान--Floating on back of beasts.

घटीयान—Floating on pots. द्रोणीयन--small boat. नौ—Sail bearing boat.

आतापि, वातापि—Kite, sail. शृंग—Mast. (संख्या) शृंग—Bearing (संख्या) masts.

चक्र—Wheel propeller. भ्रम—Screw Propeller. मंदिर—cabin.

गृह—Furnished cabin. मंथर—Rolling. परिणाह. Length.

तंतु—Thread, सूत्र 9 तंतु—String गुण 9 strings सूत्र पाश—9 गुण. Lead string.

रश्मि—9 पाश Reigns रज्जु—Rope or 6 to 8 रश्मि. लक्षण. Difference.

तर,—Freight. पूर्णभांड Loaded, रिक्तभांड—Empty भांड—cavity.

पण—Duty (customs) उत्थत—Depth, सांयात्रिक।—Passenger.

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क्षुद्रा—small, **मध्यमा**—middlesized, **भीमा**—large, Destroyer, **चपला**—Light, **पटला**—Heavy. **अभया**—Dreadnought, **दीर्घा**—Long. **पत्रपुटा**—clad, Plated, **गर्भरा**—Having, cabins, **अमंथरा**—Non-rolling. **गतवरा**—Fast, **जंघाला, प्लाविनी, धारिनी, वेगिनी, शामिनी, दीर्घका; तरणी, लोला** — Ocean-Rollers, **यांत्रिक**—Captain, Engineer.

BALOONING—**विमानशास्त्र.**

अप्पतस्—Water-proof, Water-tight, Airtight.

घृताची, घृतयोनी—A pot in which ghee can be stored, An earthen jar, **सम्राजा**—Well cleaned, **सुभगा**—Wide mouthed, **उर्वशी**—Very extensive, **मेनका**, Waxcloth, **नौका**--Not, (**ओकस**)-steady Oscillating. **अरित्र**—Bar, Saviour from an enemy, **तडित्**—Electricity, produced by flapping skins, &c., **सौदामिनी**—Electricity produced by friction, **विद्युत्**—Electricity, produced by coagulation, **शतकोटी, मित्रावरुणौ**—Electricity produced by a battery, **अशनि**—Electricity produced by revolving magnet, **ह्लादिनी**—Electricity from a (**ह्रद**)—storage battery, **वैद्युत्, शातकुम्भ** Electrolytic; of electricity, **रूपाकर्षण**—Photography, **प्राकृत**—Natural, **परशब्द ग्राहक**—Telephone. **कृतक**—Artificial, **तंत्र**—Physical force, Physics, Physical Science, **तंत्रज्ञ, तांत्रिक**—Versed, in **तंत्र, यन्त्र** — Mechanical contrivance. **यांत्रिक यन्त्रज्ञ,** — Versed in **यन्त्र मंत्र**—Process by which latent or potential energy is liberated, **मांत्रिक मन्त्रज्ञ** versed in **मंत्र** or made active, New power brought into existence, **रहस्य**—Secret, Process, **लिप्त**--coated Covered, Guilt, **विमान, अग्नियान, व्योमयान, खेटयान**। Baloon.

वास्तुशास्त्र, BUILDINGS.

कुड्य—Wattle and doub wall, **मेडूक**—Brick-nogging. **भित्ति**-Wall, **इष्टिका, लोष्ट**-Brick, **सुधा**—White wash, fat lime. **कर्कर**—kunkar, **चूर्ण**-slaked lime. **सैकत**—Mortar, **श्याय**—Cement, **कटी**-Springer, **मेखला, कीलक**—Key stone, Header, **वृत्तखंड**—Arch, Segment. **संकर**—Mixture, joining, fixing, **जालक**—Trellised, **फालक**—Planked, **सुर्मी**—Pipe.

शाला-Lines of Rooms, **आगार**-Quadrangles, **मंदिर**-Storeyed house, **प्रासाद** Many Quadrangles and Many Storeys, **परिमिति**--Boundary, **सेतुचैत्य**—Boundary stone, **सोपान**—Staircase, Flight of Step, **उपान**—Step, **त्रिखंड**—Returned (Staircase), Gnominal, **शंखमंडल**--Conical (stair case). **वल्लीमंडल**—Circular (stair case).

BUILDING MATERIALS.

पाषाण—Igneous rock, Volcanic rock, **दितिज**—Terestrial, **प्रस्तर**—Acqueous. stratified rock, **अदितिज**--Meteroric, **उपला, खंड**--Building Stone, khandkie rubble, **ग्रावा**--Boulder, **अश्मा**—Metal (broken), **कर्कर**-kankar, **हृषद**—Glacial

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ulder, Gravel, **लोष्टः**--Piece of stone. rick **इष्टका**--Brick, tile. **शिला**--Flag, **चूर्ण**—Lime, **सैकत**—Sandy, **चिक्कण**—Artificial sand, Ground stone, **पुटमेदचक्र**—Mortar mile. **खुर**--Pestle, **संकुट्टण**--Milling. Ramming, **पत्र**—Sheet, **पत्रपुटी** Laminated, stratified, plated, **मेखला**—Header stones, **गोत्र** — Metal, broken stone, **पुरुष**—Even all along strong in compression, male, Pivot, Granular, **युवती**—Tapering, strong in tension, female, notch, laminated. **कराल**—fine gravel, **मुद्गी**—Course sand, **गुलमाष**—Fine Sand, **कलक**—Artificial sand, ground stone, **कारंदव**—Energy, made of **कुरुंद**.

MASONARY WORK.

पद—Offset, **श्रेणी**—Layer, course **संधि**—Joint, bond. **कुक्ष**—side. **शयित**—Stretcher, **स्थित** — Header Facing. **पार्श्वग**—Backing. **समसूत्र**—At some level, in one line. **विटंक**—Undressed. **टंकित**—Dressed, **प्रहत** — Hammered, **मर्दित**. Polished. **अश्रेणी**—Monolithic, **सुश्रेणी**—coursed. **विश्रेणी**—Uncoursed. **सैकतचूर्ण**—Mortar lime, **मृद्**—Mud-mortar, **आरोहण**—Step, **मेडूक**—Brick nogging. **पीठ**—Bay, **मेखला**—Through stone. **पाद, मूल, उपपीठ**—Foundation. **पीठ, अधिष्ठान**—Plinth. **तल, ताल** Floor. **कुडागार, दीपालय** Nitch. **आलय** Cup-board in a wall, Recess. **अलिंद, देहली** Front veranda. **अवलिंद** Back veranda. **गर्भागार** Main Room.

CARPENTARY WORK.

पाद—Post. **पोतिका, शीर्ष, भरण**—Corbel **तूल**—Beam. **कंटक** Ridge. **पट्टिका** Batten. **फलक** Plank. **कर** Principals Ridge. **संधि** Joint. **गोपा** King-post. **धारण** Strut. **कुम्भी** Chair for post. Tennon **शल्य, शंकु, अणि, कील** Mortice **शिखा, दंत, शूल, विद्ध,** Post **स्थाणु, स्थूण, पाद, जंघा स्तंभ तलिप, कंप**। Door **द्वार**. **नाराचपथ** Skew way **उपद्वार** Wicket. Window **खटकी** Ventilator **वातायन**, Skylight **गवाक्ष** **पालिका** Eave, eave board **अनुद्वार** opposite the door. **आधार** Base Lower portion Uuder lying **आधेय** Upper portion Overlapping. **शीर्ष** Cap. Peg **स्थूपि, कील, कीलक**। **ध्वज** Final. **पट्ट** Lintel, Head Silk **सोपान** Staircase. **उदुंबर** Bottom sill **स्तंभ** Vertical ledge **शाखा** Horizontal ledge. । **कीलि** (10″ conj) to nail, to fix.

ROOFIING.

काकपक्ष Gabled, **कुमुदाम** Hipped **शौर्पक** Single sloped **आलापक** Pitched, coned **प्रालंबक** Corrugated Wavy Garland shaped. **करालक** Formed of Swords, Domed.

तुला Tie beam. **कंटक, गोप**। King post. **कर** Principals. **स्थूणा**, Hip. **दीर्घिका** Purlins. **उत्संग** Ridge **आय, तूला** Beams, Postplate. **पट्ट** Lintel, Eave board **काष्ठ** Rafter. **पट्टिका** Batten **इष्टिका** Tiles, **छाद्य** Roof, Covering. **स्तंभ** Post **कुंभी**

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Chair. ध्वज Finial, कपोल Barge board. दंड Flag staff ध्वजा Flag.

DOORS AND WINDOWS.

कवाट—Shatter, अर्गला Bolt. स्तम्भ—Vertical ledge द्वार. Door.

शाखा—Horizontal ledge, पट्ट—Lintel, Heads ill, खटकी—Window.

उदुंबर—Bottom sill. शलाका. Bar, पट्टिका. Venetian.

गवाक्ष—Skylight, Glazed, वातायन. Ventilator.

विचाल — Shaky, uneven. पुरुष and युवति. Hinges male and female अर्गला. Vertical support.

प्राकारशास्त्र—FORTIFICATIONS.

प्राकार—Fort, fortress, दुर्ग-Hill fortress, कूट—Fortified town. आकर गव्हर—Trenches. आयुध—Weapon. खायुध Sharp Weapon.

उग्रायुध—Heavy weapon. तिग्मायुध—Poisoned weapon.

शस्त्र—Hand flourished weapon. अस्त्र—Missile, weapon striking at a distance.

कवच—Armour coat, वर्त्य—Armour. हस्तघ्न—Glove.

भूदुर्ग—Land fort. जलदुर्ग—Sea fort. निर्माय—Visible. मापिक-Smokeless. दहनास्त्र—Gasses, Burning. जलास्त्र—Acids, Sprinkling. काष्ठास्त्र—Arrows. लोष्टास्त्र—Bullets. चर—Sky, Petrol. दूत—Envoy, Ambassador, Messenger.

पुरोहित—Religious M. अमात्य—Prim M. मंत्री—Foreigu M.

दूत -Ambassador. लेखक—Secretary, गणक—Accountant, अंत.पुराध्यक्ष—Private S. चलाध्यक्ष-Chief of Army. अश्वाध्यक्ष—Cavalary horses. गजाध्यक्ष—Elephant Artillery. पदाध्यक्ष—Men Infantry. दुर्गाध्यक्ष-Navy, Baloons. शिविर—camp. सेनामुख — Brigade. गुल्म स्थानीय—Out posts.

द्रोणामुख- Squadron. पक्ष—Wing. गर्भ Center, Main body.

प्राकार—Rampart. परिखा—Entranchment. गुल्म—Tower.

वैपरम—Van, Rear post, यात्रामणि - Front. विजय—Head —quarters (army.)

नगररचनाशास्त्र—TOWN PLANNING.

प्रपा—Water supply. आराम, विहार—Gardens, Recreation grounds. आपण—Market. विपणि—Market Road. प्रतिमा—Statue.

मंडप—Hotel, Resting place. स्थानीय Outskirts. प्राकार- Tower.

रक्षक, उग्र—Police. सैनिक—Soldier. प्रतोली—Gate.

नगर—Town, large. पुर—City. देवालय —Temple. राजगृह—Court, office, सर्वजनवास—Town proper, Residential, portion, पत्तन—Harbour.

कुटिक—Block. Plot (sufficient for one ordinary family). कासार—Tank. राजवर—Officer of Government. वनोपवन—Gardens.

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खेट—Village. खर्वट—Hamlet. ग्राम—Town.

मंत्रशाला—Council Hall. सभा—Court of Justice.

प्रभा—Gallery, रक्ष्यावास :— Guard Room.

PHYSICS तंत्र.

दाम्य - Compressible, स्नेह—C hesion, प्रेम—Affinity.

मान—Measure. विमान—Model, Scale, Special Measure.

सुर—Animate, Moving. असुर—Inanimate, immovable.

स्रोत—Circulation (eating to excretion). अस्रोत-Inanimate. उत्स्रोत—Flora. तिर्यक्स्रोत—Fauna. अर्वाक्स्रोत—Mankind. प्रकृति—Natural. Neutral, Stable, विकृति—Artlficial, unstable. दिति—Earth. अदिति—Heavens. मरुतः — Atmosphere. हारिद—Vegetable, Green juiced, प्राय—oXy-gen रक्तद्रव-Animal, Red

CHEMISTRY—रस.

uiced, पुं, धातु—Base स्त्री, आम्ल Acid क्षार Salt.

प्राण—Oxygen, उदान Hydrogen व्यान Atmosphere air.

अपान -Noxious gasses. यवक्षार—Nitrates, माषक्षार—Sulphates.

तिलक्षार—Carbonates, पलाशक्षार—Chlorates, क्षीरक्षार—Phosphates

पीलुक्षार—Oxalates Cynates—भावित Treated.

TAXES.

निष्काम्य—Exports, प्रवेश्य—Imports. आदान—Payment.

आय—Assets, income, व्यय—Liabilities expenditure.

कृत्स्न—Lump sum. हाटक. Bazar rates, शुल्क Fined duty.

वेतन—Wages, payment for one (thing, time &c.)

THE VEDIC CONCEPTION OF THE MORAL GOVERNMENT.

(By Pt. Dharma Deva Siddhantalankar Mangalore.)

Every one who believes in the existence of God must also believe in the eternal laws governing the universe. In the eyes of a theist this world is not a chaos ruled arbitrarily, but it is being governed by some eternal laws—physical as well as moral—which are operating under the guidance of Almighty God. In order that we may lead a spotless noble life, it is necessary to form a conception of and have faith in the moral Government whose orders must be obeyed implicitly. Let us see to-day what conception of this moral government do we find in the Vedas which for us Aryans are the final authority in all matters.

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(1) In the Rigveda I.41 we read.

सुगः पन्था अनृक्षर आदित्यास ऋतं यते ॥

which means (according to Mr. Griffith) "Thornless is the path for him who seeks the Law." Here the word **ऋत** expressly stands for the eternal laws governing the physical as well as moral world—if such an expression may be used. Sometimes the words **ऋत** and **सत्य** have been used together in the Veda, the former standing for the laws operating in the physical world or nature and the latter standing for the Eternal Laws governing the moral world. That these Eternal Laws are operating under the guidance of God who alone may be said to be the sovereign of the moral government, is evident from the following well-known verse of the Rigveda.

"ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ॥"

i. e. Omnicient God is the source of the Eternal Laws governing the physical as well as the moral world. It is clear thus, that according to the Vedas there are moral laws governing the universe and the only way to get happiness and peace is to obey these laws implicitly. The following verse of the Rigveda 1.91. puts it in the most unmistakable terms

त्वं सोम महे भगं त्वं यून ऋतायते । दक्षं दधासि जीवसे ॥

Which means-" To him who keeps the law, whether old or young. Thou givest happiness and energy that he may live well." It is to be borne in mind here that one who obeys the moral laws can never be unhappy. God Himself comes to his rescue and gives him greater strength whenever a calamity befalls him. What a noble conception of the moral government is this ! Who is there in the world who is not aiming at attaining happiness and peace, but how few are these who have ever taken pains to understand the nature of the eternal moral laws governing the universe and to obey them implicitly come what may. Let all the seekers of happiness and peace listen attentively to the following statement of the Veda.

(३) प्र स मित्र मर्तो अस्तु प्रयस्वान् यस्त आदित्य शिक्षति व्रतेन । न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥

ig 3.59.2.

"Foremost be he who worships Thee Oh Lord, who strives to keep Thy Sacred Law. He whom Thou helpest is never slain or conquered, on him from far and near falls no affliction or sin." Here we see that to worship God and to obey the moral laws which are operating under His guidance has been said to be the way to get rid of all misery and unhappiness. To remain under the thraldom of passions and to commit sins is to violate the moral laws. Undoubtedly even the violation of moral law in the form of dishonesty and cheating, leads to prosperity for sometime, but ruin is always awaiting a dishonest dealing at the end. Manu the Law-giver has very wisely put the whole matter in the following clear terms:—

अधर्मेणैधते तावत्, ततो भद्राणि पश्यति ।
ततः सपत्नाञ्जयति, समूलस्तु विनश्यति ॥

By violating the moral laws a man prospers in the beginning, he then

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enjoys many desirable objects and gets the better of his enemies but at last he is blotted out root and branch. The western sage James Allen has also given expression to the same truth by saying that ignorant men imagine that dishonesty is a short cut to prosperity. The day at last comes when the dishonest man repents in sorrow and suffering; but no man ever needs to repent of having been honest. The dishonest man is morally short sighted" *(Book of Meditation.)*

In this conneetion I can not forbear quoting a very beautiful verse from the Rigveda which impresses upon our minds the necessity of earning wealth righteously. The verse runs thus:—

परिचिन्मर्त्यो द्रविणं ममन्यातद्रस्य पाथ नमसा विवासेत् ॥ ऋ १०।३०।२

Which means:—"A man should think of wealth and strive to win it by adoration on the path of order i. e. Righteous path (**ऋतस्य पथा**)." In other words, a man should never deviate from the path of truth in order to make money; why, because the eternal moral laws under the guidance of Omniscient God are operating every where and he who wants to amass wealth by hook or by crook will be at once caught in the snares of the most-high or **वरुण पाश** as the Veda calls it. Here is another verse from the Atharva Veda describing the eeternal moral laws in a poetical and impressive manner.

उत यो द्यामति सर्वात्परस्तान्न स मुच्यातै वरुणस्य राज्ञः । दिवस्पश प्रचरन्तीदमस्य सहस्राक्षा अति पश्यन्ति भूमिम् ॥ अ० ४।१६।४

The English rendering of Mr. Griffith is:—"If one should flee even beyond the heaven, King varuna (God) would still be round about him. Coming from heaven to this world His thousand-eyed spies watch over the earth and beneath them." Who are these spies? Are they the angels mentioned in the Bible over and over again, is the question. Our answer is in the emphatic no. While thinking over such passages we must take into account that the Veda is is poetical work of the highest order whose author is God—the Master Poet to take the word used by the greatest living Indian poet Dr. Ravindra Nath Tagore in his Gitanjali. The above statement is not my own. The Veda itself has given expression to it in the most unmistakable terms.

We read there:—**पश्यदेवस्य काव्यं न ममार न जीर्यति** i. e. study the Poetical work of God—expresssly referring to the Veda. He who studies it thoroughly and acts up to its teachings does not grow old and die before the proper age. Such being the case, we should not do injustice to the Vedic expressions by taking them all in their literal sense. A moment's thought will make it clear that in the above verse under consideration the word **स्पशः** or spies stands for the power of the Almighty or the eternal laws operating under His guidance. The sense of the verse therefore is that it matters not whether a man is on the top of a mountain or in a cave beneath the earth, where ever he may be, he must understand it clearly that he can not hide himself from the Almighty All-knowing God, that he can in no case escape the fruit of the sins committed by him on the highest top

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of a mountain or a dark dungeon. It is all the same to Omnipresent, Omniscient, Omnipotent Lord who is the Sovereign of this moral Government. What a grand conception of the moral Government is this that we come across in admittedly the " oldest book in the library of mankind" (to quote the oft-quoted words of Prof. Max-Muller.) It was by finding such grand conceptions of the moral laws in the Vedas that Dr. Russel Wallace—one of the propounders of the Evolution Theory—wrote in his latest book called "SocialEnvironment &Moral Progress',

" In the earliest records which have come down to us from the past we find ample indications that general ethical conception, the accepted standard of morality and the conduct resulting from these were in no degree inferior to those which prevail to-day, though in some respects they differed from ours. The wonderful collection of hymns known as the Vedas is a vast system of religious teachings as pure and loftly as those of the finest portion of the Hebrew Scripturcs" (Page 11.)

It is also to be taken into account in this connection that Dr. Wallace has actually quoted the translation of some chapters of the Vedas to prove his statement which expressly goes against the Social Evolution Theory.

It will not be out of place here to show what according to the Vedas is the moral nature of the devas. I am going to deal with the matter here in brief for, the devas as depicted in the Puranas cannot at all be said to be the ideal moral beings.

In the Rigveda however we come across the following beautiful description of the devas.

ऋतावान ऋतजाता ऋतःवृधो घोरासो अनतद्विषः। तेषां वः सुम्ने सुच्छदिष्टमे नरः-स्याम ये च सूरयः॥ ऋ० ७।६६।१३

which means :—"Oh ye devas you are true to Law (moral) born in Moral Law or Truth, the strengtheners of Truth, terrible haters of faslehood. May we men and our princes dwell in your protection which is the best defence." No comments are needed. Beyond the least shadow of a doubt the Vedic deities are endowed with the moral virtues of the highest order. They are distinguishable from men not by their bodily features as is generally supposed to be the case, but by their intense love for truth and unselfish compassionate heart. Do we find anything of this kind about the angels of the Semitic Scripture ? No. I ask with all seriousness and sincerity, is there any other religious scripture in the world in which the conception of the moral government is such a sublime one as in the Vedas. If not, as is certainly the case, are we not justified in concluding that the knowledge which the Vedas contain is not the product of human intellect but of a Divine Revelation. This is the conclusion which has been arrived at even by some impartial Christian Scholars like Mr. Philips. Thus writes he in his well-known book called "The Teachings of the Vedas". "The conclusion therefore is inevitable that the development of religious thought in India has been uniformly downward and not upward. We are justified therefore in concluding that the higher and purer conceptions of the Vedic

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Aryans were the results of a primitive Divine Revelation."

Let us hope that other scholars of note also will study the Vedas setting aside all the presuppositions and then will be in a position to receive the Divine Light of the sublimest Vedic teachings.

FROM MY DIARY.

A VISIT TO THE VESUVIUS.

(By Manmohanrai H. Desai.)

Immediately after a solid breakfast this morning we started for Vesuvius. In order to take the train for our destination, we had to walk through some part of Naples and I should think no punishment greater than a walk through the dirty streets we passed.

We arrived at Pujliano and changed for the electric car to Vesuvius. The entire funicular railway to the crater is owned by Thomas Cook & Son and cost them quite a heap of money to build. We were a very large party, the day being bright, clear and warm. But now our car began to ascent. The Italian driver was a nice fellow. He could not speak much English, but tried to tell us some thing of the Vesuvius. As we rose, as it were, into the air, the low-lying country of the valley began to sink, as it were, into the womb of mother Earth and every moment, men, trees houses and villages grew to be reduced to mere specks and dots on the vast canvass of the Earth, with the glittering sheet of ocean resting proudly defiant to the jest of sunbeams as they darted into his breast. It was an atmosphere with the sway of a Divine Spirit which was translated to my heart as Love. Silence was the spirit that pervaded my heart, as it was moved by a deep and strong emotion full of the memories of the time when I greet mother-love, sister-love, parent-love, friend-love and ideal love had harmonised now with an intensity of force into that one whole mysterious force which we all call love, which few of us can analyse and still fewer realise. The eyes looked, the ears heard, the brain worked, but all were subordinate as the heart was paying its homage to the great Spirit that was animiating all Nature Visions after visions of loved-ones, deceased and alive rose to the heart and were translated by this force into a spirit of immortal happiness and divine joy. The ecstatic soul however was soon plunged back to grim reality as suddenly the car jolted and stopped midway. We could discover that for a steeper ascent they were now attaching a dynamo car of extra power. And onward we continued, my eyes resting in a stupor on the enormous tracts of solidified lava all around the mountains as a result of the various

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eruptions of Vesuvius from time immemorial. Somebody said there were till now 179 eruptions, but the figures hardly mattered to me. But at last we stopped at a height of 755·50 meters to change into an elevator car for the crater itself. From this height I got fine glimpses of the country below. It was a fine Indian summer day, blazing warm without a speck of fog or mist. The Isle of Cipri from the womb of the sea appeared like the limit-wall of a golden paradise beyond and behind it. To me it looked as though the beautiful semi-circular coast-line with its precious freight bounding the sunny waters of the ocean was a symbol and emblem of a greater Purpose than the one the mind of Man ever concieved in its striving for the Ideal. It must have been the influence of some such vision that must have caused the immortal poems of Dante. But here we are at the crater.

Vesuvius! Thou most marvellous marvel of the Almighty! What words can describe thee! What emotion can realise thee! Mightier things of the human brain we have seen but all tumble from their pedestal at one touch of Nature from His Love. That huge furnace of wrath boiled with a terrifiic roar in its restless spirit. The seething mass of lava in its pent up fury thundered and raged with a tumultous din from the womb of the crater. Like the chimney of an engine, the mouth spurted out fumes of gas, jets of smoke and hissed out with powerful force from its entrails ashes, lava and stones. The fury of its wrath could be heard even from a distance while standing near it, the shaking rage of the crater frightened our hearts with the meaning noise it made. If it only exploded! Ah, the thought shot through my heart. If it did, then good-bye to my loved-ones, beloved Gandevi and the sunny earth for ever. Would death be misery? I wonder. For the sake of those I love, I should like to live, so felt I. And yet we knew we were as safe before that hissing uproarious mouth of the crater as before anything under the sun at that moment. Dangerous and terrific though it held me yet with a wonderful spell. I looked on at it with a strange fascination and yet the giant stormed and raged, hissed and snarled with the most menacing look it could put on. We could go if we wished to the very mouth of the crater only if we did not feel ambitious enough to go into its womb and to perdition. We stood on the edge of the embankment formed round the basin of the crater in the midst of which conic mouth is said to be at the top of about 115 m. (I am not sure of it thoroughly). In 1906 when it threw out immense quantities of lava up to the very foot of the sea it was also responsible for the destruction of a part of Cook's funiculaire. To me the Vesuvius seemed a very good emblem of the restless soul in vain striving after an ideal or of a doomed being who in his egotism led a life of restlessness and self-torment like as this crater did. And I also wondered if the same fury of restless torment did not shake the physical frame of the prospective mother when the enchanted foetus strove for its freedom from the dark and mysterious womb. I shall not dwell with length on thee, thou prodigy of Nature! Thy soul and spirit pass my comprehension. To thee I bid farewel with

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a soul full of reflection, wonder and wisdom.

The downward journey from Eremo where the extra dynamo was detached was not slow in performing and as we got out of Pajlino in the midst of normal traffic and life I felt I was awakened with a rude shock to the humdrum of daily life. in the mid-ocean or on the mountains one feels as though he is transported to some delicious rarified atmosphere of harmony and joy much different from earthly, but on land again, the normal prose impedes the soul in its high soarings. That is why we need to frequently return to Nature for communion.

(2). Is Death so terrible?

Who can imagine but there might be some meaning in two such exquisite flowers plucked off the stem of life at such an early hour! I feel on cooler and still more cool consideration that Death ought not to be the great bug-bear that it appears to us. Is Death such a calamity that we reckon it to be the greatest misery? If Death were entire disintegration beyond hope of any noble and high aims, then is it the greatest calamity. Is it mere decomposition of the bodily frame? Certainly, it is not annihilation at all; for with the idea of annihilation would have to be associated the element of entire extinction which in that case would reflect but little credit on the wisdom of the Lord. There runs a deeper purpose than that thro' the frame of the Universe. Death cannot be entire annihilation. It is but a change of form which the immortal soul has to undergo in its various experiences. Every soul is an influence in life acting as such towards itself and towards others; but the moment the relation of proximity or more accurately, the earthly sense of Union creeps in, the sublime importance of Life and Death gets diminished and other illusory woes take place. It is my firm belief that mere dissolution of bodies does not mean death. Souls can exist and commune even without the media of bodies, but it is only our sight network of physical senses that create the maya and the mist which acts as a deterrent to our perception beyond the physical. When such are the environments, it is no wonder if we feel Death a very huge calamity. I believe when we mourn the less of the loved ones it is more or loss the loss of our own selfish interest that is at the bottom of it than our pure, disinterested and impersonal Love. In cases of death, we mourn the loss of the physical vesture of the beloved that used to delectate our senses in its living form. With pure love and a noble creed of faith in the Lord, Death should not appear a great bug-bear.

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GLIMPSES OF DAYANANDA

XI

THE BRAHMACHARI

Like several other Sanskrit terms, the connotation of which is peculiar to Sanskrit literature a one, the word *brahmachari* defies all efforts at translation. English expositors of the Veda have construed it as 'Vedic Student.' The translation is apt but leaves the original term as difficult of comprehension as ever. In the sense of a student, the use of the term, is too technical. The connotation of the word 'student' is too narrow to express what is understood by the original word *brahmachari*. A householder, a married man or woman is termed even in the *smritis a brahmachari or brahmacharini* provided he or she observes continence, the principal rule of *brahmacharya*. It is possible to bring out in one word or phrase this or that phase of *brahmacharya*. The whole connotation of the word *brahmacharya* can be expressed by no other single word or phrase.

As a student we have seen Dayananda roaming in the woods. He ended his scholastic carreer in the *Pathshala* of Guru Virja Nanda, and though to this end of his life he was a student of the Veda, it was not his study of the Veda alone that marks him out as a *brahmachari* par excellence. The face of the Arya Samajist glows as the idea crosses his heart that his Guru was a *Brahmachari, a Bal Brahmachari.* What does he mean when he thinks and glows so? Does he mean that the Great Apostle remained celibate throughout his life—he did not marry? Dayananda has laid great stress on the duty of marriage from which he exempted only rare individua's like himself whose life is wedded to the other all-absorbing duty—Service of Humanity. Their affections they cannot share with any other beloved. Nor is every servant of Humanity and necessarily a *brahmachari*, though it is enjoined he should be one. *Brahmacharya* again is of the mind, and of the speech, and of action. The three co-ordinated—sexual purity of mind, sexual purity of speech, and sexual purity of action constitute together what is called *brahmacharya. Brahmacharya* to us conveys that chastity of one's conception of women, which translates itself, in action, into heroic gallantry such as knights of old, in speech into courtesy towards the weaker sex, and in thought into reverence and adoration of womanhood. From of old an idea of divinity has been associated with the idea of womanhood. That idea is the idea underlying the word *brahmacharya*. And in this section we shall speak of Dayananda as a *brahmachari* with that exquisite idea underlying that term.

Genarally it is the unmarried that are the most rude to women. Celibacy has an association with it of a contempt of women, especially those in the married state. Many has perforce to be made a virgin, in order

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deserve the adoration of a Christian world. As fate would have it humanity conceives sin at its birth. The fall of Adam is repeated every time a human child passes through the womb of a mother. To a Christian, marriage is an animal necessity. To the Arya, it is a sacred duty, a sacrement attended and partaken in by *Devas*. All depends on the attitude that religion evinces to this necessary inter-relation between the sexes.

Dayananda did not marry, but did he on that account despise the married state? Did he being celibate, evince a disgust of the tender, motherly sex. He could not adore a woman as wife, but to him was open another, a higher vista for the idolisation of woman. He had been a son, and for that a fondled son, perhaps too much so. He could not, when grown up, forget the lavish affection of his too fond mother, which alone had reared him up into a sweet, a lovely child, one a little wayward too, inspite of the harsh, hard as wood punctitions religiousness of his father.

As in his youth he went about in the wide world, the world both of men and women, he came across many maidens and many damsels and in each of them he recognised a replica of his own mother, the mother in whose lap he had lain in childhood.

Once when he was a student reading with the eyeless sage Virjananda, he went out, as was his wont, to the bank of the Jamna for his bath and prayers. He sat, no body knows how long, immersed in his *dhyana*. As he opened his eyes and was preparing to rise, he perceived the touch of a grey head, the head of an elderly woman, bent low at his feet. He at once felt that the incident was reversion of a *Brahmachari's* couduct and that expiation prayers in chitta, was necessary. He ought to have bowed before a woman arather than have received her homage. For three days and nights he kept away from the Guru's-hermitage. Near by the bank of the river there lay aruined building. There he sat, meditating over, his sin, without food, without rest. And when from this self-torture he returned to his Guru, and told him the story of his self-imposed penalty, the latter was literally in extacies over the immaculate chastity of his pupil.

Later when his fame as reformer had spread throughout this country, and his views were a household tropic among even the vulgar street people, he once went out, while in Mewar for a morning ramble. In his company were pandits of the orthodox camp. In the way all were wonderstuck when all of a sudden, as the party passed in the front of a raised platform on which grew a sacred tree, the head of the Swami bent as in salutation. To the orthodox it gave an occassion for secret glee, and an immediate taunt. One of them broke out :—"Inscrutable verily are the ways of gods. Denounce them, decry them, they will exact their due homage even from the most heretic." Dayananda bore the mocking taunt silently, and when the Pandit had done with his railery he pointed with a finger to a small knot of children playing under the tree," Lo! there stands a girl, that small representation of her sex. I adore her as mother. She is my Matri-Shakti before whom I bow."

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The posture of the sage, more than his words, struck the whole party dumb.

The climax was reached when at Mathura, a party of ruffians set to it by an opponent of the Swami, egged a prostitute on to get into the Swami's hut. She found him in a trance of *Yoga*. A hals of sanctity surrounded the face of the sage. A mystic sort of light played round his whole constitution. The very atmosphere of the place at once changed the foul woman's heart. As the Swami awoke from his trance, he found a stranger, and that a female, sitting before him, a heap of ornaments piled in front of her, and she shedding tears of penitence. "Whither, Mother," was the hurried, and withal composed query of the divine sage. The whole event has been treated of in another chapter, to which the reader is referred. Not the fact of conversion but the attitude of the reformer towards one who, being fallen herself, had come with a set purpose to bring about his fall too, is what strikes in our present glimpse of the *Yogi*. The incident stands out as an instance of the power not of Yoga so much, as of innate chastity. Well may the Arya Samaj glow with pride that over its head there shines the undimmed lustre of the brilliant *Bal-Brahmachari* whose very sight transformed the fallen and the low.

There were occasions when women sought privacy with him. and he in response denied the privilege. That he did to save his character, by which we mean his reputation among the masses. India is a land of scandles. On sexual matters especially the Indian mind is most touchy, and most prone to doubt. Not is it safe to encourage free intercourse between strangers of the opposite sex. The Shastras prohibit privacy even between sisters and brothers, fathers and daughters. Only mothers are allowed to sit in loneliness with their sons. And mothers are an embodiment of sexual purity, of divine sinlessness. They are Madonnas. For Dayananda it was essential to set a sound example for his followers. To him whole womankind were Madonnas, yet to others they were not, and as an *acharya*, he had in his outward conduct to play ideally the part of those others.

Dayananda was conscious of the handicap that his sex laid on him in acomplishment of his mission to reform the whole humanity. To his own personality only half mankind could have access. It was the dearest dream of his heart that one from the tender sex itself should supplement his propaganda by carrying on a similar propaganda work among females. To this end he undertook to teach Ramabai, a woman-pandit. Under proper safeguards he consented to give her lessons in *shastric* lore The letters that passed between the two are preserved They are brimful of affection and reverence, and every word in them breathes the burning desire of the sage that a woman-rishi might rise from among the woman folk of the day, and promulgate, as did *rishikas* in the days of yore the sacred Vedic lore among her sisters. Woman to him appeared to be spirituality incarnate. It was a part of his programme—and that by no means a mean part—to restore the maternal sex to its pristine pedestal of motherly, glory and divinity, a pedestal which in his heart the sex already occupied; and this, in essence, was his *bala-brahmacharya*.

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THE VEDIC PHYSICIAN, HIS MENTAL AND MORAL EQUIPMENT.

(By 'Medico.')

अग्निः तक्मानम् अप बाधताम इतः सोमः ग्रावः वरुणः पूत-दक्षाः वेदिः बर्हिः सन-इधः शोशुचानाः अप द्वेषांसि अमुया भवन्तु ॥

अथर्व० का० ५ सूक्त २२ मन्त्र १

The above Mantra Makes it clear that a doctor ought to be :—

1. अग्निः—Intelligent.
2. ग्रावः - Keen observer.
3. सोमः—Capable of sound reasoning.
4. वरुणः—Loved by every body.
5. पूत-दक्षाः—Pious and physically and morally strong.
6. शोशुचनाः समिधः वेदिः —

Shining like a burning fire.

7. पण्डित——Learned.
8. इतः तक्मानम् अप बाधताम—

Capable of curing diseases and eliminating sufferings, and then only

द्वेषांसि अमुया अप भवन्तु—

will the troubles and diseases run away.

Let us see now what Professor Saundby, one of the modernmost authorities on the subject has to say on this point. 'The duty' says he, 'that medical man owes to the profession of which he is a member is one of the highest he is called upon to fulfil, as his obligation to his country can alone be allowed to have greater claims upon him. He should cherish a proper pride in his calling, and disparage it neither by act nor word, but endeavour to increase the public esteem in which it is held by good and worthy deeds. His life should be discreet and sober, avoiding excess or extravagance of dress and demeanour' ?

'In all dealings with patients' adds he, the interest and advantage of their health should alone influence his conduct towards them. As their trust in the profession is great, so the obligation to be true to his interests is greater, and any signal failure in this respect is wholly discreditable and inexcusable.

One cannot but heartily thank Professor Saundly for such valuable advice to the profession, but one cannot held remarking that the so-called 'savage inhabitants of ancient India' knew and practised these things long long before European civilization had seen the light of the day. And what more ? The Mantra does not give any warning of any sort to those guilty, of 'discreditable and inexcusable' conduct because there was no need of this. Having selected the best men for the medical profession, pious, physically and morally strong, lovers of humanity, intelligent, bright and learned, there is no necessity of any warming. Don't we trust them —they being our great trustworthy friends ? Does it look nice to remind

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such an intellectual man of his duties, showing him at the same time the 'soldier's rod.'

1. There is not the least doubt that a medical man ought to be intelligent. What will an unintelligent person do while dealing with the question of life and death ? No one can entrust his life to him unless of course one is tired of this unhappy world.

2. Given an entangled and mystic tale of confused and agitated persons—the patients and his relatives—it requires the faculty of accurate, complete and well-directed observation, (Savill) and of proper and sound reasoning to disentangle it. Hence it is that the Mantra is not satisfied only with intelligence, but also requires observation and reasoning.

3. And how can an intelligent and well-informed person be allowed to play with the life of others, unless he inspires confidence and love for himself. The Mantra does not mention the doctor's love for humanity, because even a fool can claim that. Of confidence there is only one criterion and that is 'Do the public love the doctor?' If this is the condition, it implies naturally the doctor must have been loving his patients and humanity. The modern teachers are satisfied with their own esteem. But happiness in reality is in loving and being loved. Dear doctor, you love a patient and go on giving costly medicines but to no effect. Another doctor, whom his patient loves, gives water and the fever is gone. You see the cover (this body) alone, and never thinking for a moment that the real inhabitant of this body and hidden by it is a naughty fellow (heart.) People have seen the loved ones curing their sick lovers, where doctors have failed, because they gave a soothing look for the ailing heart whereas the doctor was giving only a soothing application to the troubled body.

4. And if in addition to the above qualities a doctor is pious, physically and morally strong don't you think he can win the hearts sooner and cure readily? The writer hopes to be excused if he narrates an apparently incredible story but really a fact. A patient went to a Mohammadan doctor at Mozang near Lahore, for treatment but he was too poor to pay for medicine. He dissolved the ink of the presciption in water and drank it. Next day he was hale and hearty. On being asked he explained 'How can it be possible that the ink touched by such a pious doctor can have no effect ?'

5. The Mantra requires a doctor to be shining like a burning fire and not over-shining like an electric lamp which dazzles. His dress, his personality, his behaviour ought to be such as to be giving warmth to the head and heart of those who come near him. His light should not be dazzling nor repulsive, rather should be sweet and attractive. He is not compared to the sun because it is not desired that he should remain above others, pleasant only at a certain distance. He is to mix with the sick, give them warmth of body and soul, purify them, and burn their pains, like a man and not like an angel. Patients do require angels, only in the garb of men.

6. It goes without saying that with all these qualities, if a doctor is a leanrn-

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eed person, still striving to enrich his sstore of knowledge he and only he can be the most useful piece of humanity. He is to study not only the science of medicine but should also be capable of practising medicine.

7. And given such a doctor in a place, will the people run away from that place or the sickness ? The Mantra answers

द्वेषांसि अमुया अप भवन्तु ।

ओ३म् शम् .

HELLENIC INFLUENCE IN INDIA

(By Mr. Shiv Das Gupta.)

The history of Indian intercourse with the people of Hellas dates from the invasion of Alexander. In the absence of a strong Central Government and disorganised state of political life, Alexander entered the open gates of India in 327,B.C. Though desperate resistance was offered at every step by the gallant natives, yet disunion afforded golden chance to him too make raids in the rich plains of the Punjab. He wanted to take his Macedonian forces into the far interior, but they mutinied and so he had to retire to his native land placing the conquered places in charge of Governors, Indian and Greek ; making elaborate arrangements for building a harbour at Patala, and sending Nearchus to explore and re-open the old Phoenician trade-route between the mouths of the Indus and the Euphrates. The scheme of the Macedonian monarch evidently shows that he wanted to set up a powerful governmental machinery and rule it, and that his propose in invading India was not that of Ghaznavi but of Ghori. But, unfortunately for him and fortunately for India, these far-seeing schemes failed of fulfilment by reason of his death which occured just after two years of his departure from India in 323 B. C. The empire collapsed like a pack of cards after his demise. The campaign carefully designed to secure a permanent conquest left no mark on Indian soil, The Macedonian influence disappeared altogether from India within a year of Alexander's death. India, so to say, forgot the passing of the Macedonian storm. By the end of 323 B. C. Macedonian power was at an end in India ; only those settlers remained who cared to throw in their lot with the people. "The only mark of Alexander's direct influence on India is", in the words of Smith, "the existence of a few coins modelled in imitation of Greek type, which were struck by Sanbhuti, the chief of the Salt Range, whom he subdued, at the beginning of the voyage down the rivers."

After Alexander, there dawned quite a new era in India. Chandra Gupta founded a powerful Mauryan dynasty with an all-absorbing strong Central Government. The Mauryan ge was an age of Renaissance in India. In this period of prosperity, her wounds of battle were healed ; the ravaged fields smiled once again ; and the places, of the slain myriads were filled by the teeming swarm of a population. A great religious revival was accompanied by a magnificent artistic outburst. Shrines and places of stone suddenly replaced the wood and plaster erections of earlier days ; clemency of a type unknown prevailed in Government. The only point here to be noted is that there are writers who hold that the introduction of the idea of clemency is, Macedonian in spirit, though it might have taken the Indian shape. To support this no argu-

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ment is advanced. And so, in the absence of an argument, the clemency-notion can safely be attributed to have sprung from the original mind of the enlighted despot himself.

The Machiavellian policy and state-craft of Chankaya, the great prime-minister and advisor of Chandra Gupta, did not give chance, for many years to foreigners even to dare to make raids upon India. But in 305, Syrian King Seleucus by name took into his head to try to repeat the exploits of Alexander. But he proved no match for the Indian Raja and therefore he had to conclude peace by ceding a large portion of eastern Iran and giving his daughter to him in marriage. It is here that the error in the ludicrous and baseless statemen of Her Neise, who says, "Chandra Gupta Maurya recognised the suzerainty of Seleucus Nikator" is clearly discerned.

However, the relation between the Maurya's and their western neighbours, was of the most cordial kind. Chandra Gupta was an enthusiastic admire of Greek customs. Envoys from the west were in attendance at Pataliputra, and the presence of a Greek-*rani* must have enhanced the phil-hellenic tendencies of the court. A friendly and amusing correspondence between theMauryan Kings and their Syrian neighbours, testified to the intimate character of the relation between India, and the Greek world at the time. Chandra-Gupta sends Selleucus some powerful Indian drugs; Bindusar requests of Antiochus a consignment of figs, Greek wine and a sophist. After his convertion to Buddhism, Ashoka's first thought is for his friends, the Greek rulers of Syria and Alexandria. And yet, inspite of the intimacy between India and the West under the Mauryas, we can discern very few actual marks of Greek influence on Indian civilization during that period.

A great deal has been made of the sudden introduction of stone as a building material by Chandra Gupta and more than him by Ashoka. It may be of course that they learnt from the Greeks the use of stone instead of wood, but then it is clear that they employed native craftsmen to work in this material, and allowed them to treat it in their own fashion. The carving of the Sanchi-Stupa testifies the truth contained in this statement. But now even this much is not very convincing because the recent discovery of the saisuanak statues and reading of the short but pithy inscription on it by Mr. K. P Jinswat, enables us to fix the date of the stone-building in ancient India some where in 500 B. C. — a period far distant from Ashoka.

For almost a century after the failure of Seleucas, no Greek sovereign presumed to attack India. Then marched Antiochus the great, through the hills of the country now known to be Afghanistan and went home by Kandhar and Seistan levying a war-indemnity of treasure and elephants from a local chief. This brief campaign was over and left no mark on the institutions of India, The successive invasion of Demetrias, Fukratidas and Menander, also meant no disturbance in the solidarity of Indian imperialism. As a matter of fact, these Greeks had really very little western blood in them when they settled in India, and their inflence upon this country was very slight. They issued, however, very beautiful and remarkable coins, one or two of which will compare with any thing produced in the ancient world. It is impossible to explain this outburst of artistic genius in the farthest confines of Hellenic influence. The Bactrian coins were imitated exclusively by the few Indian rulers, the Kushanas, the Guptas and the western Kohatrapas. But the contention of those who hold that the Greek word "drachma." Has, curiously enough, passed into "drama" the vernacular language of this day, is refuted by itself. Because drama is evidently, a corrupt form of द्रम्म—'dramma' a word found in the Arth Shastra.

Nevertheless, as years rolled on, they became absorbed in the Native population

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Indian thought and culture certainly influenced the Greeks to a great extent. The few remains, we have of the Indo-Greeks, seem to show that they quickly lost all traces of their individuality and adopted the religion of India, and in many cases, the names of their neighbours. The pillar recently brought to light at Basanagur, the Kasla-caves and the questions of Milinda, throw a flood of light on this point.

From these subsequent invasions of latter Greeks we come to the period when Shakyas were beginning to appear in the north western part of India. Kanishka—the Yuechi—from the famous stock of Shakyas, has been reported to have imported Greek artists from Asia Minor, to build the numerous shrines, monastries and other buildings, with which, in the first enthusiasm of his conversion to Buddhism, he decorated the districts round his capital city—Peshawar. The production of these workmen and their Indian imitations still cover the ancient country of Gandhar in vast quantities and their influence upon Budhists art was considerable.

The artistic mood, which resulted from the stimulus given by Kanishka's import of Greek artists in India, is technically called by the name of Gandhar School of Art whose influence in the history of Indian art is great. But here too the amount of hellenic influence does not seem to have been supreme, because in Gandhar sculptures the influence varies considerably. Somewhere the natives are purely Greek, somewhere Indo-Greek and at other places quite Indian with little touches here and there of hellenic influence, as the Amaravati Bass-relief. This sufficiently goes to prove that the influence of Greek on the Gandhar and kindred school of sculpture has been exaggerated.

Now here arises a great controversial point. As regards the borrowing of astronomy, however, there is no controversy Because the Gargi Samhita admits greatly this statement when it says, "The yavanas are indeed barbarians, but astronomy originated with them, and for this they must be worshipped as Rishis". But as regards the importation of the art of drama from Greek to India, there is much to be said. The only word "yavanika", and the resemblance to a Greek comedy in 'Toy-cart', can, in no way, go to prove that the Indian drama which reached its height of perfection under the Guptas, owe anything to Greek. For there are arguments after arguments to refute this assumption and one such is that Greek plays were acted in public open theatres while Indian plays were staged in halls and courtyards.

To sum up, it has been the tendency of European writers who hold "the extreme Hellenistic view" to emphasise unnecessarily the fact of Hellenic influence in India, which if there is at all, is in a few places of Indian life and has neither affected the literature nor culture. The only theory which can reasonably be said in closing this paper is as Rawlinson says, "No civilization can claim an entire independent origin. Every nation borrows from the countries with which it comes into contact in course of trade or conquest. The same is true, inspite of her boasted exclusiveness, of India, she has, from time immemorial, borrowed ideas from nations, Aryans or Semetic, which have successively dominated the western world. On the other hand the theory that Indian civilization is a kind of bye-product of the Macedonian invasion is at once insulting and ridiculous."

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THE TRUE PATH,

(By S. P. Kulyar Esq.)

It was past mid-night. The air was cool and refreshing. All around was silence but there in my mind was a tumult strong. I had been reading Bertrand Russell's book—Principles of Social Reconstruction—and pondering over his teachings.

All human activity—says he—springs from two sources—impulse and desire. Desire has a large and increasing share in the regulation of men's lives. Impulse is rather erratic and anarchical not easily fitted into a well-regulated system, it may be tolerated in children and artists, but it is not thought proper to men who hope to be taken seriously. The serious activities that fill a man's working hours are, except in a few fortunate individuals, governed mainly by purposes, not by impulses towards those activities. In this hardly any one sees an evil, because the place of impulse in a satisfactory existence is not recognised.

An impulse to one who does not share it actually or imaginatively, will always seem to be mad. All impulse is essentially blind, in the sense that it does not spring from any prevision of consequences. The man who does not share the impulse will form a different estimate as to what the consequence will be, and as to whether those that must ensue are desirable. This difference of opinion will seem to be ethical or intellectual, whereas its real basis is a difference of impulse. No genuine agreement will be reached in such a case so long as the difference of impulse persists. In all men who have any vigorous life, there are strong impulses such as may seem utterly unreasonable to others. Blind impulses sometimes lead to destruction and death, but at other times they lead to the best things the world contains. Blind impulse is the source of bloodshed but it is also the source of science, and art and love.

The complete control of impulse by will, which is so often preached by moralists and enforced by necessity [and by parents and teachers in India] is not really desirable. A life governed by purposes and desires; to the exclusion of impulse, is a tiring life; it exhausts vitality and leaves a man in the end, indifferent to the very purposes which he has been trying to achieve. When a whole nation lives in this way, the whole nation tends to become feeble without enough grasp to recognise and overcome the obstacles to its desires.

Inspite of all the dislocation which is wrought by the impulses that lead to manly non-violent struggle there is more hope for a nation which has these impulses than for a nation in which all impulse is dead. Impulse is the expression of life. and while it exists there is hope of its turning towards life instead of towards death, but lack of impulse is death and out of death no new life will come.

A man's impulses are not fixed from the beginning by his native disposition ——within certain wide limits they are profoundly modified by his circumstances and his way of life. The nature of these modifications ought to be studied and the results of such study ought to be taken account of in judging the good or harm that is done by *political and social institutions.*

There is a not uncommon belief that what is instinctive in us cannot be changed but must be simply accepted and made the best of. This is by no means the case. No doubt we have a certain native disposition, different in different people, which co-operates with outside circumstances in producing a certain character. But even the instinctive part of our character is very malleable. *It may be changed by beliefs, by national circumstances, by*

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social circumstances, and by institutions. A Dutchman has probably much the same native disposition as a German, but his instincts in adult life are very different owing to the absence of militarism and of the pride of a Great Power. it is obvious that the instincts of celibates become profoundly different from those of other men and women. Almost any instinct is capable of many different forms according to the nature of the outlets which it finds. The same instinct which leads to artistic or intellectual creativeness may, under other circumstances, lead to other achievements. The fact that an activity or belief is an outcome of instinct is therefore no reason for regarding it as unalterable.

Thus the commonplace that human nature cannot be changed is untrue. We all know that our own characters and those of our acquaintances are greatly affected by circumstances ; and what is true of individuals is true also of nations.

* * * *

In fine impulses are necessary—but they should be directed towards life and growth and not towards death and decay.

* * * *

Reason or Impulse ? which one to choose ? Is it a choice or a gift from God ? A silent prayer went forth from my troubled heart : O God of Love. How long are we to suffer ? Take thou, in Thy mercy, our shame away. Too long have we dwelt in bondage. Give us Liberty or give us Death.

* * * *

A sudden light smote me, Wretch ! Have I not given thee strength of soul-force and non-violence to oppose those who may enslave thee ? Cowards ye are and slaves ye shall be.

* * * *

I knelt down in silence—mute—ashamed—afraid—disgusted with my own weakness—cursing my own stupidity-biting my own tongue—till the blood came out and the eyes burned—and the teeth gnashed and the body shook with the determination to do or die and never again whine and whimper.

* * * *

It was a sight to gladden one's heart. Men, women, even children, all pressing forward. On every face was joy and a fervour glowing with life. Something had evidently put a new life into every one of the vast throng that was moving so eagerly forward. It was something unusual—most assuredly it was. I was curious. I asked a young man where they all were going.—Was the Mahatma out of jail ? Was the Lala come back to us? The youth smiled with some astonishment--with some incredulity—with some annoyance in his face. Do you not hear the enchanting notes, he retorted,—the call of honour ?—To suffer for the motherland and to conquer by non-violence.

And there burst on the ear a music sweeter than any a musician had ever touched.—Nay, something, more than music, it was some subtle force—some irresistable attraction filling the whole atmosphere—some maddening impulse—rising in our own hearts—that seemed to impell us on—on. To wage war with soul-force and love.

All on a sudden a tempest rose—the flood gates of heaven were opened—and a mighty ocean was rolling over the land. In a moment the millenium had come and Liberty had dawned.

The air was still cool. And the cuckoo was sending forth its cuckooing with a vehemency that sent a thrill of joy and hope into one's heart. And the burden of the Factory girl's song came back to me :—

The coming hope—the future day
When wrong to right shall bow,
And *hearts that have the courage*, man,
To make that Future *Now*.

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CONTEMPORARY THOUGHT REVIEWED.

SPIRITUALITY AND HEALTH

Under this heading Mr. C. S. Trilokekar M. A. contributes a most informing article to "The Theosophist" for July 1923. The writer proves to the hilt that bodily health is pre-eminently dependant upon psychic health. The following from the writer's summing up will surely interest our readers :—

This bio-psychological movement has culminated in demonstrating beyond doubt the effective side of thoughts and emotion on the health of the body. The new gospel of health may be summed up in Henry Ward Beecher's epigrammatic cry that a "dyspeptic cannot enter the kingdom of heaven." The author of *Psychology and the Day's Work*; Mr. Swift, in his chapter on *The Psychology of Digestion* proves to the hilt, by examining the work done by eminent psychologists, and physiologists, that thought and emotion have great influence on the proper working of the process of digestion. A few more quotations will not be out of place here.

Two investigators, F. Bidden and C. Schmidz in 1852 noticed that the sight and smell of food started gastric secretion in the stomach of a hungry dog.

The credit belongs to the Russian physiologist Paulov of proving the close relationship between psychical impulse and the physiological activity. For instance it has long been known that in certain mental states saliva refuses to flow .....Anxiety, envy, fear and anger all stop the secretion of saliva..... Pleasure in what one is eating starts and promotes the flow of the gastric juice, and lack of interest delays the process, lessens the quantity when the secretion begins and seems to reduce its digestive values.....Again, Carlson emphasises another phase of the complex ... of digestion —a factor big with psychological meaning. It is the tonic effect of appetite upon the alimentary canal..... For some time after a fit of anger digestion ceases.....it is clear that not only are pleasurable emotions favourable to digestion, but those that are unpleasant retard the process by preventing the secretions of gastric juice.

Not anger and rage alone have this effect, but also worry and anxiety. Indeed, as the investigation of Bickel and Sasaik led them to conclude, all *depressing emotions* delay digestion and prevent it from being carried on with its customary vigour when once it has started.

Likewise it has been found that "emotional influences unfavourable to digestion are stronger than those that promote it".

Cannon has proved that the peristaltic action stops when cats are infuriated. Roosback demonstrated the same in the case of man. Finally Foster and Fisk sum up the most recent investigation by saying that the X-ray has detected the arrest of the peristaltic movement of the stomach and intestines because of a strong emotion.

The author draws his own conclusions, which are favourable to our point of view and he sums up the whole matter thus :

So we see that the mental state is of immense importance in the digestive process. The active attitude of anticipation produces both psychological and physiological results. It causes a greater preliminary flow of "psychic" juice, and in addition has a tonic effect upon the whole digestive tract, creating a tonus that promotes the proper treatment of food. The psychical factor yields readily to control and an active healthy mind, whether the result of pleasant or of bodily care that improves the feelings, promotes a vigorous metabolism.

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No more trenchant and apt words could convey so forcibly to our minds the truth of the fact that a sound body goes hand in hand with a sound mind and sane emotions. What is proved of the digestive system can by analogy also be said of the other vegetative processes of the human body.

This point of view is coming so much to the forefront that Prof. J. A. Thomson, in his chapter on the Biology of Health in his book, *The Control of Life*, writes:

Good circulation and good digestion make for cheerfulness, but the converse is also true. As was said long ago "He that is of a merry heart hath a continual feast" and "a merry heart is the life of the flesh". The researches of Pavlo, Cannon, Carlson and Crile have shown that pleasant emotions favour the secretion of the digestive juices, the rhythmic movements of food-canal and the absorption of the aliment. Contrariwise, unpleasant emotional disturbance, worry of all sorts hinder digestion; good news, psychical if anything is, may set in motion a series of vital processes, complex beyond the ken of wisest. What is true of digestion is true of the circulation. Wordsworth was a better physiologist than he knew when he spoke of his heart leaping up at the sight of the rainbow and filling with pleasure and dancing at the recollection of the daffodils by the lakeside. There are facts which point to the conclusions that a gladsome mind increases the efficiency of the nervous system. Good tidings will invigorate the flagging energies of a band of explorers; an unexpected visit will change a maimed homesick child, as if by magic, into a dancing gladsome elf: a religious joy enables man and woman to transcend the limit of our frail humanity. How it operates is not very clear; but emotion has its physical accompaniment in motions visible and invisible throughout the body. Somehow the oil of joy, as the Scriptures call it, makes the limbs more subtle and the face to shine.

Purity of thought is, thus, essential to bodily health.

ANCIENT MONUMENTS.

In the same number of the same journal Mr. Walter Owen describes some ancient monuments. The description fills one with wonder and thoroughly shakes one's belief in the gratuitous hypothesis of eternal progress. Here is a description of the great Inca road from Quito to Cuzco taken from the "Relacion de la Audiencia Real":—

It was conducted over pathless sierras buried in snow; galleries were cut for leagues through the living rock; precipices were scaled by stairways hewn out of the native bed; ravines of enormous depth were filled up with solid masonry.

The length of the road is estimated at two thousand miles. It was built of flags of freestone and in some parts covered with bituminous cement, which time has made harder than the stone itself. In some places where the ravines have been filled up with masonry the mountain torrents, wearing it for ages, have gradually eaten away through the base and left the superincumbent mass—such is the cohesion of the materials—still spanning the valley like an arch. Over some of the widest streams it was necessary to construct suspension bridges, made of the tough fibres of the magney, or of the osier of the country. These osiers were woven into cables of the thickness of a man's body. The huge ropes were then stretched across the water and fastened into great buttresses of stone raised on the opposite banks of the river. Several of these enormous cables bound together, formed a bridge, which, covered with planks, well secured and defended by a railing on each side afforded a

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safe passage. The length of these suspension bridges sometimes exceeded two hundred feet. This relation was written by Sarmiento who had seen this road in the time of the last of the Incas.

It is more than 10,000 years since this road was constructed. Coming to the Great Pyramid, the writer proves that the builders possessed accurate scientific knowledge of a very high degree. These facts may be compressed as follows : —

(*a*) The pyramid is oriented with its four sides facing exactly east, west, south and north, as near as can be computed by modern instruments. With a side nearly 800 feet in length, this is an achievement of marvellous skill.

(*b*) The site of the pyramid is over the 30th parallel of north latitude ; and if a line is drawn north and south through its centre, and another east and west, it will be found that there is more or less an equal of land surface along the course of each of the four radiating lines.

(*c*) The base of the pyramid is an exact square and the length of each side is the length of the sacred cubit multiplied by the number of days in the tropical year or 365½. The length of the sacred cubit was one 20,000,000th part of the earth's polar diameter allowance being made for the polar compression. The length of the side is thus about 762 feet.

(*d*) The sacred cubit containing 25 pyramid inches, the side is 9140 inches and the diagonals are 12,912 inches each. Adding the two diagonals, their sum is thus 25,824 inches, which is approximately (within about 50 years of) the number of years in the great precessional period of the earth. It may be remarked, however, that there is diversity of opinion among modern astronomers as to the exact length of this period.

(*e*) The height of the pyramid bears to the base, as nearly as can be computed, the same ratio as the radius of a circle bears to the circumference.

(*f*) Again, as nearly as can be calculated, there are as many inches in the height of the pyramid as there are thousand million inches in the distance from the earth to the sun.

AN ANCIENT INDIAN KING.

Mr. P. A. Malpas in an article on "The Wisdom of Apollonius" that he contributes to the June number of "*The Theosophical Path*" thus describes the great Philosopher of Tyana's meeting with the Indian King Phraotes ;—

The king invited Apollonius to be his guest for three days, as the laws of the country did not allow strangers to remain longer than that time in the city. The Greek philosopher was then conducted to the palace by the messengers and the interpreter sent by the king.

No pomp or pageantry was visible in the palace ; no spearmen or life-guards appeared ; there were merely a few domestics, such as are usual in any good house, and not more than three or four persons in waiting who had constant access to the king. Apollonius was more pleased with the simplicity that reigned throughout the palace than with all the proud magnificence of Babylon. He judged the king to be a philosopher.

Through the interpreter, Apollonius addressed the king : "I am happy to see you study philosophy !"

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"And I," replied the king, "am equally happy that you think so."

"Is the moderation I see established everywhere the effect of the laws, or is it produced by yourself ?" asked the Greek.

"The laws," said the king, "prescribe moderation. But I carry my idea of it beyond the letter, and even the spirit of the laws. I am rich, and I want little. Whatever I possess more than is necessary for my own use, is considered as belonging to my friends."

"Happy are you," said Apollonius, "in being possessed of such a treasure, and in preferring friends from whom are derived so many blessings, to gold and silver."

"But it is my enemies," replied the king "on whom I bestow my riches. By their means I keep the neighbouring barbarians in subjection. Formerly these used to infest my kingdom, but now, instead of making raids on my territories, they keep others from doing so."

Apollonius asked, with reference to the great Indian King conquered by Alexander nearly four hundred years before, if Porus was accustomed to send them presents.

"Porus loved war, but I love peace," was the kings's answer.

So delighted was Apollonius with this reply that when in later times he rebuked one Euphrates for not behaving like a true philosopher, he said, "Let us reverence Phraotes."

A provincial governor was desirous to crown Phraotes with a rich diadem in token of his great obligations towards his benefactor. The king refused. "Even if I admired such things, I would cast it from me in the presence of Apollonius," he said. "To wear ornaments to which I am not accustomed would show an ignorance of my guest and a forgetfulness of what is due to myself."

As to diet, the king informed Apollonius that he drank no more wine than he used in his libations to the sun. Satisfied with the exercise alone, he gave all the game he killed in hunting to his friends, and was himself well content with vegetables, the pith and fruit of the palm-tree, and the produce of a well-watered garden. In addition, he had many dishes from trees he cultivated with his own hands.

Never forgetful of his duty in preparing Damis for a life of true philosophy, Apollonius cast many a glance at Damis while the king spoke, showing his pleasure at the recital of such moderation of life in eating and drinking, and doubtless hoping that his disciple would appreciate the indirect lesson in the 'science of life,' which is true philosophy.

After settling everything relative to the journey to the 'Brachmanes' (Buddhist philosophers and adepts), seeing the Babylonian guide well looked after, and the guide from the Governor of the Indus on his homeward way, the king, taking Apollonius by the hand, told the interpreter he might depart. Then in Greek he asked Apollonius, "Will you make me your guest?"

"Why did you not speak to me in Greek at first," asked Apollonius, in some astonishment.

"Because I might have appeared too presuming, either from not knowing myself, or from not remembering that it has pleased fortune to make me a non-Greek. But now, overcome by the love I have for you and the pleasure you seem to take in my company, I can no longer conceal myself. I will give you many proofs of my acquaintance with the Greek tongue."

"Then why do you not invite me to be your guest, rather than ask me to make you mine?"

"Because I regard you as my superior in virtue; for of all gifts a prince can possess, I deem wisdom the brightest,"

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When he had said this, the king took Apollonius and his companions to his own bath. This was a garden, about five hundred feet long, in the middle of which was a tank fed by cool and refreshing streams. Running paths were on both sides of the pool, and here the king often exercised with discus and javelin after the Greek fashion. A young man of twenty-seven years, he was of a sound and robust constitution, much given to physical exercise. Afterwards he would plunge into the bath and amuse himself with swimming. After the bath they went to the royal banquet, crowned with flowers, as was the custom whenever the Indians were invited to the feast in the king's palace.

The manner of dining is described: the king reclining with not more than five of his relatives in his company, and the rest of the party seated round the central large table, to which they go and help themselves as they need. Jugglers amuse them, such as the boy who leaps from a height at the moment that a very sharp javelin is thrown upward from below. So well calculated is the aim and the leap that he only misses falling on the point by a somersault which appears to keep him suspended in the air, for a moment almost touching the point of the spear. Then there was the man who would hit a hair with the sling, so accurate was his aim. Also the acrobat who would outline his son with javelins as he stood stiffly against a board, without wounding him.

Damis and his companions were vastly taken with the skill of the acrobats, but Apollonius. who had a seat among the king's relatives at his own table, took little notice of these circus tricks. He asked the king how he had learnt the Greek language and philosophy, as he supposed there would not be any teachers in that part of the world.

The king smiled at the philosopher's pereistence in questioning all as to whether they were philosophers, just as his ancestors used to ask every arrival by sea if he were a pirate, so common was the practice of that great crime.

"I know with you Greeks the profession of philosophy is considered a kind of piracy," said the king. "I am informed that there is none like yourself, though there are many who, like common robbers put on the dress of a philosopher, and strut about in loose flowing garments which belong to other men. And as pirates, with the sword of justice hanging over them, give way to all manner of excess, so do these self-appointed philosophers indulge in wine and love, and dress in the most effeminate way. The cause is in the laws, which punish adulteration of the current coin with death, and suitably punish the crime of substituting a spurious child; but if the same man imposes on the world a false philosophy, or adulterates it, no law restrains him, and there is no magistrate appointed to take cognisance of it.

Evidently King Phraotes knew more about Greece and about Apollonius in Greece than might be expected of any ordinary man. His description of the candidature for the philosophical life in India is in vast contrast to the state of affairs he speaks of in Greece, yet he had, with a twinkle in his eye called himself a 'barbarian'. This is what he says:—

"With us there are but few who make philosophy their study; and they who do, are tried and examined in the following manner. A young man, when he has reached his eighteenth year (which, I suppose with you, is the age of puberty) must go beyond the river Hyphasis, and see those men to whom you are going. When he comes into their presence, he must make a public declaration of studying philosophy; and they have it in their power, if they think proper, to refuse admitting him to their society, if he does not come pure. What is meant by his coming pure is 'that there be no blemish on either his father's or mother's side, nor on that of any of his

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forefathers, even to the third generation ; that none of his ancestors be found to have been unjust, or incontinent, or usurers.' And when no stigma or mark of reproach is discovered, the youth's character is then examined into, and inquiry made whether he has a good memory ; whether his modesty is natural or assumed ; whether he is fond of wine and good living ; whether he is given to vain boasting, to idle merriment, to passion or evil speaking ; and lastly, whether he be obedient to his father, and mother, and teachers ; and above all, whether he makes a proper use of his beauty. What information concerns his parents and ancestors is collected from living testimony, and registered tablets, which are hung up for public inspection. Whenever an Indian dies, the magistrate appointed by the laws goes to the house of the deceased and writes down an account of his life and actions. If the magistrate so appointed is discovered to have acted with duplicity, or suffered himself to have been imposed on, he is punished and for ever after prohibited from holding any office, as one who has falsified the life of a man. Such information as relates to the candidates themselves individually is acquired by a minute investigation of their looks. We know that much of the human disposition is learnt from the eyes, and much from examining the eyebrows and cheeks ; all which things being well considered, wise men, and such as are deep read in nature, see the temper and disposition of men just as they see objects in a mirror. In this country philosophy is esteemed of such high price, and so honored by the Indians, that it is very necessary to have all examined who approach her. In what manner the teachers are to act, and the pupils be examined, I think has been now sufficiently detailed."

The story of Phraotes himself shows that he had been a pupil of the philosophers. His grandfather was a Raja of the same name, Phraotes. His father being left an orphan at an early age and not used to official life, the kingdom was governed according to law by two of his relatives as regents. They were so despotic that they were murdered by the chiefs of the country, who seized the kingdom. The young king was sent by his friends to the court of another Raja over the river Hyphasis, who had a large and rich kingdom. This Raja would have adopted the exiled king, but Phraotes's father declined the honor. He requested that he might be allowed to study philosophy with the wise men. When the friendly Raja heard this, he attended the wise men in person and highly recommended the fugitive, Phraotes's father, as a pupil. The physiognomic examination proving satisfactory, as they found something remarkable in his looks, he spent seven years with the sages. Then the Raja, his friend, fell sick and sent for him, making him joint heir of the kingdom with his son, besides promising him his daughter in marriage.

This arrangement was short-lived, for the new Raja loved to associate with flatterers, and was addicted to wine and other vanities. So, asking only the Raja's consent to his marriage with his sister, Phraotes's father left him in sole possession of the kingdom and dwelt in one of the seven villages left by the old Raja as a dowry for his daughter, near the dwelling of the sages. Of this marriage Phraotes was born, and his father taught him Greek. There was an object in this, since it was regarded as a useful accomplishment for a candidate for the life of philosophy. Phraotes was accepted by the sages as a pupil, a chela, at the early age of twelve years, being brought up by them as a son.

After seven years his parents died, and the sages, though he was only nineteen, sent him to his mother's seven villages to attend to his estate. But they had been taken by his uncle the reigning Raja, and Phraotes had to live as best he could with only four domestics, and a small pittance coming from his mother's freedmen.

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One day, while he was reading a Greek play—the *Heraclidae* of Euripides, concerning the restoration of the sons of Hercules to their country—a messenger came from his father's friends to say that if he passed the Hydraotes river without delay, there was hope he might regain the kingdom from the usurpers. Accepting the omen, Phraotes returned to his father's kingdom and found one of the usurpers dead, while the other was besieged in the palace, inactive and helpless. Though, as a pupil of the sages, Phraotes begged for the wretched man's life, he was unsuccessful in saving him.

Apollonius heartily congratulates Phraotes on the omen given by the gods, and later declares in a discussion that the use of wine is antagonistic to any true oracles or visions, for which reason one oracle well known in Greece would not give any information except to those who had abstained at least for the day.

Speaking of Alexander's invasion, Phraotes declared that he had not advanced against the mount of the sages, never having passed the Hyphasis. If he had it would have been useless, for ten thousand Achilleses and thirty thousand Ajaxes could not have helped him to master the place. The sages make no war, but if attacked, drive off the enemy with thunders and tempests, while they themselves remain under the protection of the gods, The Egyptian Hercules and Bacchus once attacked them but they remained absorbed in meditation until the actual advance on the hill was made, as though they ware unaware of the attack and danger. Then, in a moment fiery whirlwinds and thunders from above fell on the heads of the attacking army and they fled, Hercules even leaving his golden shield behind in the flight. This, on account of its design and its origin, the philosophers kept among their sacred treasures. The shield represented Hercules fixing the boundaries of the earth to Cadiz and forming two pillars of the corresponding mountains to shut out the ocean. These are the Apes' hill in Africa and Gibralter of today. The symbolism is obvious.

A curious case was to be tried before. Phraotes, A man sold a field to another. The latter found in it a pot of gold. The first claimed the gold, as he had sold only the field. The second claimed that he had bought all that was in the field. The Raja would not descend to so cheap a solution as dividing the money, but decided to try the case. He asked what Apollonius would do.

"Without a doubt the man who bought the field, ought to have the gold," said Apollonius. "If the seller had deserved it of the gods, he would not have lost the field. If the buyer had not been a good man who deserved well of them they would not have given it to him. Examine their conduct and see if this is not correct

Next day the men came to plead, and it was found that the seller was neglectful of the sacrifices, while the buyer was devout and a worshiper of the gods. He went away satisfied that the gods had favoured him when the case was given in his favour. In this way Apollonius taught his principles.

King Phraotes declared that as Apollonius had arrived in the afternoon, that day did not count, and he was invited to stay until the completion of the third complete day. "If on any account a law should be dispensed with, it should be so in your case," said Phraotes when Apollonius expressed his delight. He insisted on supplying new camels in place of the worn-out Babylonian ones, sending the latter back to Babylon. He provided a guide and a letter of introduction to Iarchas, the eldest of the Sages, requesting him to receive Apollonius as a man not inferior to himself, treating his followers as philosophers and his disciples. In addition, he ordered them gold and precious stones and linen garments. Apollonius declined the gold because Bardanes in Babylon had secretly supplied the guide

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with sufficient, he accepted the linen and taking one stone in his hand, remarked "O rare stone, how fortunate have I been in finding you, not without the favour of the gods!"—seeing as I suppose some secret virtue in it—ingenuously adds the recorder Philostratus, as if he did not perceive that Apollonius was really referring to Phraotes himself in that symbolical way. A diamond was ever regarded by the Indian philosophers as the symbol of a true philosopher; some of their pupils have been noted for the 'art of making diamonds.' After all, is not the 'philosopher's stone' the human heart made perfect?

Damis and his companions declined the gold, but took plentifully of the precious stones that they might dedicate them to the gods on their return to Greece.

This is the letter of introduction to Iarchas given by Phraotes:

"King Phraotes to Irachas his master, and to the wise men with him, health.

"Apollonius, a man famed for wisdom thinks you have more knowledge than himself, and goes to be instructed in it. Send him away learned in all you know and beleive that nothing you teach him will be lost. His power of speaking is above that of mortals, and his memory good. Let him see the throne on which I sat, when your father Iarchas gave me my kingdom. Moreover his followers are deserving praise on account of their respect for the man. "Farewell and be happy!"

We have quoted in extenso, because the account throws side lights on ancient Indian life and etiquette.

UNSEEN CONVERTS.

Science is being utilized in America for a number of ends. Among them is converting people to Christianity or keeping them in the fold of Christ. The preacher can convey his message to a congregation of 100,000 people by using the radio. Here are some interesting facts repeated by Mr. Kenneth Lloyd Williams in an American Weekly.

"In the garret-room of a house in the underworld quarter of Los Angeles a man sat motionless before a small table. He was past middle age, and his face, seared by sin, was now strangely attentive. He was listening. The curious instruments on the table before him had snatched from the ether and made audible the voice of God's minister, 'Be ye reconciled to God.'

"The minutes 'sped past. As the silent man in that upper room heard the pleading voice, he pictured the great church from which this radio sermon came. It had been years since he had attended church, and the smile on his face was self-mocking. He wondered if the plea for reconciliation could include him. And then came the words, 'A broken and a contrite heart, O God, thou wilt not despise.' The decision was made, the sinner repented, and there was joy in the presence of the angels in heaven.

"Every Sunday, from the Bible Institute in Los Angeles, the services of the Church of the Open Door are broadcast by radio. As the four thousand members of the congregation assemble in the church auditorium and listen to the music of the great pipe organ, or the harmony of the choir, and hear the words of life that fall from the lips of God's servant, they know that a vast unseen audience shares with them the inspiration of that service.

"No one can ever know the fulness of the blessings that have come from these radio services. With an audience of over one hundred thousand, the word of Truth may well become a two-edged sword, striking here and there with its tremendous message.

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"Hundreds have written to the officials of the Bible Institute telling them how their messages have been used of God to save souls. From across the continent at Pemberton, New Jersey, comes the story of a local farmer, who chanced to hear a few words of Dr. Torrey's Scripture lesson: 'This is my beloved Son; hear ye him'. For but a moment the voice was heard. A chance adjustment of the receiving instrument had made it audible, and like the 'lost chord' it died away, but not until the soul of the listener had been profoundly stirred. All that night the farmer wrestled with his sin, and when the morning sunlight flooded his room it seemed as nothing in comparison with the great light of joy and understanding and peace which now shined in his soul."

"At first considerable ditficulty was experienced in having the speakers realize that a vast unseen audience was harkening to their words. Now the radio audience plays an important part in every service.

"There are four principal factors which have contributed to the success of the Bible Institute broadcasting programs.

"First, the speakers are firm believers in the Bible.

"Second, since the entire church service given in the auditorium is collected by means of Acousticon microphones, the speaker has the inspiration of a visible audience of four thousand people, instead of merely going into a studio and reading into a transmitter a prepared speech.

"Third, the musical programs are especially fine. It is hoped that very soon it will be possible to broadcast the music from the chimes on the roof of the Men's Hotel.

"Fourth, the operating department is highly efficient, and the station is known as one of the most progressive in the field of radio broadcasting. Beginning March 1922, KJS (the Bible Institute) using a ten-watt equipment, was heard in Hartford, Connecticut, East Springfield, Massachusetts, Henderson, Alabama, Portland, Oregon, and over twenty-one hundred miles at sea. This January a new set of over five-hundred-watts capacity was installed; with this equipment communication can be had with graduates of the Bible Institute who are engaged in Christian work in South and Central America, Mexico, Hawaii, Canada, and all parts of the United States.

"It was Lord Macaulay who said, 'The greatest inventions are those which abridge time and distance.' May we take this discovery of radio communication, which annihilates time and distance, and increasingly use it in the Master's work."

THE ARYA SAMAJ.

Mr. K. G. Sivaswamy B. A. pays the following magnificent tribute to the work and worth of the Arya Samaj :—

If Brahmoism tried to uplift the Indian Society by seceding from it, and building a new and independent life of its own, the Arya Samaj began the reform of the Hindu Society from within the fold. If was founded by Swami Dayananda Saraswati who deeply felt that Hinduism had deflected itself very much from its old moorings of the Vedic period. Belief in one God, and the infallibility of the Vedas are the main tenets of the Arya Samaj. The Samaj was founded in 1877 in Lahore and from that time it has gathered to its fold the educated Hindus of the Punjab. It appealed mainly to the latter class because it eschewed caste narrowness, championed the cause of the depressed classes and embarked on a campaign of social service. In a province where Hinduism cannot hope to live except by a militant aggressiveness on its part to resist the solid power of Islam, Arya Samajists naturally have adopted Western Missionary methods to organise and expand Hinduism.

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It is in standardising national ideals by a national system of education that the greatest contribution of Arya Samaj lies. In 1886 the Anglo-Vedic College was founded in Lahore and the Gurukul, at Hardwar. The former combines the modern education for secular life with moral and religious instruction, the latter insists on the ancient method of Hindu education, residential life with the Guru, training in self-control, and a knowledge of ancient sciences, combined with the modern ones. The education of the depressed classes as well as of women, the Samaj has been doing from its start. In the reclamation of criminal tribes and famine relief it has earned a name. Its great value is to be sought in rousing up the Indian consciousness to a sense of self-respect, and self-importance in the progress of humanity. Its insistence on the idea that everyone can rise to Godhood by his own powers has evolved a self-confidence and a new awakening in the Punjab which have steeled the hearts of many an Indian to fight against oppression and stand for truth. Its strength lies in unifying the Hindu Commuuity; its weakness, in its religious character in holding like other religions that the patent key to unlock the doors of heaven is in its hands alone.

REVOLT IN THE CHRISTIAN CHURCH.

The Presbyterian General Assembly of America has decided in favour of orthodoxy. This has led many eminent churchmen to raise the standard of revolt. The statement of Dr. Coffin is remarkable. We take it in full from the *Unity* :—

In the face of the action taken by a majority of the General Assembly, it is impossible for those of us who stand in the pulpits of the Presbyterian Church to remain silent, and I feel that I owe it to my own congregation and to the Presbytery to state plainly that if any action is taken which removes Dr. Fosdick from the pulpit of the First Church on account of his interpretation of the Christian Gospel, I cannot honestly be allowed to remain in the pulpit of the Madison Avenue Church, for I share fully his point of view.

The majority of the Assembly have affirmed a deliverance which sets forth five propositions as essential doctrines of the Word of God none of which is, in my judgment, an essential doctrine in the form in which it is stated, and none of which do I personally accept and teach in that form.

I do not believe that the Scriptures claim to be "without error." The Biblical writers used the science, the historical information and methods, the moral standards and religious concepts of their time to express their experience of God. I revere the Bible as containing the record of His progressive Self-revelation, culminating in Christ, and it is for me the Word of God in so far as it accords with the Word made flesh in Christ. But its science, history, ethics and theology are no more inerrant than those of other ancient documents.

I do not find that the Scriptures proclaim the virgin birth of Christ as an essential doctrine. He is for me God manifest in human life ; but the virgin birth is a first-century way of accounting for His uniqueness. From the point of view of our present historical knowledge it rests on very slight evidence. Christ is the revelation of the Father and the Savior of mankind, however. He entered the world, and to exalt one explanation of the incarnation, an explanation not made either by St. Paul or St. John, as an essential doctrine seems to me unscriptural.

Personally I do not know Our Lord born, and I certainly refuse to teach the virgin birth as an essential doctrine.

I do not find that the Scriptures teach an essential interpretation of Christ's

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death that he "satisfied the divine justice." I gratefully acknowledge that He died for our sins and that His Cross is the unveiling of the redeeming love of God, but no single interpretation adequately expresses its value, nor can be imposed upon the thought of the Church as the final explanation.

I do not find that the Scriptures teach that it was the same body in which Jesus suffered in which He rose from the dead and ascended. The narratives indicate striking differences in the character of His presence with His disciples subsequent to His death. I rejoice in the assurance that death did not conquer Him, and that he lives in power with God in the world today; but I cannot teach as essential a physical and materialistic interpretation of His resurrection.

I do not find that Jesus considered faith in His miracles essential; on the contrary, I find that He made light of such faith as compared with devotion to Himself and His cause. The accounts of his miracles must be judged in the light of the scientific ideas of His day and by the methods of our best historical investigation. Faith in them is certainly not an essential doctrine of the Word of God. Loyalty to Christ is the one essential, and more than that I cannot teach.

The issue has been joined between those who believe in Christianity as life with a living God which must be interpreted and reinterpreted by the advancing thought of man-kind, and those who believe that it has been finally formulated in the thought of a by-gone age. If this latter point of view becomes authoritative in the Presbyterian Church there will be no room in it for the thinking men and women of our day and of to-morrow.

Dearly as I love the church of my fathers, I love truth and human beings more. I cannot teach what the Assembly has set forth as essential. While I will not voluntarily withdraw from the Presbyterian ministry and leave the Church to those who appear to me to misconstrue its standards and repudiate its Protestant heritage, I wish to make my own position plain.

EDITORIAL REFLECTIONS.

REFLECTIONS OF PAST LIFE.

There are several authenticated cases of recollections of past life on record. The latest has been reported in the *Leader* of Allahabad by Rao Bahadur Shyam Sunder Lal C. I. E., We quote the Rao Bahadur in extenso :—

In connection with the enquiries which I have been for several years making in cases of reincarnation of persons who have brought back recollections of their past lives which have appeared in the press, I have recently come across a remarkable case of a male child in Bharatpur state, which was brought to my notice by his Highness the Maharaja of Bharatpur. The case has been investigated under his Highness's orders at my request and I enclose an account of it as received from his Highness's private secretary. The case is a remarkable one of its kind and I shall be obliged if you will give it in your paper in a suitable form.'

THE CHILD'S ACCOUNT.

Account of a boy named Prabhu, Brahman son of Khairti Brahman of Salempur (Bharatpur state), aged four years, who remembers his past life, whose case

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was brought to my notice by his Highness the Maharaja of Bharatpur in August 1922 on my visit to Bharatpur.

The boy was examined at his own house in March, 1923, by the naib tehsildar and made the following statements :—

1. In my past life I was Harbux Brahman of village Hatyori in Bharatpur.

2. I had two sons, Ghure and Sham Lal, and two daughters, Kokila and Bholi, who were married respectively to Ramhet of Kherli and Gokal of Navar. I had taken some money as consideration for the marriage of the former of the two girls but had given away in marriage the latter without any consideration.

3. I had a pukka dwelling house (Haveli) at Hatyori.

4. There was Swarupa Jat's house adjoining mine.

5. Swarupa Jat had a son and a daughter.

6. There was a raised pathway paved with stones.

7. There was a pukka tank and in it there stood a pukka house and over the tank there was a Chhatri (domed cenotaaph).

8. There were two houses (in the tank) one on the top of the other.

9. In Hatyori there were drinking water wells as follows :—

(1) Panhariwala which had two Pipil trees.

(2) Kankarwala which had plum (ber) trees.

(3) Mooliawala which had mango trees.

10. I had a Gujar of village Bhore as my Yajman.

11. There is an inscription in a fortress in which there is a serpent.

12. In the famine year of Sambat 1934 I was in my village Hatyori and I had a pair of bullocks with which I used to cultivate my fields.

13. I died in my father's life-time in a bungalow outside my village.

14. After my death I lived in the spiritual (God's) world.

15. God had moustache and beard.

16. God told me to go to Salempur (my present place of birth).

17. My wife's name was Gunjo (which means bald headed).

18. My father's name was Munde.

19. My maternal uncle was in Bargawan.

20. My father-in-law was in Burhwari.

21. Moola Jat once fell into my well when I managed to save his life and brought him out alive.

Note—The tehsildar remarks that while being examined the boy at times smiled and indulged in childish talk.

Verification of Account.

On receiving the above statement from the private secretary to his Highness the Maharaja of Bharatpur, I asked him to kindly get the statements verified on the spot. The boy was at my suggestion taken over to village Hatyori by the naib-tehsildar of Weir on the 23rd April, 1923.

The naib tehsildar's report is as follows :—

Under instructions from the private secretary and Palace Member, I took the child (Prabhu) in the bullock carriage to Hatyori. I arrived there at sunset. I halted at a little distance from the village and asked the child where the Pukka tank was. He replied that the tank was just below the village but could not

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point out the exact position of it, nor did he offer to walk over to it. It was dark. We accordingly drove to the village and passed the night.

Next day early in the morning I collected the following leading inhabitants of the village :—

(1) Dharam Singh Faujdar, aged 60 years.

(2) Faujdar Azmat Singh, lambardar of the village, aged 50 years.

(3) Faujdar Ram Singh, aged 72 years.

(4) Harkanth Brahman, aged 40 years.

The child was then examined in the presence of the above mentioned elders of the village.

1. He said his name was Harbux and his father's name was Munde. This was verified.

2. Then he said he had three brothers :

(1) Gilla who was living when he (Harbux) died.

2. Chunni who predeceased him.

(3) Name not remembered.

On enquiry from the villagers it was, however, found that Har Bux had only one brother, Sheobux, but Chunni and Gilla were his first cousins (sons of his uncle Bhola) and of these, Chunni, had predeceased Harbux, as alleged.

3. He said he had two sons, Sham Lal (who predeceased him) and Ghure and two daughters Bholi and Kokila, which was found to be true. He repeated his previous statement about the marriages of these girls, and these statements were found to be true in every detail.

4. He said he had a Pucca house (Haveli) in Hatyori and Sarupa Jat who lived next to his house had a son and a daughter and that there was a raised pathway paved with stones.

Note.—All these details were verified and found to be correct. The Haveli is now in ruins and the pathway is a raised one coming down from the hill at whose foot the village is situated.

5. The Kankarwala well has been dry and in disuse for a long time. It was so even in Harbux's life time. It was found on enquiry that formerly there were plum trees on it but there are none now, there is now a pipal tree there,

On the Jhasroyawala well there is a mango and a pipal tree as alleged. On the Panhariwala well there are pipal trees There are no trees on the Khera Kuan well

All these details have been found to be quite correct.

6. Har Bux's statement that he died in his father's lifetime and in his thatched bungalow outside the village was found to be incorrect as the naib tahsildar's local enquiry showed that he (Harbux) had died at his house in the village and after his father's death.

7. The exact year of Harbux's previous birth could not be ascertained. It is said that he died 55 years old in Sambat 1962, which would point to his having been born in his previous life in Sambat 1907 or 1908.

8. His statement about his having a pair of bullocks and cultivating his fields in the famine year of Sambat 1934 has been found to be quite correct.

9. Har Bux stated that his maternal uncle belonged to village Bugaon in Tehsil Hindaun of Jaipur and this was verified by the villagers.

10. His statement about his maternal grand-father's residence and that about his father-in-law were also verified. He could not, however, remember the names of members of those families.

11. He said he had himself nicknamed his wife as Ganjo. It was found on enquiry that her real name was Gaura, but she was nicknamed Ganjo as she was slightly bald-headed.

12. His statement that Moola Jat fell into a well and was rescued by him could not be verified as nobody has any recollection of it.

13. His statement about a big tank and a building on it was verified. There

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is a big tank and there is a house of three storeys, two of which are under water. He was shown the tank and he recognised it as the one he had referred to.

14. His statement that he was a purohit of village Bhond-Gaun, was found to be correct. His son Ghure is even now a Pujari (priest) in the temple in that place.

15. In his examination about the fortress at Hatyori he added that there was an inscription and a serpent in it. This was found to be a general belief in the village and Harbux seems to have relied on what he had heard in his lifetime.

16. Regarding his post mortem existence, in his examination, he said that he was not aware of it nor did he repeat his statement that God had a beard and moustache. He said that he himself had a long beard which has been found to be true.

17. In connection with the story of the serpent, he added that he once came across the serpent in the jungle when he hypnotised it and then struck it dead against the trunk of a Gular tree. There is, however, no corroboration of the story.

18. He was then asked to himself find out his way to his old house. He accordingly advanced four or five paces but then halted and hesitated. I then took him by his hand and we proceeded. He then turned to another street and, after a little hesitation, from that point himself took the right way to his house and held his son Ghure by his finger. The way was a long and circuitous one but the child managed to reach his house. There were houses in ruins. On reaching the site of the porch of his house he was in great suspense and could not exactly recognise his house from amongst the ruins of blocks of houses.

The tehsildar remarks that the child would not have been able to trace his house if he were all alone and that he has only a dim recollection of his house.

18. The child did not recognise any of the persons from amongst the Hatyori people whom he had seen in his past life nor could he remember the names of others, excepting those which he had already given.

In conclusion, the naib tehsildar remarks that in his opinion the child has not been tutored by anybody and that his is a genuine case of remembrance of past life.

Comments upon this are superfluous. Such instances are to be met with not only in India, but also in the West. We would refer the reader for further particulars on this point to Walker's "Re-incarnation."

THE PROBLEM OF RE-INCARNATION.

Flamarion, the great scientist and astronomer of France, is the last European thinker to be attracted by ancient Indian Philosophy. Following in the footsteps of Shelly, Hume, Geothe, Tennyson, Huxley and McTaggart, Flamarion has also come to think that perhaps the Hypothesis of Reincarnation affords the best solution of most difficulties. In a striking address written by him for the Psychic Research Society he made the following observations :—

What became of the soul after its life on earth ? Had it an intrinsic existence ? The limitless immensity of the infinite heavens over-whelmed them by its splendour, but the idea of eternity was mingled with that of infinity, and there lay the greatest and most weighty of all problems arising out of an association of psychology and astronomy. What became of our souls ? How did they live ? Where were they ? *Was a plurality of existences the corollary of a plurality of worlds. Re-incarnation upon the earth and in the other worlds was probable, but not yet demonstrated, and the same was the case as regards pre-existence.*

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They might have existed before they were born here just as they would exist afterwards.

There were certain indications which lead them to admit the idea that a fluidic ethereal body might detach itself from the material body and remain in existence for a certain time, an invisible body which became perceptible under certain conditions. After, all, what was life? What was death?

The Italics are ours.

THE UNITED PROVINCES CENSUS & THE ARYA SAMAJ,

The United Provinces Census Report recently published reveals some interesting facts. The Report states that the Hindus have decreased during the decade 347 per 10,000 or just under 3.5 per cent., as compared to a decrease of only 1.3 per cent., in the previous decade. Their numbers are now only three quarters of a million greater than they were in 1881. The Mohamadens have decreased by 261 per 10,000 or 2·6 per cent. There has, thus, been a greater decrease among the Hindus than among the Muslims.

Mr. Edye, the bureaucratic writer of the report thinks, however, that the decrease of the Hindu population is not due to physical or economic causes but to losses by conversion to Christianity or being classed as Aryas. The Aryas have increased from 131,638 to 2,05,570 or 56 per cent., while the Christians have increased from 179,694 to 203,179 or by 13 per cent., only. This fact has disturbed the mental equipoise of the Census Officer who as such is expected to maintain an attitude of religious neutrality. He falls foul of the Arya Samaj and calls it the open enemy of Christianity. If the Arya Samaj can be justly characterised as the enemy of Christianity merely because it tries to spread its propaganda among Hindu perverts to Christianity, how much more rightly can the Christian Church be called the enemy of both Islam and Hinduism because it draws its converts from both the Hindus and the Muslims. But can any sane man not blinded by theological bias, cite open and honest propaganda prompted by sincere religious zeal as evidence of enmity towards those among whom the mission is spread. Desire for propaganda is evidence of burning love, for the propagandist has to undergo physical and mental suffering and his work involves self-sacrifice and self-denial of a very high order. It is disgraceful that a responsible Government Official should be so narrow-minded and so much under the influence of fanatical evangelising zeal as to indulge in such foolish remarks. Mr. Edye would not openly admit that Christian Missionaries have been beaten in the open field by Aryan Updeshaks and, therefore, indulges in a little bit of special pleading and has the hardihood and effrontery of charging the Aryas with having made endeavours to falsify the returns of Indian Christians. This is a most mischievous insinuation and we challenge the baffled and checkmated Christian zealot to prove it. The fact is otherwise. It is the Census returns of Aryas that are not reliable because Hindu enumerators have at many places refused to class the Aryas as a community separate from the Hindus for fear lest the total figures should show an abnormal decrease of the Hindus. It is further true that actuated by the same motive of pseudo-communal love thousands of Aryas have got themselves classed as Hindus. The Census Officer takes no note of these facts

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known to the public at large. What a pity that even important state documents are not free from communal bias in this country of special privileges and separate comunal immunities and electorates. It is satisfactory to note that conversions to Islam have been "negligible" in the United Provinces.

INDEBTEDNESS OF CHRISTIANITY TO BUDDHISM.

The following from an article on the above subject by Professor Dhirendra Nath Chowdhury; M. A., printed in the current number of the "Modern Review" will, doubtless, interest students of comparative religion.

The New Testament was constructed on the dramatisation of what are generally known as the Old Testament prophecies. So that the good old Father Origen, when controverting the anti-Christian Jew Celsus gave it out in so many words that he was more concerned with the Scriptures than with history. And the Hebrew scriptures alone do not suffice. Not only *ideas* but the very *texts* of Buddhist scriptures have been incorporated in the Gospels and the Evengelist did not make a secret of it. Two such passages, the credit of the discovery of which is due to Mr. Edmunds are here discussed. The following is found in John VII 38. "He that b lieveth on me, *as the Scripture hath said*, out of his belly shall flow the rivers of loving water. And about Tathagata we read. "From his lower body proceeds a torrent of water."

The scholars have been struck by the similarity. For us the force has been lost in translation. But the almost verbal agreement has left a message of its own. We find in the gospel, "*as the Scripture hath said.*" What Scripture? Such a scholar as Dean Alford in utter despair remarks: We look in vain for such a text in the Old Testament." (*The Open Court* 1911). The Buddhist Scripture must have been well known at the time. The striking resemblance indicates that much.

The other verse also is equally telling. "The multitude therefore answered him. *We have heard out of the law* (Scripture) that the Christ abideth for ever" [for the æcn-*kalpa*]. John XII 34. The Buddhist text is: "If he so should wish, *the Tathagata could remain* [on earth] *for the aeon* or rest of the æon." The only comment to be made is that Old Testament here also does not help us out of "the law." The plea of the community of oriental ideas does not mend matters, as both the passages have got a secret meaning. From the reference to Law and Scripture the inference is irresistible that the passages existed at that age available to the evangelists in some sacred literature. Even the multitude were familiar with one of them. What literature? that is the question. "The only known source of the two quoted texts," concludes Mr. Edmunds, "is the Buddhist Canon, which in the first Christian century was the most widespread of all Sacred Codes."

The gospels taught that man was defiled not by what he ate but what came out of his heart, and the things that defile are "thoughts, murders, adulteries, fornications, thefts, false witness, rallings." Math XV 19. In the Sutta-Nipata six verses describe how a bad mind and wicked deeds defile a man exactly in the same way, of which the first verse (S. N. 241 V. Fausboll's translation) is: 'Destroying living beings, killing, cutting, binding, stealing, speaking falsehood, fraud and deception, worthless reading, intercourse with another's wife, these defile and not the eating of flesh. I do not know whether this can be set down as mere coincidence.

One text more and I have done. The parable of the laid up treasure dealt with in Matt VI, 1920, corresponds to the stored portion (*nidhi*) in the Khuddaka Patha, VIII. But the "treasures in heaven" of the Bible easily lends itself to an other-worldly interpretation in

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consonance with ever recurrent biblical passages. The Buddha is clear in demarcating between the temporal and spiritual treasures—the one kind is easily destroyed but the other acquired by disciplining the character stands a man in good stead for ever. The whole thing has been described in sixteen beautiful verses, one or two *padas* of which I cannot resist the temptation to quote in original Pali. About the earthly treasures the Buddha says" 'Naga va apanamenti' or 'Yakkha va pi haranti nam', their very nature is "Sabbam etam vinassati' The other treasure is to be acquired both by men and women :—

'Yassa danena silena Samyamena danena cha. Quite opposite is its nature. Its characteristic is 'achoraharano nidhi' (thieves can not steal) or "or eso nidhi sunihito ajoyyo' (cannot be snatched away,) "aungamiko' (follows the possessor wherever he goes). And 'esa devamanussanam Sabbakamodado' or 'Sabbam eteno labbhat.'

MAHATMA GANDHI AND WORLD-EVENTS.

Says *The Unity* of America :—

Interesting testimony comes to us of the influence of Gandhi and his Non-Co-operation movement upon the Present German situation. Thus the *Frankfurter-Zeitung*, in a recent issue, exhorting the Germans to sustain the Berlin policy of passive resistance, calls attention to events in India, styles Gandhi "a second Christ," and states that the great success achieved by the Indians under the Mahatma's leadership, can be duplicated by the German people in their struggle against France. Here is a real connection between two movements of "non-violent coercion," as we are learning these days to call non-resistance, which is of the greatest significance and importance. The spirit of the imprisoned Gandhi is not merely walking abroad in his own country, stirring the people to revolt and organizing them to patience and courage in their long-sustained campaign for liberty, but it moves abroad, o'er seas and continents and does its work on a distant soil and among an alien people. It is a marvellous exhibition of the essential omnipotence of the spirit, and of the corresponding futility of swords and chains and prison-cells. Furthermore, in the light of this occurrence, it becomes manifest that what Gandhi may or may not accomplish in his country during the period of his own life-time, is of small consequence as compared with other and deeper things. What Gandhi is doing is teaching the world a method, adapted on a vast scale to the exigencies of modern society, for securing the liberation of peoples from political and military oppression. If men will but heed it, as they seem to be doing in Germany, Gandhi will be remembered as the greatest liberator of all time.

And yet there are "leaders" in India who ridicule the Mahatma's methods.

RELIGION AND SCIENCE.

Some half-educated pseudo-intellectuals have always proclaimed from the house-tops that Religion and Science are mutually opposed. Most of the leading scientists of the world, however, are and have been devout theists. Those who confound Christianity with religion and this or that theory of scientist-philosophers with science are apt to fall into this error and to echo this cry.

Dr. Robert Millikin, a noted American scientist, who was professor of Physics at the university of Chicago and who bears the distinction of being the first to succeed in isolating an electron, writing on the subject in *The Christian Century* rightly says that "Science is just as often misrepresented as is religion by men of little vision, of no appreciation of its limitations and of imperfect comprehen-

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sion of the real role which it plays in human life—by men who love sight of all spiritual values and therefore exert an influence upon youth which is unsettling, irreligious, and essentially immoral.

He quotes the views of some eminent scientists on religion. He quotes Lord Kelvin as saying :—

"If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic, but helpful, to religion."

The great French scientist Pasteur was, according to his biographer, "a deeply religious man." Of course no scientist can remain wedded to churchianity. Says Dr. Millikan :—

"Once get this point of view and you will never think of asking whether Genesis is to be taken as a modern text-book of science."

To Dr. Millikan it seems

"as obvious as breathing that every man who is sufficiently in his senses to recognise his own inability to comprehend the problem of existence, to understand whence he himself came and whither he is going, must in the very admission of that ignorance and finiteness recognise the existence of a Something, a Power, a Being in whom and because of whom he himself "lives and moves and has his being."

BAKRID AND COW KILLING.

Not many years ago, Delhi was the scene of enthusiastic demonstrations and public promises on the part of the Muhammadan community in behalf of cow protection. But the event has given the lie to all pious wishes and intentions. The number of cows killed on the Bakrid day this year in Delhi, for instance, is reported to be 148 as against 110 last year. And there is no reason to suppose that Delhi is an exception to the rule. The fact is lamentable in as much as it is an indication of increasing tension between Hindus and Muhammadans at a juncture when union and mutual good will is most in request. What is the explanation of this untoward phenomenon ? In all probability, the Shudhi movement is responsible for it. Unable to stem the tide of conversion some of the Muhammadans have perhaps thought of wreaking their vengeance upon the Hindus by killing the innocent animals held in reverence by the latter. But can it, with propriety, be called a retaliatory measure ? Is it the Hindus alone that would suffer by the diminution in the number of cows in the country ? The staple food of the country is not meat. Millions of the inhabitants totally abstain from meat. The rest including an overwhelming majority of Muhammadans take meat as an occasional delicacy, a luxury meant for festival days. Milk, cereals and vegetables constitute the mainstay of the people. And the supply of all these goods is intimately bound up with the number of cows in the country. Economically, India is not very well off at present. Poverty is undermining the virility and vigour of the people. Milk and its derivative products which used to be the most nutritive part of diet, are becoming more and more scarce. For the first time in the history of India, we observe the phenomenon of the wheat supply of the country sometimes falling short of the needs of the people. Cow-killing under circumstances like these is a suicidal act, and if resorted to by way of protest

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against the Shudhi movement, is like falling into fire to avoid the frying pan. Cow protection is among the most vital economic problems of the country at present. And paradoxical though it may sound, the Shudhi movement seems to be an effectual solution of the problem. Although its immediate effect may be unfavourable, yet it ultimately can not fail to bring about an abatement of the evil of cow-killing. Appeals and negotiations were tried in the past but produced no permanent results. But a change of opinion through Shudhi will probably accomplish what entreaties could not. The promoters of the cause of Shudhi should not, therefore, be daunted by temporary manifestations and should continue their work with unabated vigour. For by so doing they would be rendering a valuable service to the country and to those Muhammadans who are for killing cows although their Scriptures do not at least absolutely enjoin the practice.

HINDU-MUSLIM QUARRELS.

Hindu Muslim dissensions are among the most lamentable features of the times. The recent Meerut and Ajmere disturbances are fresh incidents in the dark chapter of events. Mutual dissensions, animosities and discords of the kind are fatal to national solidarity. And solidarity and unity is what India wants most to day. Union is strength, says the old proverb. United we stand, divided we fall. Unless there is genuine sympathy and enduring friendship between Hindus and Muhammadans India can not take her deserved place among the nations of the world. But there can be no lasting friendship between parties of unequal strength. Friendship to be stable must be based upon the self-interest of the parties, upon mutual fear as well as upon mutual regard. The deplorable chapter of incidents beginning with the Moplah tragedy has made it painfully evident that the Hindu community lacks strength and cohesion. If the Hindus do not want to tread the road to extinction, if they would avoid rushing headlong to perdition, if they are to live and thrive, they must give up the ways that have for centuries been sapping their strength and vitality. They should give up idolatory. They should totally supress the pernicious custom of early marriage. They should revive the ancient institution of Brahmacharya. They should discountenance indiscriminate procreation. They should frown sternly upon the practice of selling brides and bridegrooms. They should improve their diet at the cost of ornaments and rich dress. They should be able to assimilate Non-Hindus through conversion. Swami Dayanand the greatest reformer of the 19th Century inculcated all this and a great deal besides. He held up before the people the ideal of genuine ancient Hinduism. And it is a happy augury for the times that the Hindus are gradually veering round to the teachings of the great reformer. The contempt for the so called untouchables is disappearing. Women are being educated. The orthodox Hindus are whole-heartedly supporting a campaign for the conversion of Non-Hindus. It is probable that the other teachings also of the Swami will in future be more and more universally recognized and accepted. And in that case the new ideals will supply common enthusiasm and bonds of union. The Hindu community will

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come to possess as much life, cohesion and organisation as the Arya Samaj does at present. Then and then alone will the problem of Hindu Muslim-Unity be effectually solved.

THE KENYA QUESTION.

Imperialism has been the goal of the efforts of British Statesmen for more than half a century. If the dream is ever realized and the several territories under British rule welded into a self-sufficient and invulnerable empire, India would necessarily form an important part of the gigantic whole. It is really prejudicial to the happy consummation that a man of moderate views like Mr. Sastri is returning with the impression that Indians have not received a treatment of equality with other subjects of His Majesty. The undesirable treatment of Indians outside India is notorious. And invidious distinctions on the basis of colour even in places under British protection or influence are little calculated to reconcile Indians to a partnership in the Empire. This is not the first incident of its kind. Indians have had analogous experiences in South Africa and Fiji Islands. It may perhaps be said on the ground of experience that persistent struggle over the question may win some concessions in this case also as it did in the previous cases. But the real cure of these anomalies lies in the direction of India becoming an active partner in the Empire. Perhaps there is some truth in the statement that India is desiring before she fully deserves. Let India positively vindicate and obtain an unequivocal recognition of her claim to complete Self-Government within the empire, and let her raise herself to a position entitling her partnership in the empire to be called voluntary and deliberate like that of Canada or Australia, and these anomalies will disappear, and India like Canada, Australia and other active partners in the empire will be relieved of the painful necessity of struggling for equality of privileges with other subjects of His Majesty.

THE BIBLE AND DRINK.

The following is an extract from a letter addressed to the editor of *The Indian Social Reformer*, appearing in a recent issue of that journal :—

Different words have been employed to represent different kinds of wine in the Hebrew Scriptures. The Greek language makes little or no attempt to indicate quality or varieties of wine but passes every kind under one name. Thus, like the English language it obliterates distinctions which the Hebrew protects. So the Hebrew Bible must always remain our final standard of appeal upon the Bible wine question.

The Hebrew is a small language but wonderfully rich in synonyms. It has eleven different words which we translate as wine. Such a language must delight in fine distinctions whereas a language which gives only one word for a dozen different words necessarily obliterates many important shades of meaning. The eleven words which we render "wine" cannot all mean wine, much less intoxicating wine' but stand probably for other products of the vine. The testimony of the Hebrew Bible mainly turns upon three of the words and their meaning.

The first of these words is "yayin" It is fouud 140 times in the Hebrew Scriptures. It is a generic word and stands for wine in general without any

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reference to their quality, whether intoxicating or unintoxicating. Exactly this is the chief source of all the confusion upon the Bible wine question. It stands for everything that is obtained from the vine as a beverage. Following are a few of the ref rences where this word occurs—Gen. 9 : 21, I Sam. 1 : 14, Isa. 5 : 11, I Sam. 1 : 24, Neh. 5 : 15, Isa. 55 : 1 , Esth. 1 : 7, Zeph. 1 : 13, 11 Sam. 16 : 2. These texts will show that the word "yayin" is used in the Scripture both with divine favour and with divi e disfavour, and that is precisely the source of nearly all the confusion upon the wine question as it appears in the sacred records. Whenever the sacred writers seek to make a distinction and specify "yayin" that is intoxicating and "yayin" that is unintoxicating they are obliged to resort to other and specific terms. A thorough examination of the two specific terms thus used is therefore necessary.

"Tirosh" is the term always employed for unfermented, unintoxicating wine. It is always found in good company, and for ever enjoys the divine commendation. It occurs 38 times in the Hebrew Bible and is frequently associated with wheat and corn and oil, and keeps its place among the special blessings of God. The following are some of the references where this word occurs:—Gen. 27 : 28, Num. 18 : 12, Deut. 12 : 17, Judg. 9 : 12, II Kings 18 : 32, II Chro. 31 : 5, Neh. 5 : 11, Psa. 4 ; 7, Prov. 3 : 10, Isa. 24 : 7 Jer. 31 : 12, Hos. 2 : 8, Joel 1 : 10, Mic. 6: 15, Hag. 1: 11 Zech. 9: 17. Any fair-minded person after an examination of these references can be satisfied that "tirosh" is as harmless as corn and wheat and oil. "Tirosh" does not mean intoxicating wine. On the other hand, there is another specific Hebrew word which never means anything but fermented wine and that word is "shekar." This word has invariably been used for wine that is always condemned and prohibited. This word is found 42 times in the Hebrew Bible, nineteen times in the verb form, and twenty-three times as a noun. The English version has generally translated it as "strong drink." It is best to examine this word where it has been used as a noun. The following are some of the references where this word has been used:—Lev. 10 : 9, Num. 28 : 7, Deut. 29 : 6, Judg. 13 : 4, I sam. 1: 15, Prov. 20 : 1, Isa. 5 : 11, Mic. 2 : 11, Isa. 28 : 7. This examination of the three words will convince any one that the Bible does not give the slightest sanction for the use of liquor, but on the other hand condemns its use. This evidence is corroborated by the Septuagint (Greek) version of the Old Testament. This translation was made by Greek-Hebrew scholars more than two hundred years before Christ.

The word "yayin" has been uniformly rendered by them as "oinos." Just as "yayin" is a generic term for all kinds of wine in Hebrew, similarly "oinos" is a generic term for all kinds of wine in Greek. It is the exact equivalent of the Hebrew "yayin."

The Hebrew "tirosh", unfermented wine, has also been rendered as "oinos". This is somewhat misleading. Perhaps the Greek language is not so rich in synonyms as the Hebrew is. It has no specific word for unfermented wine and perhaps this was the best word that could be used, because everything in the nature of a beverage from the vine was called "oinos".

But the word "shekar", fermented and intoxicating wine, has never been rendered as "oinos" in the Septuagint, which is very significant. It proves conclusively that "tirosh" and "shekar" do not stand for the same kinds of wine. Seven times "shekar" is translated with a Greek word coined from the word "methue" wich means "I am drunk". Twelve times the word "shekar" has been Hellenised and transliterated as "sikera" In this form it also appears once in the Greek New Testament (Luke 1 : 15) When it is considered that the translators were compelled to resort to these methods in rendering the word "shekar",

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its debauched and degraded chrracter is sufficiently evidenced. This is conclusive and overwhelming testimony that the Bible stands for temperance and is opposed to the liquor traffic

Whatever the original teaching of tthe Bible on the very important question of drink may have been, the Christian divines are realising the supreme importance of reverting to the original Hebrew edition of the Bible. If what the writer of this leetter asserts is true how much mischief translations of the Bible into the so-called living languages have done is incalculable. People have been practising one of the most heinous vices under the sanction of what they regard is a revelation from heaven. The wisdom of the Arya Rishis who have never allowed translations or commentaries to take the place of the original text of the Vedas is apparent. To that section of the Arya Samajists who in their zeal to facilitate the understanding of the Veda by the masses sometimes propose translations to be published and distributed broadcast without the original *mantras* appearing with them the experience of the Christian divines may serve as an eye-opener.

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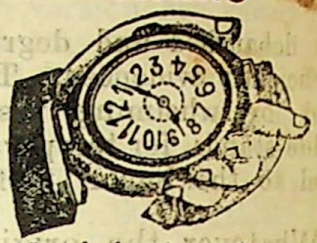
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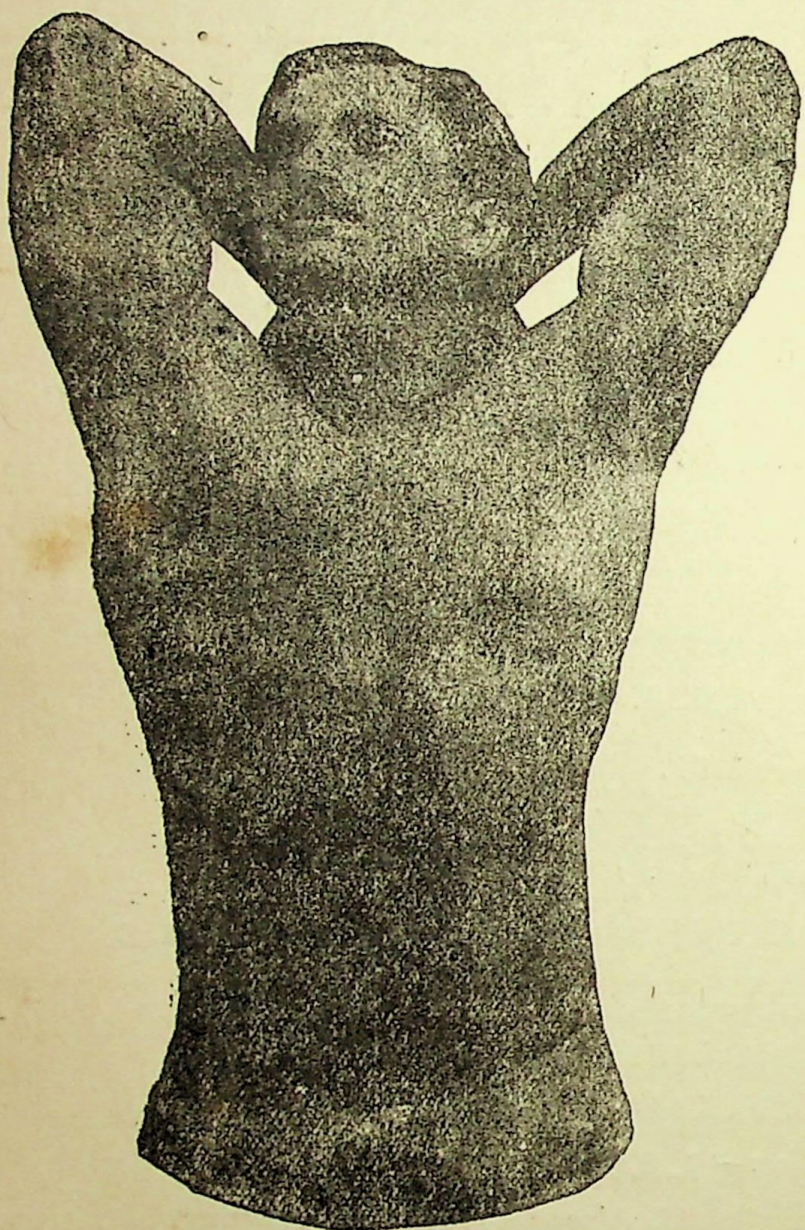
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THE VEDIC MAGAZINE

AND

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CONTENTS:

	Pages
Ancient Indian Engineering	
Philosophy—Rao Sahib K. V. Vaze I. C. E. ...	851
Glimpses of Dayananda XII ...	857
Pt. Satwalekar's Kenopanishad—"criticus' ...	861
Contemporary Thought Reviewed	
The Veda and Woman Labour	865
Soul and Matter ...	866
Druid Vision of One in Many and their Belief in Re-birth...	868
Indian Music ...	870
Pompeii Re-excavated ...	872
Evolution in its Latest Phases	873
Physical Culture for Indian Girls	874
The Ruinous Effects of Polygamy	876
The Cruelty of Harem Life ...	877
Unnatural love, a product of Harem Life ...	877
Panini and the Authorship of the Unadi Sutras—Professor K. B. Pathak, B. A. ...	878
The Hindu Maha Sabha—Mr. S. P. Kulyar ...	897
The World of Books ...	904
Editorial Reflections—	
The Hindu Maha Sabha ...	906
What is Man ? ...	910
Is this Evolution ? ...	911
Swetaketu's boast realised in 'Dry' America ...	911
Professor Radha Krishnan on the Hindu Dharma ...	914

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

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Ancient Indian Engineering Philosophy.

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Chapter I.

प्राकार शास्त्र ।

DEFENSIVE WORKS.

In this world there is competition every where and it is a necessity that everyone should be able to defend himself against competitors. Nature has provided many defensive weapons or contrivances for each individual, and human beings use besides these natural defences, artifical defensive contrivances. The first mention of a defensive work occurs in the Vedas as under :—

यत्ते शिल्पं ककश्यरोचनावत् ।
इंद्रियावत्पुष्कलं चित्रभानु ॥
यस्मिन्त्सूर्त्या अर्पिताः सप्तसाकं ।
तस्मिन्राजानमधिविश्रयेमम् ॥

यजुर्वेद, तैतिरीय ब्राह्मण अ० २ प्र० ७ अ० ७६ द० ३ ऋ० ७.

O Kasyapa ! your this Engineering work is very attractive, strong, extensive, beautifully glittering, the rays of the sun form a seven-coloured rainbow on it. May this king take refuge in it. This verse gives all the qualifications that a defensive work should have.

Weapons were long in use and are mentioned in the Rigveda but the mention—clear mention, of a fortress is to be seen in this verse

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or Mantra which also mentions its qualities.

(1) A fortress must be **रोचनावत्** pleasing. That is, it must be able to supply all the wants such as food, water &c. of the inmates.

(2) It must be **इन्द्रियावत्** having many organs suitable for different purposes such as weapons, missiles, loopholes, stores, secret passages &c.

(3) It must be **पुष्कलं** extensive, so as to be able to accomodate many persons with their requirements or supplies.

(4) It must be **चित्रभ नु** beautiful to look at, that is, having different aspects from different points or sides, the object being to misguide the enemy by false appearances.

(5). The fortress is to be able to reflect the rays of the sun into a seven-coloured rainbow. It is likely that the fortress was armoured with some metal sheeting. Armours were in long use on the bodies of human and animal beings as can be seen from many verses of the Rig Veda and a fortress may have been similarly armoured as ships and motor waggons are armoured in the present times. For a fuller description see **नौकाशास्त्र** and **विमानशास्त्र.**

(6). The king is to take shelter in this fortress with his court attendants.

The first defensive works that occurred to human beings were (1) an island and (2) the top of a hill, and the two principal deities of the Hindu Mythology are stationed in these.

कैलासे नगरं शिवेन रचितं गौर्यादि संरक्षणे।
दुर्गं पंचम सागरे च हरिणान्येषां किमत्रोच्यते॥
राजवल्लभ अ० ४

Shiva (who is satisfied with the least enjoyment) has built his residence on the Kailasa Mountain; while Vishnu (the God having the largest number of amenities) lives in an Island in the fifth or Milk Ocean. A defensive work is defined as under.

एकः शतं योधयति प्राकारस्थो धनुर्धरः।
शतंदशसहस्राणि तस्माद्दुर्गं विशिष्यते॥
अप्यल्पबलवान् राजास्थिरो दुर्गबलाद्भवेत्॥
युक्तिकल्पतरु।

When stationed on a fortress one soldier is able to resist or fight hundred soldiers and one hundred soldiers hold at bay ten thousand soldiers; this is the peculiarity of a fortress. A king with even a very small army is secure owing to his defensive works or forts.

अकृत्रिमं कृत्रिमं च दुर्गंतु द्विविधं भवेत्॥
युक्तिकल्पतरु।

Defensive works are of two sorts viz., (1) Natural and (2) Artificial.

यद्दैवघटितं दुर्गंगिरिनद्यादिसंश्रितम्।
अकृत्रिम मिदंज्ञेयं दुर्लंघ्यमरि भूभुजाम्॥
प्राकारपरिवारण्यसंश्रयं यद्भवेदिह।
कृत्रिम नाम विज्ञेयं लंघ्यालंघ्यंतु वैरिणाम्॥
युक्तिकल्पतरु।

A place which owing to its situation on steep and very high mountains, or strong and deep rivers, or a thick and intricate forest, is naturally difficult of access is called a "Natural defensive work" and a place which owing to walls, ditches, thorny surroundings &c.

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is made inaccessible by artificial means is called an "Artificial defensive work." A natural defensive work is really inaccessible at all times while an artificial defensive work may be inaccessible for a time but can be made accessible by the destruction of the artificial barriers. It will thus be seen that a natural defensive work is always the stronger of the two. The latest European war also proved this. The Germans who could demolish fortresses like those of Antwerp, Liege or Warsaw have not been able to surmount the Alps or reach England.

Natural defensive works are of seven classes

गिरिवन जल पंकेरिण दैवत मिश्राणि सप्तदुर्गाणि।
गिरिमध्यं गिरिपार्श्वं गिरिशिखरं पार्वतं दुर्गम्॥
अजलं तरुवनगहनं वनदुर्गं तदुभयं च मिश्रं स्यात्।
दैवंतु सहजदुर्गं पंकयुतं पंकदुर्गं स्यात्॥
नद्यब्धि परिवृतं यज्जलदुर्गं निर्वदोदमिरिणं स्यात्॥
मयमत।

viz., (1) **गिरि** Mountain (2) **वन** Forest (3) **जल** Water, (4) **पंक** Marshy (5) **इरिण** Desert (6) **दैवत** Natural (7) **मिश्र** a combination of these.

(1) A mountain fortress may be (*a*) surrounded by hills or mountains like Switzerland or Kashmir (b) backed by a moutain or situated on the side of a mountain like Nepal. Or (*c*) situated on the top of a mountain like Tibet or Deccan.

(2) A forest fortress is one surrounded by a waterless forest or by a thick and intricate forest only. The Maratta fortresses of Shivaji may be cited as instances of this class.

(3) A water fortress is one surrounded by deep rivers or sea. The fortresses of Bukkar in the Indus Allahabad at the confluence of Ganges and Jammna or the sea fortress of Maluan and others on the west coast are instances of this kind.

(4) A marsh fortress is one surrounded by marshy lands on all sides. **कुरुजांगल** in ancient India, country surrounded by the water of the Son in Behar or of the Kaveri in Madras Presidency are instances of this kind.

(5) A desert fortress is one surrounded by a waterless desert. Fortresses in Rajputana and Runn or that of **वल** destroyed by **शत्रुघ्न** are instances of this sort; the Sahara desert is also an instance of this class.

(6) A natural fortress is one situated amongst natural difficulties. Fortresses on rocky and rugged islands, snowy mountains like the Alps or Himalayas or inaccessible points like the two poles or the Sahara desert are instances of this kind.

(7) A mixed fortress is a combination of one or more of the above kinds. All modern fortresses are generally combination fortresses.

यस्मिन्देशे गिरिर्नास्ति नद्यो वा गहनोदकाः।
तस्यमध्ये महीपालः कृत्रिमं दुर्गमाचरेत्॥१॥
गजैरलंघ्या विस्तीर्णा गंभीराः पूर्णवारयः।
दुर्गत्वेन समादिष्टाः परिखा बहुयादसः॥२॥
विशालशालं सुघनं बहुकंटकिसंयुतम्।
दुर्गत्वेन समादिष्टं विस्तीर्णं विषमं पदम्॥३॥
अधोधो बध्यमानोहि कंदरोऽल्पजलान्वितः।
दुर्गत्वेन समादिष्टः सदलंघ्योहि भूभुजाम्॥४॥

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सर्वतः परिखां कृत्वा निबद्ध परिकंदरः ।
तज्जलप्लुतदेशत्वाज्जलदुर्गमितिस्मृतम् ॥५॥
एषामभावे निम्नस्य भूप्रदेशस्य बंधनात् ।
वर्षादिसंचिते वारौ जल दुर्ग तदुच्यते ॥६॥
एतेषा मपि संमिश्रात्संमिश्रं दुर्गमाचरेत् ॥
युद्धजयार्णव ।

In a country in which these natural advantages of a mountain, deep water, intricate forest &c. are not available the king should resort to Artificial defensive works. These are of six sorts (1) Ditched (2) Barbed (3) Trenched (4) Walled (5) Bunded and (6) Mixed.

(1) A ditched fortress is one which is surrounded by wide and deep ditches, which can not be crossed by elephants, which are full of water and water animals such as crocodiles.

(2) A barbed fortress is one that is surrounded by thorny entanglements attached to strong and heavy posts erected on an uneven and extensive area on all sides.

(3) A trenched fortress consists of deep and built trenches having very little water in them and these (when defended by men) are impassable by (armies of) kings.

(4) A walled fortress is one which is surrounded by walls, with ditches full of water running along them on all sides of the fortress.

(5). When this is not possible any low-lying part of the country may be bunded and flooded with rain or river water and thus made impassable ; this is called a bunded fortress.

(6). A combination of any one or more of these as circumstances may permit is a combination fortress.

संप्रवेशापसरणं दुर्गमुत्तम मुच्यते ।
अन्यत्र बंदिशालेव नतादृग्दुर्गमाश्रयेत् ॥
युद्धजयार्णव ।

In taking refuge in any of the above sort of forts it should be clearly borne in mind that the owners of the fortress should be able to get in and get out at their pleasure. If this is not provided for, the fortress becomes a prison and one should not take refuge in such a defective fortress. In taking precautions one should always see that one does not get entrapped.

धनुर्दुर्गं महीदुर्गं गिरिदुर्गं तथैवच ।
मनुष्यदुर्गं संसर्गं वरदुर्गं च तानिषट् ॥१॥
न दुर्गं दुर्गमित्याहुर्योधृदुर्गं प्रकीर्तितम् ।
योधृ शून्यं हि यद्दुर्गं मृतकायसमंहितत् ॥८॥
युद्धजयार्णव ।

A Fortess is defensive owing to (1) the range of the weapons on it, (2) its situation and surroundings (3) its height and inaccessibility; (4) the army it contains and (5) the help it can command (6) from its good neighbours. Really a fortress is not a defensive work but the army in it is the defensive work ; a fortress having no combatants is only like a dead body. However massive a dead body may be, it inspires neither awe nor respect and this is the case of a fortress without an army.

The shape of a fortress should be such that it has the smallest circumference to defend with the greatest accomodating area. The points for assault should be the fewest. Circular is the best shape and next to it is a square. The stones &c., set in a circular ring hold one another very firmly and want of any corner or sheltering points makes the thing very unassailable. A

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square with towers at the corners is therefore the usual shape adopted for artificial fortresses. Natural fortresses, of course, follow the natural configuration but the chief point to be kept in view should be that the fortress should in no way be prominent or easily marked or distinguished from its surroundings. An easy natural and flowing curvilinear shape is the most suitable. A triangle is the worst shape for a fortress or a defensive work as it gives the least accomodating area and has largest defensive perimeter. Projecting corners being assailable on both sides are the least defensible and are always scrupulously to be avoided. A डमरु shaped figure is also bad as there is the danger of the two sections being cut off from each other by a strong and wily enemy. An approaching enemy should have no cover to hide him from the fortress. This was the thing which helped the Japanese in taking Port Arthur. They approached the fortress unobserved under the cover of a trench and a heavy bombardment and carried the Russian fort.

दुर्गं दुर्गममुक्तं दुर्लंघ्यं दुरवगाहं स्यात् ।
रक्षार्थं च जयार्थं ह्यरिभिरभेद्यं च दुर्गमिष्टंस्यात् ॥
मयमत ।

A fort should be difficult to reach, difficult to pass, difficult to enter, and difficult to pull down; when possessed of these qualities, then only it is useful as an instrument of defense or offence and can be called a real defensive work or fort.

अक्षय जलान्न शस्त्रं ह्यतिविपुलोत्तुंगघनसालम् ।
सर्वंहि दुर्गंजालं सप्राकारं त्वनेक मुखरक्षम् ॥१॥
बहिरुदकरहितवनं छन्नपथं दुष्प्रवेशं च ।
गोपुर मंडपयुक्तं सोपानच्छन्नमच्छन्नम् ॥२॥
सर्वस्याभ्यंतरतः पांसुचयो पर्यनेक यंत्रयुतम् ।
परितः परिखोपेतं पांसुचये संहताट्टालम् ॥३॥
परितः शिविरोपेतं नानाजनवास संकीर्णम् ।
नृपभवन सभोपेतं हस्त्यश्वरथपदातिबहुमुख्यम् ॥
धान्यैस्तैलैः क्षारैः सलवणभैषज्यगंधविषम् ।
लोहागारस्नायु विषाणवेल्लिवं धनैर्युक्तम् ॥५॥
तृणचर्मकारयुक्तं सवल्कलं सारदारुयुतम् ॥
मयमत ।

A fortress should contain the following :—

(1) An inexhaustible store of water, food and weapons.

(2) Its area should be very large and it should be surrounded by solid and high walls, and turrets.

(3) It should have many entrances and should be guarded and defensible from many points.

(4) It should be surrounded by forest without water.

(5) Its path should be (secret) covered and difficult to enter.

(6) It should have towers and rest houses which should have open and secret steps leading to them.

(7) In its center on a heap of dust should be mounted many different machines of defense.

(8) All round, it should have ditches, and on the walls, made of dust, guns should be stationed.

(9) On the outskirts should be cantonments and in the interior various sorts of artizans and craftsmen should reside.

(10) A fortress should have the king's (officer's) residence with that of his court in which the commanders of

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elephants, horses, chariots, and infantry should sit and hold councils.

(11) There should be stores of various sorts of corns, oils, medical salts, smells and poisons, metals, coals, horns and flesh of animals, bamboo and firewood, fodder, leather, factories, cloth manufactures and good and strong timber.

पर्यंते यंत्रयुतं परितः परिखेश्चसंयुक्तम् ।
शतघन्याद्यैश्च परितः परिस्तीर्णोच्छ्रिताट्टकम् ॥
शिल्परत्न ।

अन्नाद्यैर्घृततैल तोयलवणैः काष्ठैस्तृणाद्यैस्तथा
यंत्रोपस्करबाणशस्त्रसुभरैः संपूरयेद्भूपतिः ॥
राजवल्लभ ।

यंत्राः पुराणामथ रक्षणाय
संग्रामवह्न्य वुसमीरणाक्षाः ।
विनिर्मितास्ते जयदा नृपाणां
भवंति पूज्याः सुरयाच मांसैः ॥
राजवल्लभ ।

A fortress should be protected on all sides by a deep ditch, full of water, and should be guarded by various machines. The king should see that the fortress is well supplied with machines throwing or using arrows and other weapons. The machines intended for the protection of a town should use the power of hands, fire, water or wind and the persons using these should be kept satisfied by means of flesh and alcoholic drinks in order that they may work hard and secure victory to the king. When these persons are intoxicated they work most recklessly and hardest and do not fear death.*

हस्तौ अष्टचभैरवो भयकरश्चंद्रो दशाद्यौ भवेत् ।
रुद्रौभीमगजोऽपि भास्करकरैर्युग्मंच विश्वेसुखी ॥
प्रोक्तोऽसौ यमदंडएव मुनिभि स्तिथ्या महाभैरवो ।
ह्यष्टौ शंकर निर्मिताश्च समरे देवासुराणां पुरा॥२३
यंत्रेचाष्टम केष्टहस्त फणिनि सूर्यांगुलोविस्तरे ।
स्तंभामर्कटिका च पंजरमताषट् त्रिशहस्ताः क्रमात्॥
यष्टया पृष्ठ विभागकोऽपिरदिनैस्तुल्योष्टमात्रांगुलैः ।
प्रोक्ता कुंडल वेलिनीच बहितोमध्येदशैरंगुलैः, ।२३॥

यष्टयां दृढां यर्करिकां विदध्यात् लोहेनकीलेनच गर्मणा च । यंत्रंप्रकुर्याद्दृढ काष्ठचेश्चेत् तन्मायया चोतिकया समेते ॥२४॥

करांगुलैः पंजरकस्यैदर्घ्यं तेषां मतेहस्तमिते च यंत्रे । या ठिगुली वन्हिजलानिलक्षास्तेलक्षतेऽङ्गैः परिकल्पनीयाः ॥२५॥ राजवल्लभ ।

A gun that is eight hands long is called **भैरव, भयकर** one ten hands long is called **चंद्र**, one twelve hands long is called **रुद्र**, or **मीमगज** one fourteen hands long is called **विश्वेसुखी**, one fifteen hands long is called **यमदंड** or **महाभैरव**; these eight sorts of canon were constructed by **शंकर** in the old battles between the gods and demons. A gun eight hands long will be twelve **अंगुल** in diameter at the mouth, and its frame and posts will be thirty and six hands respectively; its smaller end or back will be eight **अंगुल** and in the middle it will be ten **अंगुल**; the bore should be rifled inside like the spiral of a Nut creeper. The gun should be firmly fixed in the frame with iron bolts and leather washers, and the whole including the frame should fit together and in swing only as a whole. For a gun one hand long the bore should be two **अंगुल** in diameter and the method of firing

* practice of later times.—Ed.

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iit by a spark and aiming with the consideration of wind etc. should be ffixed by the marksmen (by experiments and trials.)

This brings me to the discussion of Indian Machinery. Up to now I have not been able to get any text dealing ssolely with Indian Machinery excepting यंत्राणंव but references to machinery occur in many texts here and there, ssometimes in similes, at others by aallusion, and sometimes in short descriptions as noted above. In the following few pages I have summarised aall that I have gathered on the subject, aand though the description is very meagre, still it will give one an idea of the machinery used by Indian Engineers before the advent of the British. The oldest Engineering texts were compiled about four thousand years B.C. and the latest belong to the sixteenth century A. D. I have not been able to get any Engineering texts of an earlier date and have no means of fixing the dates of any older ones though some of the texts may be of a very remote date, for aught I know, as there are references to Engineering works and processes even in the Rig Veda, the oldest known literary work in the world. The information collected by me pertains to texts or compilations of these fifty-six centuries.

GLIMPSES OF DAYANANDA.

XII.

THE PATRIOT-POLITICIAN.

Dayananda was no doubt a cosmopolitan sage, but all the same he was both a patriot and politician. He has been recognised as the precurser of a new age of new moral values—new not to him but to the rest of the world as that world was living and thinking at the time when he appeared on the scene. His ambition was to see a reformed world, not simply a reformed country. We have already related how he welcomed into his arms disciples from far-off West. All this shows that his sympathies were human, not narrowly national. For the success of his very cosmopolitanism, however, it was necessary that he Dayananda's own country was, in his should fix a centre, whence he should start his centrifugal activities of his universal mission. Lest your love of man should, in your vain ambition to enclose at once a whole universe in your necessarily narrow arms, evaporate in a fancy, a dream, on account of the very absence of a practical scheme before you—for in the world as it exists to-day, there is very little possibility of formulating one—of bringing by the force of any idea, the whole human family under one roof, it is necessary you should begin showing your immediate affections to your immediate neighbour. Patriotism, unless it prejudices the interests of another country is a necessary factor of cosmopolitanism.

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day, in the hard grip of a foreign exploiter. It was economically, politically, and culturally being treated as a helot of the rest of humanity. It appears to us to be a divine providence that to arrange for them, as it were, an appropriate schooling, nature gives birth to the redeemers of humanity in places where humanity is, at the time, in direst woe. In subject communities the spirit of cosmopolitanism finds a favourable soil. From their own experience of foreign tyranny, such communities naturally develop world-wide sympathies for fellow-men. The danger of this spirit is that over-worked and over-strained it translates itself into indifference of one's own country. Slothful souls find in the easy flights of this flimsy spirit, a convenient refuge from the hard tiresome struggle that goes on at their doors. Slogans of world-wide sympathy are the easiest to cram and parrot-like repeat when the time comes to respond to patriotism's call. To religious reformers, the temptation to avoid this earthly struggle appeals most naturally. Their field is spiritual. For the things of the earth there is no place in their heavenly cares and sympathies.

Not of such fibre was Dayananda's constitution made. Politics appeared to him to be the controlling factor of human life. Unless that factor is purged of its impurities, no religious uplift will help suffering mankind. More than half the ills of humanity have their root in perverse politics, and if religion should forego addressing itself to this most important and most comprehensive field of human action, it confines itself to an incredibly narrow region, a region virtually of imbecility and impotency. All religions that have made their mark on the history of mankind began from moral and social reform and ended with political upheavals. Morality exerts its greatest momentum in politics, and politics, in its turn, has its ripest fruit in the public and private morality of citizans.

Dayananda's most pathetic prayers, those that gush from his heart, are the prayers that seek to remedy the ills of his country. The very word *Swarajya*, which to-day is India's watchword, was first used in its present political bearing by Dayananda. The death of the sage occurred before the Indian National Congress came into being. But he had not only formed a dream of democracy, a dream which is flitting before the country to-day, but had also given that dream, his dream of plebescite, a practical shape in the constitution of his Arya Samaj. It is in this society that both majorities and minorities have at their command an effective instrument of giving expression to their views. Any school of opinion that can rally round it ten voters may have one member in the executive body of the Samaj. The Congress has yet to take its cue from Dayananda's scheme of political constitution.

Dayananda was the greatest respector of the people's conscience. Only he would train that conscienc in the proper way.

He would have every country, grea and small, free to rule itself. In cas a nationality breaks an inter-nationa convention, or for that matter con ducts itself in a manner prejudicia to the interests of mankind, or in it internal management tyranny hold

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sway, in case, in short, something happens which necessitates interference from outside, Dayananda would permit such interference, even by the force of arms. He, would, however, insist that this interference should be a transitory step, designed simply to reform the conquered community. The very day of the conquest should witness a change of the governing body, which should in no case, be composed, except of the children of the soil. Trusts in the long run prove life-long leases.

In the internal management of a country, Dayananda would give the highest place to enlightened self-sacrifice. He w uld set no monetary value on educational qualifications. Voluntary poverty appears to him to be the badge of piety and learning. Those with the least wants, and therefore the most selfless, should have the greatest hand in the administration of the realm. The executive belongs to others, but the inspiration and the determination is necessarily theirs.

At the head of the government should be the King. His office is not necessarily to be hereditary. The people choose him, and the choice lasts for his life, unless something disqualifying him for the office takes place in the interim. His person is as subject to the operations of the judicial codes of the realm, as that of his meanest subject.

To assist him, there are to be three assemblies, devised for the administration of affairs relating to legislature, Dharma, education, Vidya, and executive functions, Rajya, respectively. Education, no less than legislature, he would have free from the control of the executive, to obviate the possibility of this most powerful humanising agency in the civic life of the community, being subordinated to selfish political ends.

Justice he would leave in the hands of Brahmans, those highly erudite but having no pecuniary interests in developing the resources of one class of subjects at the cost of another.

As to the means he would allow for the redress of the people's grievances, he has given his sanction to every variety of protest against, and remedy of, political tyrranny, beginning from verbal appeals and ending in armed revolts. Of non-co-operation, propounded by Gandhi, not only the creed, but every single item of the practical programme also, is suggested by Dayananda in his books. He was both a co-operater and a non-co-operater. What particular weapon should be employed at a particular time is to be determined by the occasion. In the nation's armoury, however, there should not be scarcity of munitions of war, of any quality and of any brand.

To co-ordinate the administration carried on in various ways in various countries, he would have an international congress, presided over by a Chakravarti Raja. Sanyasis to whom the whole earth is their home, should have a determining voice in the deliberations of that whole-world assembly.

Such, in brief, was Dayananda's outline of a scheme for the governance of the political affairs of the whole world and of the countries which compose it. He would leave every country to develop its own culture. Only that culture should not become

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a *kultur* with menace to the rest of humanity.

Dayananda was in favour of encouraging Swadeshi. The ordinary wants of the inhabitants of every country should, he says, be supplied within that country. For food and clothing especially, no land should depend on another land. It was at Wazirabad that the sage asked for a knife. And when a knife of foreign manufacture was brought to him, he was wroth expressing an incensed surprise at the inability of a town, where cutlery was the chief native industry, to supply him a knife of native make

He displayed a bias in favour of native dress and native manners. His chief attack on the Brahmos was that they were discarding native modes of life. Every country has developed a set of forms, in which is cloaked that country's individuality. Unless something repugnant to higher humanity has crept into those forms, it is in the interests of the ancient culture of that country to stick to those forms and keep them intact. Dayananda, that lover of humanity at large, was, strange as it may seem, an advocate of Swadeshi—a Swadeshist to the core.

He would not relinquish the language of his country. When B. Keshab Chandra Sen regretted his ignorance of English, which circumstance, he said, incapacitated him from going to preach his faith in England, he was ready with the retort that more deplorable still was the learned Keshab's imperfect mastery of the native tongue which stood as a bar between him and *his* people.

At the door of an ancient fortress, which the British officers held in custody, he was asked. as a preliminary to admittance, to take off his turban and go in with his shoes on. No, said he, this would reverse Indian custom, which he was not prepared to do, even for a higher purpose than that of having the temporary pleasure of sight-seeing.

With such patriotic prejudices, Dayananda was yet a cosmopolitan sage of the first brand. His was a mixture, a chemical union more properly, of the love of man and the love of his country. To him the two loves appeared to be but two forms of a higher love, the love of his Lord.

'Devotion.'

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Pt. SATWALEKAR'S KENOPANISHAD.

The Pundit's Explanation Examined.

(By 'Criticus'.)

My review of Pt. Satwalekar's Kenopanishad has evoked a volley of furious condemnation on the part of that learned author of that profoundly erudite book. To him my criticism appears to contain not a single grain of truth. It is, on the contrary, full of untruth असत्य from end to end. The Pandit even doubts my motive in writing that review. He thinks I have once taken a position in regard to his book and simply with a desire to stick to that position, and if possible to fortify it, I am now wasting my whole powder and shot. Nothing, in fact, is farther from my intentions. In case you can not answer the arguments of an opponent, pray do not call him dishonest. Your chagrin reweals your own weakness, and your impatient rage is a sign that you have lost your case, and with it your temper. Whether the Pundit has done so, I do not know. I have stated a general rule, a truism which each of us may keep in view as a safe guide in polemics, lest the discussion we are pursuing may pass into a repartee. I assure the Pundit, for what my assurance is worth, that if I am proceeding with my criticism and counter-criticism, it is simply with a view to sift the truth. It is possible my judgment may be wrong. Not so my motive.

The Pundit appears to have assumed that *Criticus*, whom he in his distorted diction calls कृ-टीक (I do not know what he means by the term, though a sinister implication was suggested to me by a friend of both the Pundit and Criticus), is an English-knowing baboo, ignorant of the very alphabet of Sanskrit. Why otherwise should the counsel to study, to ruminate, and to assimilate have been repeated over and over again in the course of an explanation of a simple puzzle शका.? A little knowledge of English is no doubt among Criticus' faults, but as an additional fault he possesses a little knowledge of Sanskrit as well, with whose aid he has had the audacity to intrude into a part, only a part, of Arsha literature. In obedience to the elderly advice of the Pundit, he will persist in that audacity, and read of the Shastras more and more. If the Pundit will judge aright, the very criticism that has, without cause, evoked his ire, is an attempt of Criticus in the self-same direction, the direction of study.

The Pundit is hard also upon the Editor of the Vedic Magazine. The offence of this latter gentleman is that he has allowed an un-Vedic, perhaps anti-Vedic review—such is the Pundit's opinion—to appear in his journal. It were better if the Pundit had sent his Vedic or pro-Vedic explanation to the same Editor of the so-called Vedic Magazine. The contamination of my un-Vedic criticism should thus have been washed off and the class of readers that had read

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my queries should have read also their answers by the learned Pundit. To me one purpose of the Arya Samajic journals appears to be to encourage discussions, such as this one that is going on between me and the Pundit. To the Pundit perhaps my queries may seem worthless but I have to thank those very worthless queries for the invaluable benefit I am deriving from the Pundit's learned answers. If each Arya journal shoud save one such misguided soul, it has proved itself worthy of its salt.

To come, however, to the points at issue. My main objection with which I began my criticism in the 'World of Books' columns of the Vedic Magazine and which I have since repeated in my *review*, was that in relation to the Pundit's fathering his own meaning on Shri Shankaracharya. This point the Pundit carefully avoids. In his whole explanation (**उत्तर**), covering as many as twenty-eight pages of the Vaidika Dharma for Shravana 1980. V., he adverts to this point only once, and that too in a line or two. He says that the real point to be discussed is whether *Uma* in the Upanishad can stand for *knudalini* or not. Am I to conclude that in the matter, at least, of Shri Shankar's interpretation of the verse we are discussing, he accepts my position? If so, let him be more candid, and promise to make necessary alterations in his exposition.

In Shankar's commentary there occurs the phrase **ज्ञातुं समर्था** (capable of knowing) in reference to Uma. My point is that Uma so qualified should be a sentient being and not the insentient *Kundalini*. P. Satwalekar meets this argument by asserting that Buddhi is likewise insentient, a material entity, and yet Buddhi of the Darshanas knows. Buddhi, however, as the Pundit may be aware, is a *Karana*, an instrument of knowledge, and not the knowing subject. The description in the Upanishada is allegorical. There Uma knows and helps others to know. A similar case cannot, I believe, be made in regard to the characterisation in Shankar's explanation, which is simple, easy, bald prose. The whole trend of Shri Shankar's explanation points to Parvati, the Pauranic deity, being Uma.

P. Satwalekar has apparently confused in his imagination the terminologies of two different branches of literature viz., that on Hatha Yoga and that setting forth the mythology of theShaiva sect. Some technicalities of the two literatures are no doubt common. But in their different bearings the meanings of these technicalities are different. One such term, for instance, is *Shiva linga*. In Hatha Yoga it is the name of something of the form of a triangle, round which *Kundalini* entwines itself. With Shaivas Shiva-linga is decidedly something else. What that something is does not concern us at present. The explanations of the Shaivas themselves vary, and I shall be unnecessarily lengthening my article by dragging in an irrelevent topic. The Uma of the Shiva Purana performs austerities which ultimately make her the spouse of Shiva, while the *Kundalini* of Hatha Yogis is always near Shivalinga. Shaivas again have a character; Mainaka, the wife of Himavan, of whom Uma is born, while in Hatha Yoga, there is no such character

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as should correspond to, or be identical with, Mainaka. Even Himavan is being introduced into *Hatha Yoga* literature for the first time by P. Satwalekar in his exposition of the Kenopanishada.

Hatha Yoga, it is possible, may have borrowed its terminology from Shaiva literature, or *vice versa*, the Shaivas may be indebted to Hatha Yoga for that gift. But now both have adapted their terms to their own purposes, and an identification of them is impossible.

What concerns us most in this connection is that in Arsha literature there is no mention of *Kundalini*. The Yoga Darshana, within whose province such topics should properly fall, nowhere so much as refers to it. Men competent to form an opinion on the subject have doubted the truth of some of the statements made in Hatha Yoga books. Not that these books are all trash. They contain some very valuable suggestions. But the truth of a part is no testimony of the truth of the rest of the book The reader may remember how Dayananda, referring to an incident in his scholastic career, describes his casting away of a book simply because the hints on anatomy contained in it did not tally with the construction of a corpse which he had seized and dissected.

That *Kundalini* is something physical, the Pundit has already admitted. It coils round Shiva-linga three times. He, however, objects to my characterisation of it as a *Nadi*. *Shakti*, I fear, is a mystic name, employed by Hatha Yogis to cloak the physical indemonstrability of professedly physical entities, which they alone presume as existing, and which perhaps on that account they ingeniously cover under a vague title. If P. Satwalekar, has, in some Yogic exercise, perceived the form of *Kundalini*, and has found in it something which makes it *shakti* as distinguished from *nadi*, I have no scruple in naming it as he wishes, though to the description given of it in Hatha Yoga books, I find nothing repugnant in the other, more material, title. Let the Pundit kindly state those features of *Kundalini*, which the word *shakti* alone can bring out and which the word *nadi* repudiates ?

That Himavan designates the spine is another discovery of P. Satwalekar. To corroborate this assumption, he does not quote any authority even from Hatha Yoga literature. His only credential here is the testimony of Nirukta. *Parvata* he treats as a synonym of *Himavan*. Synonym no doubt, it is, but not of Himavan as it is spoken of in Shiva Purana. There the father of Uma is a particular mountain, while the word *Parvata*, the derivation of which is given by Yaska, is a general name, signifying any mountain. Even if the derivation of a term should determine its denotation, which, as its legitimate function, it does not, how will the derivation of one word determine the denotation of another distinct word, even though the two words be synonyms. *Parvata* is no doubt P*arvavan*, i. e., composed of joints or uneven portions, This is its derivative meaning. Its denotation is still a mountain, not any and every thing that has *parvas*, joints or uneven parts. If by any stretch of imagination the word *parvata* should be made to yield, what it should not, unless some independent evidence from

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literature be forthcoming, yield, the meaning which the Pundit, by dint of his exquisite imagination attaches to it, how will the word Himalaya, too, in the absence of some independent corroboration from Nirukta, yield that same meaning. The Pundit suggests that on the top of the spine there is white brain-matter, which may metaphorically serve the purpose of snow. A queer comparison! Everything white is not *hima*. Even Apte and Monier Williams, whose lexicons, unless they have at their back some older authority, are of no value in the exposition of Arsha literature, do not lend their support to this exquisite flight of fancy. Is similarity of colour, like unto derivation, a determinant of the meanings of terms? The Pundit's interpretation is, I fear, permeated through and through by hollow fancies, which give to his elucidation a flimsy charm, but not the stable strength of a judicious exposition, well-grounded on authorities.

The Pundit's libert es with Dayananda's explanation are more remarkable than his exploitation of the exegesis of Yaska. In reply to an opponent, who referring to the names Ganga, Yamuna and Saraswati occurring in the Veda, insists on Dayananda's adoration of the rivers, the sage remarks, that these terms signify certain *nadis* viz., Pingala, Susumna, etc. For this the sage has the authority of Brahmana literature. To the Pundit the statement of the Swami affords a hook on which to hang his theory of a mountain in the human system. When rivers, he asks, have been admitted into the human body, why should not their source the Himalayas (without which they should run dry)? Why not, pray, their mouth, the sea into which they enter? The difference between the conceptions of the Swami and those of the Pundit is fundamental. Both deal with terms common to Arsha books and the Puranas. To the Swami their significance in Arsha books is primary. The meaning attached to them either in the Puranas or in the later Sanskrit books of modern times is secondary. The Pundit's line of procedure in the interpretation of such terms is just the reverse of the Swami's. If the Ganga of the Veda were primarily the river Ganges, and secondarily used, in the way of a metaphor, to signify the human *pingala*, we should have readily admitted the plea of the Pundit. The mountain and the sea could have been gulped down as was the river. The difficulty is that the meaning in the Veda is primary, and the designation of the river is secondary. Thus Dayananda, instead of helping, is a great bar in the way of the Pundit's exposition.

This, gentle reader, was my principal objection to the exposition of P. Satwalekar. I put it first, and emphasised it in both my original criticism and my later review. He, for what reason he himself knows best, has given it the last, as also the least, consideration.

In order that the main issue may not again be obscured, which, the Pundit will pardon me for saying, has somehow been the case in his former explanations, I waive, for the present my other objections to his exposition. In the light of his answers to those objections, I shall study the Upanishada again, and shall see if his meanings fit in with the context. If they do, I shall candidly confess my acceptance

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of his point of view, In case, however, they do not, I shall state my case fully in a separate article, which, to do the subject full justice, will evidently then be necessary.

The reason for my emphasising my first point with such force is that I regard the introduction of Hatha Yoga dogmas into Arsha books an innovation of doubtful legitimacy. The Pundit, I think, should think twice before he enters on a task so tremendously delicate, a task, the consequences of which, for good or for evil, are bound to be far-reaching. I am, however, open to conviction and shall bow to the Pundit's learning if he brings in, to support his contention, evidence that satisfies me.

CONTEMPORARY THOUGHT REVIEWED

THE VEDA AND WOMAN LABOUR.

The Veda enjoins that man shall be the bread-winner of the family and that woman shall look after the affairs of the household. For the successful performance of the functions entrusted to her as mother, her staying at home for the greater part of the day is necessary. Even when there is need of supplementing the wages of the husband, she may take to those industries which do not necessitate her absence from home. The world of to-day is, however, bent on violating these salubrious laws, and with what consequences? Writes Mr. Aiyar to *The Mysore Economic Journal*:—

Want of adequate home life, complete absence of intellectual leisure and precepts of religion, constant care and worry of poverty and sickness of ill-cared children or self, and finally long hours of work in insanitary and ill-furnished places, tend to smother the intellect, weaken the physical frame and destroy the higher instincts.

What this has been costing us, in our national life, can only be gauged by instituting a survey of the physical, moral and domestic conditions of our work women.

Statistical study, at any rate in U. S. A., has shown that long hours of work affect the health of the women and eventually the health of children. Thus it affects both the present and future generations. Primarily the cause of this is the physiological and psychological fatigue of a day's monotonous work. Exhaustion and impaired health and low vitality follow fatigue in order and 'the physiological is replaced by the pathological and ultimately death may ensue." This has been actually the state in many of our labour families, where sickness and death are constant visitors. Furthermore this fatigue and impaired health leave their lasting mark of physical and mental weakness on the future generations.

One deplorable feature is the utter disregard for the well-being of the babies of working women. Wherever women work, one can see young babies consigned to the mercies of the elements helplessly lying on the lap of mother earth. Again it is also a common sight to see young babies left in charge of inexperienced boys and girls while the mother is away for work. This has been

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the cause of untold misery both of the mother and the child, and invariably of infant mortality among labouring classes. It is no wonder that a high percentage of the babies, devoid of the tender care of the mother, under-nourished and exposed to all the hazards of insanitary surroundings perish young.

Continuous standing or sitting in inconvenient seats has an injurious effect on the health of girls and women, especially of expectant mothers. Seats improperly adjusted for work or crude and rough make-shifts for seats are as good as having no seats. Many operations which women do standing, at times as long as 8 to 10 hours a day, could as well be done with properly adjusted work-table and chair. For women who move about or carry things here and there, certain amount of leisure and rest space should be allowed. Want of lunch and rest room is another hardship on workers. Any one who visits a factory or mill premises at the recess period can see hundreds of men and women squatting in the open, eating their scanty hurried lunch. It looks as though the employer cares nothing for the bodies of his workers. Without proper food and adequate rest how can the labourers maintain their physique, their health and working efficiency? The employers would answer that it is no concern of theirs and if the workers become inefficient they will turn them out. The unreasonableness of such an argument is obvious. To employ labourers, to pay them inadequately, to provide them no human comforts, to drive them to hard work and finally to dismiss them when this very process tells upon their health and efficiency is at once cruel, and unjust.

Again every employee would wish to have a bath, especially those working in hot dirty places. For the good of the workers as well as for the good of the community this must be provided.

Instances like these can be multiplied. But the above are enough to show how the neglect of this phase of industrial welfare has been the cause of so much misery and mortality among the poor workers. But it is all the more serious from the point of view of women. Their unique physiological conditions, their maternal functions and their delicate constitution demand a minimum of comforts and a fair stanbard of working condition, without which their unique functions are affected and the coming generatons sacrificed.

SOUL AND MATTER.

Eastern and Western Beliefs.

The Editor of *The Quest*, in the course of an article appearing in the above journal, latest issue, makes a few very interesting observations as regards the nature of soul and matter and on the passage of the former through a chain of lives, which observations clearly show his leanings to the Vedic doctrines. He differs from us in some details, but how firmly he grasps the theories enunciated in the Darshanas gives us infinite pleasure.

But if we question the religious tradition of the Western world, the faith of Christendom, and ask: Whence do we come?—we find ourselves confronted with an answer that practically slams the door in our face. Behind that speck of protoplasm, we are asked to believe, stands the unmediated mystery of an instantaneous creation, a miraculous event, an utterly new factor for ever being inserted into the world-order. God immediately creates the soul of every child born into the world. This soul has no prio history; it was not, and suddenly is—evoked from nowhere and nowhen. It an absolutely immediate creation flashe forth for existence in the tempor material order, bound to a cellular bodi process in one of innumerable possib conditions of favourable or unfavourab heredity and environment. Moreove

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this inexperienced soul is held to be morally responsible for every deed, though it has had no choice whatever as to the task apportioned to it. But if this immediate creation theory is true, and every soul is accounted equally responsible by God for the conduct of its life in such disparate embodiments and conditions, then, if justice is to obtain, it can hardly be supposed that all souls are created with equal moral capacities. The tasks assigned to them are glaringly unequal; it manifestly requires far more ability and virtue to make music out of an instrument with broken or rotten strings than out of a well-strung one. For justice to obtain,—and none but a moral God can win our worship,—the souls must be endowed with abilities proportionate to the tasks they are set to perform; it follows logically that the more imperfect the body is, the more unfavourable the environment, the better endowed should be the soul. Souls then cannot be created equal; nor does the theory of traducianism help.

But apart from the enigma of the origin of man's soul as thus formulated by Christian theology, there is the problem of its future state when death claims the body. In this Christianity shares the most common persuasion of all the great religions, and sets forth a doctrine of future rewards and punishments, of happy and unhappy states, determined by the deeds done on earth. Indeed on no other supposition is it possible in any way to attempt a theodicy; for justice is not to be found here in the life-history of any mortal. Christian doctrine further holds that the soul of man, not only survives for a time, but perdures, is indestructible throughout all time.

Now when we talk of the pre-existence and post-existence of the soul, we do not mean the simultaneous eternal life of spirit which is the essence and not the existence of the soul. Spirit is immediate and perpetual life in itself, divine creative potency; spiritual life determines and is not determined by existence in time. Pre-existence and post-existence are temporal concepts, and apply only when the soul is envisaged as involved in temporal limitations. Moreover time proper, as real duration, is a psychical and not a material order of existence. In one state of embodied existence the soul may live a few years, as reckoned by our conventional space-defined body-time scheme of reference, in another state perchance an æon of such years. But time for the soul is not measurable in this mechanical fashion.

Is the soul again to be conceived of as dependent solely on the physical organism for its experience of sensible existence? I venture to think it is far otherwise. The senses are not body-powers; the physical organs of sense are limitations to the sense-powers of the soul. Physical embodiment limits their activity to a special field of reference, and in so doing deforms reality. Our normal experience here is determined by a physical instrument that gives the innate powers of the soul comparatively little scope, and makes us the slaves of a mode of time and configuration of space that is exceedingly restricted.

But further, when soul is free of the physical body, is it to be conceived of as an utterly bodiless entity? By no means. The commonest persuasion of antiquity, confirmed in our own day by a wealth of facts which are now being methodically observed and analyzed by psychical research, make it clear that survival is still in an embodied state; there is a subtle embodiment of the soul 'within' the physical organism, here and now, and this condition persists when the outermost physical carapace is stripped off. In speculating on this immensely important factor in post-existence the philosophy of antiquity formulated a doctrine of subtle bodies of various degrees or orders, issuing from a principle of embodiment which was as it were the originating seed-ground of all the vehicles of consciousness used by the soul in whatever regions

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or states it might chance to have its existence, during its circlings in the ever-changing flux of becoming in the universe, visible and invisible.

Both in the East and the West (apart from the Jewish-Christian dogma of immediate creation) the doctrine of the post-existence of the soul, and therefore of its pre-existence, for both Orient and Occident were equally logical in this respect, was a question which involved a series of transmutations of an *embodied* life or soul, and not simply the adventures of a naked spirit minus a body of every conceivable kind.

It will be said by many that this is an extremely materialistic doctrine. It depends, however, on what we mean by matter. The idea of matter may be conceived of as increasingly dynamic, energetic, capable of sublimation to an incalculable degree, to its very prime in protyle, —perchance in light. Matter is an integral factor of the whole sensible universe, visible and invisible. The sensible universe is not only the show of things we perceive through our earthly, dense, gross or crassified physical organism ; it is rather a system of worlds within worlds, of orders within orders of existence, of ever rarer, more delicate and more subtle ranges of æsthetic apprehension. Therefore at the back of a speck of protoplasm there are not only life and mind, which are not of the material order, but a series of subtle material dynamic schemes, force-systems or frames as it were, a conditioning chain of determinants governing the evolution of the physical germ. The soul is conceived of then, in this theory, as witness of a continuous process of 'descent' or condensation or externalisation of embodiment before its coming to be here, and a corresponding 'ascent' or sublimation-process in reverse order after it gets free of its earthly dwelling. Transcorporation in its simplest form may thus be thought of as only one circling of this nature. Man as spirit is conceived of as one with eternal reality, logically prior to all psychic conditioning in time and material embodiment in space, however manifold the modes of such conditioning or the moments of the genetic process or ways of becoming may be thought to be. Within the great process of things soul and body are a concrete duality in unity changing without as to body quantitatively and changing within as to soul qualitatively. The soul is the continuum that organizes and stores the experiences of the body-changes.

DRUID VISION OF ONE IN MANY AND THEIR BELIEF IN RE-BIRTH.

Eva Martin, writing to the Theosophist for August 1923 has the following observations as regards certain poems and beliefs of Druids which have come down to their descendents:—

But, from a mystical philosophical point of view of still greater interest is the ancient song of the Druid Amergin, composed when first he set foot upon Irish soil. Though there is no date to this poem, and no genuine proof of authorship, it has been said by William Sharp that these are probably "the oldest surviving lines in any vernacular tongue in Europe, except Greek". He sang.

I am the wind that blows upon the sea, I am the ocean wave ; I am the murmur of the surges ; I am seven battalions ; I am a strong bull ; I am an eagle on a rock ; I am a ray of the sun ; I am the most beautiful of herbs ; I am a courageous wild boar ; I am a salmon in the water ; I am a lake upon a plain ; I am a cunning artist ; I am a gigantic, sword-wielding champion ; I can shift my shape like a god.

An almost exactly parallel passage can be taken from the Welsh bard, Taliesin :

I have been in many shapes before I attained a congenial form. I have been a narrow blade of a sword ; I have been a

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drop in the air ; I have been a shining star ; I have been word in a book ; I have been a book in the beginning ; I have been a light in a lantern a year and a half ; I have been a bridge for passing over three-score rivers ; I have journeyed as an eagle; I have been a boat on the sea ; I have been a director in battle ; I have been a sword in the hand ; I have been a shield in fight ; I have been the string of a harp ; I have been enchanted for a year in the foam of water. There is nothing in which I have not been.

One finds it interesting to compare both of these with similar passages in the *Bhagawad-Gita* (as rendered in Dr. Annie Besant's beautiful prose translation):

I the sapidity in waters, O son of Kunti, I the radiance in moon and sun ; the Word of Power in all the Vedas, sound in ether, and virility in men ; the pure fragrance of earths and the brilliance in fire am I ; .....of purifiers I am the wind ; Rama of warriors I ; and I am Makara of fishes, of streams the Ganga am I ;..... I am the gambling of the cheat, and the splendour of splendid things I ; I am victory, I am determination, and the truth of the truthful I..... .....Of secrets I am also silence ; the knowledge of knowers am I.

Truly, it is passing strange, as Mr. Squire remarks, " to find Gael and Briton combining to voice almost in the same words this doctrine of the mystical Kelts, who, while still in a state of semi-barbarism, saw, with some of the greatest of ancient and modern philosophers, the One in Many, and a single Essence in all the manifold forms of life." Another poem, which enunciates the same doctrine, is sung by the great sea-god, Manannan ; but perhaps of all the writings of an occult nature that remain to us from these ancient sources the most interesting is this fragment of unknown antiquity from *The Black Book of Carmarthen*.

THE SOUL.

Soul, since I was made in necessity blameless.

True it is, woe is me that thou shouldst have come to my design.

Neither for my own sake, nor for death, nor for end nor for beginning.

It was with seven faculties that I was thus blessed.

With seven created beings I was placed for purification ;

I was gleaming fire when I was caused to exist ;

I was dust of the earth, and grief could not reach me ;

I was a high wind, being less evil than good ;

I was a mist on a mountain seeking supplies of stags ;

I was blossoms of trees on the face of the earth ;

If the Lord blessed me, He would have placed me on matter.

Soul, since I was made.....

Strange and obscure, yet curiously suggestive. this has the ring of true poetry, and the note of deep human feeling. It seems that the poet, overcome by a sense of the sadness of mortal existence, addresses his soul, with the feeling that to it he owes his capacity for sin and suffering. " Woe is me that thou shouldst have come to my design.....I was dust of the earth, and grief could not reach me ; I was a high wind, being less evil than good." It is much to be regretted that the rest of the poem should have been lost.

The ancient Kelts seem to have had a very strong sense of the importance of *names* — even to have held the theory that the name and the soul were one and the same thing. Several instances of this could be cited, and it is a fact which may particularly interest those who read Mr. Algernon Blackwood's remarkable story. *The Human Chord*, in which the practice of calling things and people by their " true names " was made use of with such potent effect.

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In *The Voyage of Bran* (Vol. II) by Mr. Alfred Nutt, will be found a very interesting chapter on "The Keltic Doctrine of Re-birth." This writer, however, does not think that the Irish doctrine had any connection with a belief in the life of the soul as distinct from that of the body or even that the doctrine shows any signs of philosophic or religious colouring. Mr. Squire seems to take a different view. He quotes Cæsar, who, writing of the Druids, remarks: "As one of their leading doctrines they inculcate this: that souls are not annihilated, but pass after death from one body to another, and they hold that by this teaching men are much encouraged to labour, through disregarding the fear of death." This reminds us of what Lafcadio Hearn says of the similar belief of the Japanese: "Its promises for future births and its fearlessness about journeying to the Meido, whither one travels with just a little tear or two only."

INDIAN MUSIC.

Mr. M. S. Ramaswamy Iyer contributes the following to the *Hindu*:—

Lord Sydenham, an ex-Governor of Bombay, addressed the students of the Bombay, Gandharva Mahavidyalaya thus: "In the direction of harmony, the West has gone much further than the East and is still moving. It is in the structure of its harmony that the western music is more complex than the eastern. This difference of musical taste, however it may have arisen, has an important result in the absence of concerted music in India. The co-operation of large numbers of voices or of instruments in producing a joint effect of powerfully reacting upon performers as well as audiences cannot find a place in the musical education of Indian people. India cannot adequately realise the exaltation of spirit, the excitement and the vivid impressions which are created by the noble choruses of a Handel's Oratorio, by the symphonies of the great European masters and even by the choral singing of a regiment on the march or of a gathering of Welsh holiday markers. I confess to my mind this seems to be a want in the music of India."

The late lamented Sir, T. Muthuswami Iyer, High Court Judge of Madras diluted the Lord's one-sided opinion in his own characteristic way: "By mutual contact, both the systems (European and Indian) may gain from a scientific point of view," Tartini loved Harmony; Rousseau loved Melody; while Burney wavered between the two. In this doubtful condition, to which of these two—Melody and Harmony—should India give the palm.

DIFFERENCE BETWEEN MELODY AND HARMONY.

But what is meant by 'Melody' and 'Harmony'? That we must first understand. The vital point of difference between the two lies in whether the notes in a given octave are produced successively or simultaneously. In the former case, you have 'Melody'; while, in the latter, you have 'Harmony.' Touch for instance 'Sa-Pa-Sa' successively and you get a mlody. But touch the same simultaneously and you get harmony. Melody can be produced by one voice, while harmony can be produced only by two or more voices. Melody encourages individualistic music and asserts the superiority of voice over instruments; while harmony leads to concerted music and drowns the voice in the ocean of instruments.

Mr. H. B. Krishna Row, B. A., of Mysore gives us two happy illustrations to bring home, even to the minds of children the real difference between melody and harmony. "When a feeling agitates a person, it exhibits itself by means of a continued voice, which is only a flow of a single sound varying in pitch here and there. On analysis, it will be found to resemble a chain of single notes, which succeed one another. It is impossible that at the same time two notes can sound together; for in melody which ex-

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presses the feeling of the heart, single sounds succeed one another. But when a person stands on the shores of a mighty ocean, a feeling of grandeur enters into his heart. The waves beat against the shore in rapid succession ; various birds hover over it here and there with their sweet sounds ; the hissing of the wind and the bustle of the people add a charm to the scene. What kind of music can express the feeling thus aroused ? It is only the harmony of the West. One instrument expresses the splashing of the waves ; another represents the cries of the birds ; and a third expresses the sounds of human voices. All these sounds, though each varied in intensity in its own course, proceed simultaneously and constitute music which is termed Harmony in the West."

Indian and European Music.

Let us now turn to what others have said about the matter. "Indian music," observed Mr. T. A. Ramakrishna Iyer an ex-Sub-Judge and Chairman of the Reception Committee, Dakshina Sangitha Conference, Palghat of May 1923, "is like the Pacific Ocean, passive, calm, and serene, ; while European music is like the Atlantic Ocean, stormy, aggressive and boisterous." It is true that the Panama Canal has connected both the oceans. But has it changed the nature of the two waters ? Again, "Indian music," observed Tagore, "is like night, pure. deep, and tender ; while European music is like the day, a flowing concourse of vast harmony, composed of concord and discord and many disconnected fragments. They both stir us ; yet, the two are contrary in spirit. But that cannot be helped. At the root nature itself is divided into day and night, unity and variety, finite and infinite. We Indians live in the realm of night and we are overpowered by the sense of the One and Infinite. Our music draws the listener away beyond the limits of everyday human joys and sorrows and takes us to that lonely region of the soul which lies beyond the phenomenal universe while European music leads us to a variegated dance through the endless rise and full of human grief and joy."

You will now be in a position to understand that an Indian mind is meditative while a European mind is demonstrative ; that the mind impression affects an Indian, while the sense impression affects a European ; that melody comes from the mind impression while harmony comes from the sense-impression ; that melody lets emotion out, while harmony lets emotion in ; and that, finally, harmony causes emotion, while emotion causes melody.

Harmony in Indian Music.

Lord Sydenham regrets that harmony is still a want in India. But is not melody still a want in Europe ? Why is he more anxious to thrust harmony into India than to take in melody into his own country ? This is, however by the way. Let us seriously consider whether we really want harmony. In a sense we have it already. "Hindu music," observed S. N. Tagore, "is not devoid of harmony even in its limited sense and the first note, when sounded ever blends readily with successive notes into a harmonious relation so as to create pleasure" But the idea of harmony in Europe is the practice of singing by different persons with different instruments, as Soprano, alts, tenor bass etc. sometimes mixed up with a thunder here and the warbling of birds there Do we want that kind of harmony ? That's the question.

Mr. Fox Strongways has given out his opinion that from the point of language and climate, Indian music is too partial towards the dry, angular and curveless music of the West, with its pretended Harmony which is after all artificial." Mr. Krishna Row confirmed Mr. Srinivasa Iyengar when he observed : "The element of harmony of the west is present in nature more where

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there is discord than concord. Absence of proper illustrations from nature of the existence of harmony for the expression of internal emotion strengthens our view that it is only a work of artificial innovation." He then proceeded to explain why such an artificial harmony became so popular in Europe. "If we analyse what charm there is in cricket, chess, cards or the paper-chase, we shall find how, even with materials which are by themselves totally void of any higher purpose, artifice can weave a web of imaginative pleasure and attract a host of admirers. When we see how fortunes are staked on the results of Cricket matches and how intoxicated are players while engaged in cards, is there any wonder that harmony should find a large number of supporters ?"

I, for one, would suggest that the Indian musician may learn harmony of the West as a matter of curiosity but, ever keep it distinct from the Indian system wherein it should never be ingrafted. I would further inform Lord Sydenham that he and others of his ilk cannot adequately realise the exaltation of spirit, the excitement and the vivid impressions which are created by the noble songs of Thiagaraja, by the stirring kirthis of Dikshittar, and even by the choral songs of Gopalakrishna Bharathi—all being fortunately untainted by "the most artificial and pretended harmony,"

POMPEII RE-EXCAVATED.

An Italian named Spinazzola has been long engaged in excavating the long forgotten Pompeii, the town that lay under the ashes of Vesuvius, according to his new methods of disinterring ancient remains without destroying or disfiguring them. His discoveries have given a rude shock to the theories formed as regards the life and culture of the ancient Romans by archæologists that have preceded him The following are a few extracts from an account of the new excavations given in the New York *Times* by Arnold Curts, excerpts from which are reproduced in the *Literary Digest* for July 14th, 1923 :—

"The writings and reconstructions of studious and competent archeologists, such as for instance, Augustus Mau, had led one to expect streets in which the houses had no external windows—only a door and, perhaps, a few barbicons—in which balconies were rare, in which, in other words, houses were nothing but big boxes with roofs leaning towards an inner court, into which the only windows of the house opened. Even the existence of second floors was considered problematic or, at any rate, very unusual.

"But then one sees the 'Street of abundance'! Two-story houses everywhere, with far projecting balconies and windows, windows everywhere. Windows with iron gratings on the ground floor, windows with marble or stone frames, carved or plain, white or colored, windows to suit all tastes. Balconies and loggias, large and small, with graceful pillars or without, here, again, to suit all tastes. And paintings, and shop signs, and posters, and scribblings on the walls. Everything is still there.

"The luxuriousness of the bathrooms is amazing. In one case two rooms compose the bathing suite. One is the 'apoditerium' or changing-room, and the other the 'caldarium, or bathroom proper. The caldarium had its walls and floor made of special hollow bricks, through which hot air circulated.

"All the rooms are magnificently decorated. Frescos adorn all the walls, from cellars to the outside of the houses, and with such a richness of colour and such a vividness of tone as to leave one gasping. The paintings generally divide the walls into panels, on each of which is represented a scene of movement. Bet-

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ween the panels are festoons of flowers and fruits. The Hellenic influence of Pompeian art is very noticeable, especially in the frescos, a majority of which represent scenes from Homer's 'Iliad' A very interesting and hitherto unknown architectural characteristic has been discovered in the most re ent excavations. The roofs of the houses were made of tiles and did not end flush with the sides of the walls, but overhung by the length of several tiles, thus affording the sidewalk protection from sun and rain. By this discovery significance has been given to the Latin word 'pluma" which is often found in Latin writings, always in connection with houses and walls, but whose exact meaning had hitherto remained unknown. Obviously pluma' means a projecting cornice, whose object was similar to that of the canvas awnings which protect modern shop windows from the fierce rays of the sun."

" These shops had signs outside, which by there variety and bright colors sought to attract the attention of the pass rs-by. These signs were works of art and were, apparently, constantly being changed. A dyer's shop has on both sides of the door two of the most wonderful frescos in Pompeii. On the left there is a temple of yellow marble, from which Mercury (the god of commerce) steps out hurriedly (as can be seen from his flowing robes) carrying in one hand his sacred rod and in the other a bag. On the right there is a wonderful picture of Venus standing on a royal chariot drawn by four immense elephants. She is clothed in a cloak, blue as the sea she was born from, and on her head she wears a high golden diadem. The vividness of the colors and the technique of the execution are amazing. These frescos, now valued so highly, were in those days nothing but ordinary shop signs, which would be changed as soon as they became soiled by passers-by rubbing against them or scribbling on them. A coat of whitewash was applied and a new fresco painted on top.

" Two more particularly interesting frescos appear outside the shop of a man who, not being a Pompeian but a Roman and apparently very proud of it, pointed, the fact out by adorning his shop with a painting of Romulus, the founder of Rome on one s de, and of Aeneas, the chooser of the site where Rome was built, escaping from troy with Anchises and Ascanius, on the other, Similar paintings are found outside all shops, varying in beauty and artistic value.

" Another discovery of great value is a public laundry in perfect state of preservation, which had just been completed when it was engulfed in the general ruin which overlook Pompeii. That it had only just been completed is proved by heaps of mortar and stone masons, instruments which were found on the side-walk outside. Here are cisterns and tubs of all sizes and shapes, with an extremely ingenious system of water piping. "

EVOLUTION IN ITS LATEST PHASES.

Commenting on a book, named 'The Laws of Life,' by Prof. William N. Goldsmith, Wilhemien E. Key writes in *Good Health* :—

Before considering the meaning of evolution, ' it may be well to emphasize the fact that it' neither eliminates God, nor does it teach that monkeys are the ancestors of men. '

If this is the considered opinion of an advocate of evolution, we wonder what doctrines the theory of evolution now stands for. When the animal heredity of man is rejected, the most offensive and perhaps most presumptuous part of the theory is renounced. There remains only gradation in the animal kingdom, gradation in respect of the complexity of the physical construction, and of the efficiency of the intellectual powers, of animals.

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A new evidence in support of the theory of evolution, qualified as stated above has been found.

"The general scheme of animal relationships is then taken up and the long path from ameba to man is outlined with a remarkable fulness of illustration. Evidences of the organic relationship of animals are recounted as shown by certain blood tests which have been receiving considerable attention in recent years. The blood consists of corpuscles floating in a serum. On mixing the blood of animals, it was found that the serum of one animal's blood sometimes destroyed the corpuscles of the other animal's blood, and at other times did not. As the experiments were multiplied it was found that the amount of destructive action exercised by one specimen of blood upon another was in direct proportion to the nearness or remoteness of relationship between the animals. If the animals are closely related, there is no disturbance when their blood is mixed; when they are not closely related, the serum of one destroys the corpuscles of the other and the intensity of this action is proportionate to the remoteness of the relationship. These tests have been further elaborated and all tend to confirm the first results. On both tests it has been found that the blood of man and of the anthropoid ape behave in a way to indicate they are closely related, while the relation is more remote in the case of the monkeys and the lemur. Thus the evidences for evolution from the fields of anatomy, embryology and fossil study are receiving strong additional support from the field of physiology."

PHYSICAL CULTURE FOR INDIAN GIRLS.

Women require exercise as much as do men, though not one of the same sort. Through false modesty, however though we have course and systems of exercise for our boys and men, our girls and women we leave to mere chance. It is very seldom that one comes across a scheme of drill and physical culture devised for the exclusive benefit of the tender motherly sex. In the pages of the *Welfare*, August number, there appears an article by St. Nihal Singh, embodying his observations of the workings of a method in vogue at Prof. Manek Rao's *akhara* at Baroda. Its chief recommendation is that the exercises it comprises are Indian — their names, their commands and the plays themselves.

The girls, sometimes even, sometimes odd in number, stood in a row, at the head of which was Shushila, a daughter of Pandit Atma Ram, the Arya Samajist who for many years has been in charge of the schools and boarding houses for "untouchables" in Baroda. She had the advantage of five years' training, and acted as leader. They called out their numbers, at her word of command, spoken in Hindi, "ek" "do", "tin", etc. Professor Manek Rao has invented these commands and unless an Indian has become hopelessly denationalised, he is bound to admit that they are no less forceful than those uttered in English.

Then, one after the other, they performed the exercises and played the games taught them by Miss Sheikh. Sometimes they used Indian clubs, sometimes light lathis, sometimes no apparatus of any kind. Though they had very little experience, most of them being beginners, I was struck with the facility with which they performed the drill.

The first game they played was known by the Marathi name of *Kombada*, which means "cock." They squatted in a line, hugging their knees, with only their feet touching the ground, hopped about like cocks ten times, backwards and forwards.

Then they played "double *Kombada*." Two girls sat in a squatting position, close

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together, one behind the other, with her arms around the limbs of the girl in front of her. In order not to disturb the harmony of their movements as they hopped about, the players had to balance each other with their bodies, a feat difficult to perform.

A third variation of this game was *Oodat Kombada*, one girl stood, and the other squatted in front of her clasping her arms about her limbs. Both then hopped together.

The girls next played *Jimma*. An even number of girls stood facing each other in two rows. Each clapped her hands together three times. Then those in both rows took a short jump to the left and clapped once, after which they jumped to the right, and again clapped once, and resumed the first position, clapping once as they did so. Finally the girls in the two rows clapped each other's hands once. This completed one movement. For the succeeding movements, which numbered ten, the first three claps introducing the game were omitted.

How many variations they gave to Jimma! The girls stood in a circle, clapping first the hands of the one on the right, then of the one to the left. Again a double circle was formed, one within the other, in which case, after clapping the hands of the girls on either side, those in the inner circle whirled around and clapped the hands of the girls in the outer circle with whom they found themselves face to face.

When I met Miss Sheikh, a few days after I saw this performance, I asked her how she began to give instruction. She replied that if the pupil is a grown-up woman capable of concentration, she is first taught various *asans*, or yogic postures, both sitting and standing. She generally begins with *tolasan*, sitting in yogi-fashion, with the palms resting on the ground, and lifting the body up and down. This exercise is varied by swinging the body backward and forward, and in that case popularly known in Maharashtra as *parana*.

Another of the *asans* modified into a game is *padasan*, known as *adya bai*. The pupil stands on one foot, while the the other foot is pressed against the opposite leg, just above the knee. Then she makes motions, with her clenched fists, as if she were drawing water.

After the *asans* have been mastered, the pupil is taught advanced exercises. Great care is taken to prevent them from straining the body or mind, effort being made to develop the muscles gradually.

Young girls generally begin their physical culture training by being immediately introduced to games, of which there are two score, so varied that between them every part of the body is exercised.

A game which has great possibilities as an exercise is Gof, which according to tradition, has been popular in India since the days of Krishna, who played it in company with the milkmaids of Brindaban. It consists of twisting and weaving several ropes of different colours together so as to make one cord. Strings or pieces of cloth are hung from the centre of the ceiling or from the branch of a large tree. The players each holding one of these loose strands, stand in a circle beneath the central point. The particular form of the twist which the woven cord is to take is fixed upon beforehand, and this determines the movements of each of the girls, who sing a merry chorus as they move about, rope in hand, taking their appointed places in turn, so as to give the proper twist to the cord that is being woven. The many-shaded strands and bright-hued dresses and the graceful movements of the children, who sway their bodies and arms in time with the songs they sing, produce an extremely picturesque effect.

Girgir-Masa, or "whirling fish," is another popular exercise. The girls stand in

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a circle, a short distrance apart, and, at a given signal, each begins to spin round and round.

One of the games by which Miss Sheikh sets great store is a sort of dance. The girls stand in a circle, and with a slight skipping motion, at each step, move round, shading the eyes with the hand and looking into the distance, first with the right hand, turning to the right, then with the left, turning in that direction. This game provides exercise for the whole body, from head to foot.

Another game greatly valued as a physical exercise is known as *Pimpalpan*, and is meant for girls of eight years old and above. Any number, odd or even, may play it. After forming in line and counting their numbers the leader sings a song to the effect that "we should play the game of *Pimpalpan* and be healthy." This song is then repeated by the others. After that they form a circle, all facing the centre place their hands on their hips, and stand with their heels together at an angle of 45 degrees. Nine feet of circumference is required for each one, so her hands may be stretched sideways without interfering with her neighbours. The leader then says "Pim-pal-pan," in three distinct syllables, which is a signal for the girls to stand at attention, breathe in and slowly stretch their hands over their heads, with the palms outwards, the two thumbs touching, the remaining eight fingers closed, the space between the two hands forming the figures of a leaf of the *Pimpal* tree. This function is held for a few seconds, then, slowly breathing out, the two hands are dropped until they touch the thighs. This movement is repeated twelve times. As a variation, the movement is repeated quickly 24 times, jumping sideways, leaving a space of twelve inches between the two feet. The leader counts the movements, and, when she says "*a—ram*" in two distinct syllables, the game is stopped, and the girls form a straight line as at the beginning. They then fold their hands, say "*namaste*" to the senior girl and disperse.

In addition to the games employed for in-door drill, Miss Sheikh encourages her pupils to take part in the more strenuous games played out-doors, like *Oon-oon-savli*, *atya-patya*, or *kho-kho*, which are also played by boys.

THE RUINOUS EFFECTS OF POLYGAMY

S. Khuda Bakhsh, M. A., in the course of a learned contribution to *The Calcutta Review* for August 1923, thus rues the effects of polygamy among Abbasides :—

If these were the effects of polygamy on political and economic conditions no less catastrophic were its effects on the social and moral life of the people. We early called attention to the fact that gradually a great change was effected in the view regarding purity of descent. While in Arab antiquity a high value was placed on nobility of descent on the woman's side; later this was completely ruled out of consideration, with the result that no check or restraint was left upon indiscriminate polygamy. A degenerate and effeminate race of bastards thus came into being, with neither courage nor ability to maintain the high traditions of their fathers. Polygamy, in short, degenerated into the rule of mistresses and courtesans. It destroyed well-regulated family life, and let in a flood of evil effects. There originated the fatal germ of decay and death which stole into all Mohamedan States. In the Oriental courts of the middle ages in Baghdad, in Cordova, as also elsewhere, polygamy steadily sapped the moral strength of the people. Imagine an old Oriental *harem*, with its countless inmates—wives and sons and daughters and the rest of them—and its poisoned atmosphere of hatred, distrust and suspicion. What impression would the ambitious and intriguing wives mak

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upon youthful, pliant minds? Indeed, the more numerous the family, the less was the love of the father for his offspring. They grew up in a hateful *environ* of ever-warring, wrangling wives. Each saw in his brother an unworthy, evil-minded rival. If one ascended the vacant throne—the rest banded themselves together against him—seething with one thought; namely, his fall, and stirred by one ambition; namely, to seize the throne for himself. In the earlier days when only the child of a noble-born lady was looked upon as a legitimate successor, a wholesome restraint existed which obviated fratricidal warfare. But soon this principle was a thing of the past, and *all* —regardless of birth—pressed forward an equally valid claim. To polygamy are clearly traceable the numerous fratricides, insurrections, and disputes over succession which disfigure and dishonour Oriental history.

THE CRUELTY OF HAREM LIFE

Further on, the same writer commenting on the immoralising tendencies of *harem* life, says :—

What made love-affairs so tragic in the *harem* was the fact that, though opportunities were only too plentiful for slaves to love and to be loved, yet there never was a hope nor a prospect of peaceful union or a happy termination. As a rule discovery drew upon the guilty couple the unmeasured wrath of the master, and meant, generally death for one or the other party—perhaps of both. Rare was an ending so exceptional as in the following case, The Caliph Mahdi, being informed that a young man had managed to get into the room of a slave-girl, straightway sent to her room where a youth of attractive appearance was found. Forthwith he was taken to the Caliph, and the following facts came to light. The slave-girl belonged to his mother, and an attachment grew up between them. She was sold to the *harem* of the Caliph, and the youth staked his very life to see her, for without her he could not live, and he thus sought peace in death. The Caliph ordered twenty stripes. He bore the punishment with complete self-possession, and only said when it was over —'Never so long as I live shall I renounce my love for her.' This lashed Mahdi into fury and he sent for the executioner. Even this left the youth undeterred. He seated himself on the leather carpet on which executions took place and cheerfully awaited the fatal stroke. Only he begged permission of the Caliph to speak to her. When this permission was given he recited a verse which emphasized his undeviating love for her—torture and death notwithstanding. Mahdi kept silence for a time. Then tears flowed from his eyes, and he ordered the lovers to leave the place and go their way.' Such indulgence was exceptional, for jealousy, when once aroused, transformed the Arab into a blood-thirsty monster, and the life of a slave was to him of not the slightest moment of consideration. Although the jurists in their learned theories propounded that the life of a Muslim slave, was as valuable as that of a freeman, this view never really obtained wide acceptance—certainly never within the walls of the *harem* which, shut off from the outward world, impenetrable even to the police, was ruled by a despotic master or mistress, who, untroubled and unrestrained, dealt summarily with the question of life and death.

UNNATURAL LOVE, A PRODUCT OF HAREM LIFE.

A vice more condemnable still, for which *harem* life is responsible, is unnatural love between members of the same sex. Says the learned and judicious writer :—

To the degrading influence of the *harem* system must be ascribed a vice, which more than any other, has contributed to the deep decay of morals and the inevitable loosening and dissolution

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of the family tie in the Orient. It was unnatural love—for this poisonous plant grew and throve on the soil of the *harem*. In the houses of the rich and powerful hundreds of young people were forced to live together. Relations between the sexes were as free and gay and easy for the rich as were well-nigh impossible for those that were not free and independent. Moreover, offences against chastity were brutally punished, though indifferent was the moral tone, and lax and shameless was the talk regarding matters sexual in high circles. Thus, to escape punishment, unnatural love grew up between slaves of the same sex. While fear of punishment accounts for the introduction and growth of this vice among the slaves—a very different reason explains its progress and diffusion among the rich. The wealthy debauchee, enfeebled and sated with the enjoyments of the *harem*, looked for new diversions and gaieties, and found them in these revolting practices.

To S. Khuda Bakhsh love-poetry addressed to males appears to be a concommitant of unnatural love. Among early Arabs, he says, such love was not known, and in evidence, he cites the testimony of *Kitab-ul-mowashaha* as follows :—

The author of the *Kitabul-mowashaha* says (Fol. 102) : " I know of no ancient Arab poet who, in his poetry, ever thought of singing the praises of other than women. "

Panini and the Authorship of the Unadi Sutras.*

(By Professor K. B. Pathak, B. A.)

The authorship of the Unadi Sutras has been discussed by many distinguished European Sanskrit Scholars. Prof. Max Muller and Dr. Aufrecht maintained that these Sutras were anterior to Panini, while Goldstucker, in his very elaborate study of Panini, contends that this Grammarian composed only a list of Unadis but that the Unadi sutras as we have them, were the work of some later author. It may also be mentioned here that Vimala, a writer not later than the thirteenth century, claims the authorship of the Sutras for Vararuci-katyayana, while Nagojibhatta, a recent commentator, ascribes it to Sakatayana, who preceded Panini.

I shall first cite two passages which were overlooked by Goldstucker and in which Patanjali and Katyayana assure us that it was Panini himself who composed the Unadi sutras.

सार्वधातुकमपित् [ङित्] 1. 2. 4.

सार्वधातुग्रहणं किमर्थम् ।

अपिदितीयत्युच्यमान आर्धधातुकस्याप्यनेनापितोङित्त्वं प्रसज्येत । कर्ता । हर्ता ।

नैष दोषः । आचार्यप्रवृत्तिर्ज्ञापयति नानेनार्धधातुकस्यापितो ङित्त्वं भवतीति यदयमार्धधातुकीयान्कांश्चिन्ङितः करोति चङ्, अङ्, नजिङ्, ङ्वनिप्, अथङ्, नङः ।

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सार्वधातुकेऽप्येतज्ज्ञापकं स्यात् ।
नेत्याह । तुल्यजातीयस्य ज्ञापकम् ।
कश्च तुल्यजातीयः ।
यथाजातीयकाश्चङ्, अङ्, नजिङ्, ङ्वनिप्, अथङ्, नङः । कथंजातीयकाश्चैते आर्धधातुकाः॥
यद्येतदस्ति तुल्यजातीयस्य ज्ञापकमिति, चङङौ लुङिवकरणानां ज्ञापकौ स्याताम्, नजिङ्वर्तमान कालानां, ङ्वनिब्भूत कालानाम्, अथङ्शब्द औणादिकानां,नङ्शब्दो घञर्थानाम्। तस्मात्सार्वधातुकग्रहणं कर्तव्यम् ॥

Mahabhasya
Kielhorn's 2nd ed. Vol. I, p. 193.
Nirnaya. S. Press, ed. Vol. II, p. 5.

Translation :—

[A "sarvadhatuka termination which is not पित् becomes ङित्" 1, 2, 4.

For what purpose is the word सार्वधातुक used here ?

If only the word अपित् were used the rule would hold good in the case of every ardhadhatuka, which is not पित् such as कर्ता हर्ता.

This is not a defect. The language used by the Acarya (Panini) indicates that by this, (every) ardhadhatuka, which is not पित्, does not become ङित् since this Acarya (Panini) affixes ङ् (the indicatory letter) to (only) some ardhadhatuka terminations, namely, चङ्, अङ्, नजिङ्, ङ्वनिप्, अथङ्, and नङ्.

This ज्ञापक (indication) would be also applicable to Sarvadhatukas.

No. says he ; a ज्ञापक is applicable to a thing of the same kind.

What is meant by तुल्यजातीय ?

Of the same kind as the terminations चङ्, अङ्, नजिङ्, ङ्वनिप्, अथङ् and नङ्.

Of what kind are these ?

Ardhadhatukas.

If it were true that a ज्ञापक would apply to things of the same kind, then a ज्ञापक of चङ् and अङ् would apply to all the Vikaranas of लुङ्, that of नजिङ् would apply to all present tenses, that of ङ्वनिप् to all denoting past tense.

The ज्ञापक of the termination अथङ् would be applicable to all Unadi terminations, that of नङ्, to all the senses of घञ्. Therefore, the use of the term सार्वधातुक is essential in this Sutra.]

This passage in the Mahabhasya is most interesting from a historical point of view. It suggests important reflections. Here Patanjali says that Panini affixes the sign ङ् to seven terminations. Of these terminations five occur in the following Sutras of the Astadhyayi :—

विभाषा धेट्श्व्योः [कर्तरि चङ्] III, 1, 49.
अस्यतिवक्तिख्यातिभ्योऽङ् III, 1, 52,
जृस्तम्भुमुचुम्लुचुग्रुचुग्लुचुग्लुञ्चुभ्विभ्यश्च [वा अङ्] III, 1, 58.
सुयजोर्ङ्वनिप् III, 2, 103.
स्वपितृषोर्नजिङ् III, 2, 172.
यज वाच यत विच्छ प्रच्छरक्षोनङ् III,3,90.

The remaining termination अथङ् which Patanjali says, is आर्णादिक and

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to which Panini affixes ङ् is actually found in the following Unadi Sutras: –

शीङ् शपिरु गमिवञ्चिजीवि प्राणिभ्योऽथः III, 113.

भृञश्चित् [अथः] III, 114.

रुदिविदिभ्यां [अथः] **ङित्** III, 115.

उपसर्गे वसेः [अथः **ङित्**] III. 116.

Patanjali is not content with giving his opinion about Panini's authorship of the Unadi Sutras, but hastens to fortify his position by citing the authority of his predccessor Katyayana in a second passage thus : –

अथ किमर्थं पृथङ्डित्किताौ क्रियेते न सर्वं किदेव वा स्यान्ङिदेव वा।

पृथगनुबन्धत्वे प्रयोजनं वचिस्वपियजादीनामसंप्रसारणं सार्वधातुकङ्वादिषु ॥८॥

पृथगनुबन्धत्वे प्रयोजनं वचिस्वपिमजादीनामसंप्रसारणं सार्वधातुके चङादिषु च॥ सार्वधातुके प्रयोजनम्। यथेह भवति सुप्तः सुप्तवानित्येवं स्वपितः स्वपिथः अत्रापि प्राप्नोति ॥ चङादिषु प्रयोजनम्। के पुनश्चङादयः। चङङ्जिङ्ङ्निबथङ्नङः। चङ्। यथेह भवति शूनः शूनवानित्येवमशिश्वियत् अत्रापि प्राप्नोति। अङ्। यथेह भवति शूनः उक्त इत्येवमश्वत् अवोचत् अत्रापि प्राप्नोति। नजिङ्। यथेह भवति सुप्त इत्येवं स्वप्नक् अत्रापि प्राप्नोति। ङ्वनिप्। यथेह भवतीष्ट इत्येवं यज्वा अत्रापि प्राप्नोति। अथङ्। यथेह भवत्युषित इत्येवमावसथः अत्रापि प्राप्नोति। नङ्। यथेह भवतीष्टमित्येवं यज्ञः अत्रापि प्राप्नोति।

Mahabhasya
Nirnaya Sag. ed, Vol. II, p. 4.
Kielhorn's 2nd ed. Vol. I, p. 192.

Translation :—

[For what purpose then are two separate letters, ङ् and क् made indicatory (by Panini); why should not every thing be either **कित्** or **ङित्**?

The reason for separate indicatory letters is the absence of **संप्रसारण** in the case of **वच्, स्वप्** and **यजादि** roots before (**अपित्**) Sarvadhatuka terminations as well as before **चङ्**, and other terminations.

Reason as regards **सार्वधातुक**.

Just as **सुप्तः, सुप्तवान्** have **संप्रसारण**, so **स्वपितः** and **स्वपिथः** would undergo the same change.

Reason in the case of **चङ्** and other terminations.

What are **चंङादि** terminations? **चङ्, अङ्, नजिङ् ङ्वनिप्, अथङ्**, and **नङ्**.

चङ्—as in **शूनः, शूनवान्** so also there would be **संप्रसारण** in **अशिश्रियत्**.

अङ्—as in **शूनः, उक्तः**, so also there would be **संप्रसारण** in **अश्वत्, अवोचत्**.

नजिङ्—as in **सुप्तः**, so also there would be **संप्रसारण** in **स्वप्नक्**.

ङ्वनिप्—as in **इष्टः**, so also there would be **संप्रसारण** in **यज्वा**.

अथङ्—as there is **संप्रसारण** in **उषित** [before **क्त**] so also there would be **संप्रसारण** in **आवसथ**.

नङ्—as in **इष्ट** so also in **यज्ञ** there would be **संप्रसारण**.

Those who have studied Panini's system of grammar, are aware of the fact that words which take **कित्** or **ङित्** terminations do not undergo **गुण**. If the prevention of **गुण** is to be indicated

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by the use of both these letters क् and ङ् this purpose can be easily served by employing either क् or ङ्; it is unnecessary to use both letters. Katyayana, however, tells us that Panini has a special reason for using both letters. Certain words which undergo संप्रसारण before कित् terminations, do not undergo this change before ङित् terminations. Patanjali illustrates Katyayana's view by giving concrete instances. We are here only concerned with the root वस् which forms its past participle in क्त as उषित while the same root gives the word आवसथ when the औणादिक प्रत्यय अथङ् is added to it. It is thus clear that Panini has affixed the sign ङ् to the Unadi termination अथ in order to indicate the fact that the letter व in the sanskrit word आवसथ " a house " does not change into उ.

I have already quoted above the four Unadi Sutras which teach the formation of the word आवसथ. Kaiyata thus refers to the last two Sutras :—

रुदि विदिभ्यां ङिरित्यतो ङिदिति वर्तमाने उपसर्गे वसेरित्यथप्रत्ययः।

Nagojibhatta remarks :—

अथङिति। एवमानुपूर्वीक एव प्रत्यय इतिभावः॥ अन्यथा फलाभावात् उपसर्गेवसेरित्यत्र ङिदित्यननुवृत्तौ भाष्यसंगतिः स्पष्टैवेति केचित्।

The text and the order of these four Unadi sutras, as they are preserved by Bhattoji Diksita and his Commentator Jnanendra sarasvati, must have been identical with those known to Katyayana, Patanjali, Kaiyata and Nagojibhatta, as is evident from the statements of these authorities quoted above. These facts will suffice to convince Sanskrit scholars that the Unadi Sutras were composed by Panini himself.

Another interesting fact to which I invite the attention of Sanskrit scholars is that Patanjali speaks of the Unadi terminations as आर्धधातुकीयाः and आर्धधातुकाः in the passages discussed above. Panini defines आर्धधातुक thus :—

तिङ्शित् सार्वधातुकम् III, 4, 113.
आर्धधातुकम् शेषः III, 4, 114.

These two Sutras occur nearly towards the end of the 3rd Adhyaya of the Astadhyayi. Patanjali says that the term शेषः " remaining " has reference to those terminations which have been already enumerated in this Adhyaya :—

अनुक्रान्तापेक्षं शेषग्रहणम्।

Kaiyata explains :—

ये प्रत्ययास्तिङ्शिद्भर्जितास्ते आर्धधातुकसंज्ञा भवन्ति नत्वनुक्रम्यमाना इत्यर्थः।

And the Sutra : परश्च occurs at the beginning of this very Adhyaya.

अयमप्यधिकारो योगे योग उपतिष्ठते परिभाषा वा.....चकारः पुनरस्यैव समुच्चयार्थः, तेनोणादिषु परत्वं न विकल्प्यते। Kasika III. 1, 2.

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The Nyasakara Jinendrabuddhi explains :—

अथ चकारः किमर्थः ? यावता नात्र किञ्चित् प्रकृतमस्ति यच्चकारेण समुच्चीयत इत्याह चकारः पुनरित्यादि । अन्यस्य समुच्चेतव्यस्य भावादस्यैव समुच्चयार्थश्चकारो विज्ञायते । तेन बहुलाधिकारेऽपि ये प्रत्यया विधीयन्ते तेष्वप्युणादिषु परत्वं न विकल्प्यते । किमर्थं पुनरिदमुच्यते ? परो यथा स्यात् पूर्वोमाभूदिति ।

Haradatta endorses the Nyasakara's view thus :—

तेनेति । अन्यथा बहुलवचनस्य सर्वोपाधिव्यभिचारार्थत्वादुणादिषु परत्वस्यापि विकल्पः संभाव्येत ।

This view is confirmed by the Karika cited by Patanjali :—

संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे ।

The gist of these passages is that the Adhikara Sutra **परश्च** III, 1, 2, which is at the beginning of the first Pada of the third Adhyaya of the Astadhyayi, exercises its authority over the Unadi Sutras occurring at the commencement of the third Pada of the same Adhyaya just below the Astadhyayi Sutra : **उणादयो बहुलम्** III; 3, 1, and indicates that the Unadi terminations come immediatety after the verbal roots in the Unadi Sutras. While Patanjali calls these terminations **आधर्धातुकीया :** or **आर्ध धातुकाः**, Katyayana frequently refers to them as **कृत्प्रत्ययाः** as they come under the definition **कृदतिङ्** III, 1, 93. The conclusion that can be drawn from these facts is that the Unadi sutras form an integral part of the Astadhyayi.

Let us now proceed to discuss the authorship of the verses descriptive of the Unadi Sutras cited in the Mahabhasya and the Kasika, and explained by Patanjali, the Nyasakara, Kaiyata and Haradatta.

उणादयो बहुलम् III, 3, 1,

बहुलवचनं किमर्थम् ?

बाहुलकं प्रकृतेस्तनुद्रष्टेः प्रायसमुच्चयनादपि तेषाम् । कार्यसरोषविधेश्च तदुक्तं नैगमरूढिभवं हि सुसाधु ॥१॥

नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च तोकम् । यन्न पदार्थविशेषसमुत्थं प्रत्ययतः प्रकृतेश्च तदूह्यम् ॥२॥

संज्ञासु धातुरूपाणि प्रत्ययाश्च ततः परे ।
कार्याद्विद्यादनूबन्धमेतच्छास्त्रमुणादिषु ॥३॥

Translation :—

[Why is the word **बहुलम्** used here ? **बाहुलकम्** (**बहुलम्**) is used in order to point out the small number of verbal bases, to which Unadi terminations are affixed (in this Unadi treatise) ; moreover, some Unadi terminations only are collected here. The word **बाहुलकम्** or **बहुलम्** is also used to denote that some operations such as **वृद्धि, संप्रसारण** etc., are but imperfectly described here, because Vedic words and words current in society are very excellent.

Every noun is said to be derived from a verbal root in Nirukta and Sakatayana says the same thing in grammar. In case specific verbal bases or terminations are not given here, such bases, are to be conjectured from verbal bases given here.

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In words possessing conventional meanings, forms of verbal roots appear first, then follow terminations, symbolical letters are distinguishable by means of operations such as **संप्रसारण, वृद्धि** etc This is the teaching in the Unadis.]

Before these introductory verses the Kasika reads :—

वर्तमान इत्येव, संज्ञायामिति च। उणादयः प्रत्यया वर्तमानेऽर्थे संज्ञायां विषये बहुलं भवन्ति।

Jinendrabuddhi and Haradatta say that **वर्तमाने** is obtained by **अनुवृत्ति** from **वर्तमाने लट्** III, 2, 123, and **संज्ञायाम्** from **पुवः संज्ञायाम्** III, 2, 185.

If the three words **वर्तमाने, संज्ञायाम्** and **बहुलम्** are Adhikaras, and they can be Adhikaras to the Unadi Sutras only, a question naturally arises, why are they repeated in the following Unadi Sutras :—

वर्तमाने पृषद्बृहन्महज्जगच्छतृवच्च II, 84.
धृषेर्धिषः च संज्ञायाम् II, 82.
बहुलमन्यत्रापि II, 37, 49 etc.

Jinendrabuddhi replies :—

भूतेऽपि दृश्यन्त इति (III. 3, 2) वचनाद् भूतेपि पृषदादयोभवन्तीत्याशङ्कानिवृत्त्यर्थम्। वर्तमानग्रहणं प्रकृताया एव संज्ञाया अनुवृत्तेर्दृढीकारणार्थम्। पुनः संज्ञाका (क) रणं बहुलवचनादसंज्ञायामपि भवन्तीत्याशङ्कानिवृत्यर्थं वा। अस्यैव बहुलस्य स्मरणार्थं पुनर्बहुलग्रहणम्। एवं हि विस्मरणशीलानामनुग्रहः कृतो भवति।

So then Panini himself who composed the Sutra **उणादयो बहुलम्** III, 3, 1 repeats the word **बहुलम्** very often in his Unadi Sutras to refresh the memory of forgetful students.

Jinendrabuddhi adds :—

अन्यैरपि प्रमाणपुरुषैर्नैगमरूढिभवानां व्युत्पाद्यत्वमभ्युपेतमिति दर्शयितुमाह नाम च धातुजमित्यदि। निरुक्त इति। निरुक्ते शास्त्रे नामेति प्रातिपदिकम्।

तस्यहीयमन्याचार्यसंज्ञा। निरुक्तकारःस्वशास्त्रे निरुक्ते प्रातिपदिकं धातुजमाह न केवलं निरुक्तकार एवेहापितु.....व्याकरणेऽपि यः शकटस्य पुत्रः शाकटायनः सोपिनाम धातुजमेवाह।

Kaiyata says :—

नैगमरूढिभवानां व्याकरणेऽस्मिन् व्युत्पादनादसंगिधं साधुत्वमवगम्यत इत्यर्थ। अन्यैरप्याचार्यैः शब्दानां प्रकृत्यादि विभागेन व्युत्पादनमभ्युपगतमित्याह नामेति।

Haradatta remarks :—

अन्यैरप्याचार्यैं नैगमरूढिभवानां प्रकृत्यादिविभागेन व्युत्पादनं कृतमतोऽस्माभिरपि तत्कर्तव्यमेवेत्यभिप्रायेणाह नाम चेति। निरुक्तकारो हि यास्क आचार्यः स्वशास्त्रे निरुक्ते सर्वमेव नाम धातुजमाह। तोकमित्यपत्यनाम शकटस्य च तोक शाकटायनः।

Here **अन्यैः प्रमाणपुरुषैः, अन्यैःआचार्यैः** refer to teachers other than Panini. From those passages it is also obvious that in the opinion of these commentators Panini composed not only the Unadi Sutras but the introductory verses also, and the statement, **नाम च धातुजमाह निरुक्ते व्याकरणे शकटस्य च तोकम्।** is not only a paraphrase of Yaska's words **नामान्याख्यातजानीति शाकटायनो नैरुक्तसमयश्च** but is actually suggested by them.

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This interesting fact is amply confirmed by a comparison of some statements in Yaska's Nirukta with the corresponding Unadi Sutras thus :—

(1)	Yaska says, (I, 13) **प्रथनात्पृथिवीत्याहुः**	Panini **प्रथेः षिवन् संप्रसारणंच** Unadi I, 156 **पृथिवी.**
(2)	Yaska I, 20 **भीमो बिभ्यत्यस्माद्भीष्मोप्येतस्मादेव,**	Panini **भियः घुग्वा, भीमः भीष्मः** Unadi I, 158.
(3)	Yaska II, 5 **गौरिति पृथिव्या नामधेयं यद्दूरगता भवति यच्चास्यां भूतानि गच्छन्ति,**	Panini **गमेर्डोः** Unadi II, 235.
(4)	Yaska I, 18 **स्थाणु तिष्ठतेरर्थोर्तेः,**	Panini **स्थाणु** Unadi III, 324. **उषिकुषिगार्तिभ्यस्थन्** Unadi II, 4.
(5)	Yaska II, 27 **अश्वः कस्मादश्नुतेऽध्वानम्,**	Panini **अश्रुप्रुषिलटिकणिखटिविशिभ्यः क्वन्** Unadi I, 151,
(6)	Yaska VII, 24 **घृतमित्युदकनाम जिघर्तेःसिञ्चतिकर्मणः।**	Panini **अंजिघृसिभ्यः क्तः** Unadi III, 89.
(7)	Yaska IV, 17 **रयिरिति धननाम रातेर्दानकर्मणः,**	Panini **रातेर्डैः** Unadi II, 66.
(8)	Yaska III, 21 **स्त्रियः स्त्यायतेः अपत्रपणकर्मणः,**	Panini **स्त्यायतेर्ट्ट्, स्त्री** Unadi IV, 165.
(9)	Yaska X, 42 **इन्दुरिन्धेरुनत्तेर्वा,**	Panini **उन्देरिच्चादेः, इन्दुः** Unadi I, 13.
(10)	Yaska IV, 9 **लक्ष्मीर्लक्षणाद्वा,**	Panini **लक्षेर्मुट्च** Unadi III, 160.
(11)	Yaska VIII, 12, I, 7 **द्रविणं यदनेनाभिद्रवन्ति दक्षिणा दक्षतेः**	Panini **दुदक्षिभ्यामनिन्** Unadi II, 50.
(12)	Yaska III, 5 **श्मश्रु श्मर्निश्रितंभवति**	Panini **श्मनि श्रयते डुन्** Unadi V, 28.
(13)	Yaska IX, 27 **आपः आप्नोतेः**	Panini **आप्नोतेर्ह्रस्वश्च** Unadi II, 58.
(14)	Yaska X, 7 **रुद्रः रोदयतेर्वा**	Panini **रोदेर्णिलुक्च** Unadi II, 22.
(15)	Yaska II, 18 **रात्रिः रातेर्वास्यात् दानकर्मणः**	Panini **रात्रिभ्यां मित्** Unadi IV, 67.

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(16) Yaska XI, 32
राका रातेर्दानकर्मणः
Panini
कृदाधारार्चिकलिभ्यः कः Unadi III, 40.

(17) Yaska II, 6
वृक्षोव्रश्चनात्
Panini
स्नुवश्चिकृत्यृषिभ्यः कित् [सः]
Unadi III, 66.

(18) Yaska III, 10
तळित्…ताडयतीति सतः
Panini
ताडेर्णिलुक्च Unadi I, 100.

(19) Yaska VI, 8
कृप् कृपतेर्वा कल्पतेर्वा
Panini
कृपोरोलः Astadhyayi VIII, 2, 18.

(20) Yaska III, 14
तस्करस्तत्करोभवति यत्पापकमिति नैरुक्ताः
Yaska X, 12
बृहस्पतिर्बृहतः पाता वा पालयिता वा
Panini
तद्बृहतोः करपत्योश्चोरदेवतयोः सुट् तलोपश्च,
Panini
तस्करश्चोरः। बृहस्पतिर्देवता
Astadhyayi VI, 1, 157.

(21) Yaska says (II, 2.)
तत्राप्येकेऽल्पनिष्पत्तयोभवन्ति तद्यथैतदुतिमृदुः पृथुः पृषतः कुणारुमिति,
Panini has accordingly
प्रथिम्रदिभ्रस्जां (कुः) संप्रसारणं सलोपश्च Unadi I, 29.
पृ (प्र) षिरंजिभ्यां (अतच्) कित् Unadi III, 111.

The masculine noun **पृषतः**, a spotted antelope, is formed with the termination **अतच्** which is **कित्** from the root **पृष् स्तेहन सेचनेषु** of the 9th conjugation. This root **पृष्** undergoes **संप्रसारण** before the **कित्** termination, as has been explained above. The neuter noun **पृषत्** is separately derived from **पृषु** of the 1st conjugation.
स्वर्तमाने पृष बृहन्महज्जगच्छतृवच्च Unadi II, 84.

From the instances given above we can easily conclude that Panini has taken these etymologies from Yaska's Nirukta and in forming his Unadi Sutras, has utilized his own Anubandhas. I invite attention to the interesting fact that in the Unad Sutra forming **पृथिवी** the letter **पृ** is an Anubhandha ; **पृथिवी** takes **ङीष् (ई)** according to the Astadhyayi Sutra **षिद्गौरादिभ्यश्च** IV, 41. While the same letter in the Unadi Sutra teaching the formation of **भीष्म** is not an Anubandha, as it forms part of the word itself. Therefore Panini says.

कार्याद्विद्यादनूबन्धमेतच्छास्त्रमुणादिषु।

Panini has volunteered the explanation that these etymologies are according to the school of the Niruktakaras

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and Sakatayana as there opinions are reproduced in Yaska's great work. These etymologies are offered for what they are worth. This treatise does not represent Panini's personal views. He was aware of the heated controversy that had been raging over the origin of words for more than a century at least before his time between his time the followers of Sakatayana and the Niruktakaras on one hand and the followers of the grammarian Gargya on the other. Panini asserts his independence of judgment and gives occasionally proofs of his leanings towards the school of Gargya. Though in his Unadi treatise he forms the noun **ईश्वर** and its feminine **ईश्वरी**

अश्रोतेराशुकर्मणिवरट्च un. V, 57.

चकारादुपधाया ईश्वम् ईश्वरः, ईश्वरी

Panini prefers to derive this word meaning " a ruler " from the root **ईशृ** to rule, with its feminine **ईश्वरा** thus:—

स्थेशभासपिसकसो वरच्

Astadhyayi sutra III, II, 175.

The word **कंस** is derived from the root **कम्** in Unadi Sutra

वृतृवदिहनिकमिकषिभ्यः सः Unadi III, 62

" This is according to the Nirukta school " says Panini but as a follower of the Gargya school, I think the word can not be traced to any root **अतः कृकमिकंस**

Astadhyayi Sutra VIII, 3, 46.

अयस्कामः, अयस्कंसः

One more instance will suffice for my purpose : Yaska says (III, 19)

"स्तेनः कस्मात् संस्यातमस्मिन पापकमिति नैरुक्ताः"

Durga explains:—

आह "स्तेनः कस्मात्"? उच्यते--"संस्यानम्" संहतम् "अस्मिन्" "पापकम्" कर्म भवति "इति" एवं "नैरुक्ता" मन्यन्ते ॥ वैयाकरणानाममन्यथापि स्यादित्यभिप्रायः।

The followers of Gargya objected to this etymology that **स्तेन** but not **स्त्येन** with **य** in the first syllable is frequently found in the Rigveda. Panini, however, gives this Nirukta specimen of derivation in the Unadi Sutra :—

इयास्त्याहृञविभ्य इनच् Un. 11, 46.

but prefers to trace the word to the root **स्तेनचौर्ये** elsewhere:—

स्तेनाद्यन्नलोपश्च

Astadhyay Sutra V, 1, 125.

in order to form the word **स्तेय.**

I have thus traced the origin of the two schools of thought among Sanskrit grammarians the **व्युत्पत्तिपक्ष** and the **अव्युत्पत्तिपक्ष** and have described the influence which they have exercised over Panini's writings. I have also established the priority of Yaska to Panini by unimpeachable evidence.

It is necessary to state here that Yaska's words.

अथापि द्विवर्णलोपस्तृचि इति (II, 2.)

has manifestly suggested Katyayana's Vartika

ऋचि त्रेरुत्तरपदादिलोपश्छन्दसि VI, I, 137.

and Patanjali quotes the passages

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षड्भावविकारा इति ह स्माह वार्ष्यायणिः। जायतेऽस्ति विपरिणमते वर्द्धते ऽपक्षीयते विनश्यतीति, शवतिर्गतिकर्माकम्बोजेष्वेव भाषितो भवति।

from Yaska's Nirukta

It is thus clear that Yaska preceded Panini, Katyayana and Patanjali.

Dr. Aufrecht draws attention to the fact that in one place (II, 38) we are told that the people of the north used the word **कार्शक** for 'a husbandman,' in another (IV, 128), that they employed **कारि** in the meaning of 'an artisan.' But he has omitted to state that the other forms **कर्शक** and **करि** are given by the commentator. Dr. Aufrecht also remarks, "in another place (III, 144) we find the name of Cakravarmana, an old grammarian, who is only once more quoted, namely in Panini VI, 1, 130." Here also Dr. Aufrecht has failed to indicate the purpose for which the old grammarian is mentioned. In the opinion of Cakravarmana alone, the word **कुणप** receives the **उदात्तस्वर** on the second syllable, while in the opinion of other authors including the author of the Unadi Sutras, the **उदात्तस्वर** lies on the first syllable of the word **कुणप**. Thus the mention of **उदीचाम्** and **चाक्रवर्मण** in the Unadi Sutras is intended to denote **विकल्प** or option as regards **वृद्धि** and **उदात्तस्वर**.

It is a well-known fact that Panini introduces into his Sutras the terms **उदीचाम्** and **प्राचाम्** and the names of Acharyas to denote **विकल्प**.

उदीचामातः स्थाने यकपूर्वायाः VII, 3, 46.

आर्यका। आर्यिका। चटकका। चटकिका।

Kasika remarks **उदीचां ग्रहणं विकल्पार्थम्।**

ई च चाक्रवर्मणस्य VI, 1, 130.

अस्तु हीत्यब्रवीत्। अस्तु ही इत्यब्रवीत्।

Kasika says **चाक्रवर्मणग्रहणं विकल्पार्थम्।**

In his Vartika on the Sutra **नवेति विभाषा** I, 1, 44 Katyayana says :—

आचार्यदेशशीलेन च तद्विषयता।

Patanjali explains **आचार्यशीलेनेन देशशीलेनेन च यदुच्यते, तस्य तद्विषयता प्राप्नोति 'इकोह्रस्वोऽङ्यो गालवस्य** (VI,3,61) **प्राचाम वृद्धात् फिन् बहुलम्** (IV, 1, 160) **इति। गालवा एव ह्रस्वान् प्रयुञ्जीरन्, प्राक्षुचैव हि फिन् स्यात्।**

The optional forms here indicated are **ग्रामणिपुत्रः** and **ग्रामणीपुत्रः। ग्लु चु कायनिः** and **ग्लाचुकिः**. In the same connection Patanjali remarks :—

आचार्यः खल्वपि संज्ञामारभमाणो भूयिष्ठमन्यैरपि शब्दैरेतमर्थं संप्रत्याययतिबहुलम्,अन्यतरस्याम् उभयथा, वा, एकेषाम्, इति।

In this passage **आचार्य्य** means **पाणिनि** Similarly the word **प्राचाम्** in the Sutra **गुरोरनृतोऽनन्त्यस्याप्येकैकस्य प्राचाम्**

(VIII, 2,86).

is explained as denoting **विभाषा** by Katyayana and Patanjali and the Kasika commenting on the Sutra (IV, 1, 160) says

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उदीचां प्राचामन्यतरस्यां बहुलमिति सर्व एते विकल्पार्थाः ।

Again in his Vartika on न यासयोः (VII, 3, 45) Katyayana says

वर्तका शकुनौ प्राचाम् ॥ ६ ॥

Patanjali adds, प्राचामिति किमर्थम् । वर्तिका ।

The Kasika remarks :—

वर्तका शकुनिः । प्राचामन्यत्र उदीचां तु वर्तिका ।

Panini, who was an Udicya, because he was a native of Gandhara, composed the following Unadi Sutra, explaining the formation of the word वर्तिका thus :—

वृतेस्तिकन् Unadi Sutra, III, 146.

Ujjvaladatta says,

वर्तका शकुनौ प्राचां । पा. ७, ३, ४५, ६ । इत्यकारस्येत्वेऽविधेये वार्तिकारंभाद्वृतेण्वुल् वर्तिकेतिच व्याख्यातत्वादस्या नार्षता लक्ष्यते ।

Here the allusion is to Haradatta's words वृतेर्ण्यन्तात् एवुल, वर्तिका ।

Ujjvaladatta has left out the words एयन्तत्. Haradatta's explanation applies to वर्तिका भागुरी लोकायतस्य 'a commentary describing the Lokayata doctrine," which is a counter instance to शकुनाविति किम् ? Thus the doubt thrown on the genuineness of the Unadi Sutra is groundless. The प्राच्यदेश and the उदीच्यदेश referred to in the above discussion is thus described :—

लोकोऽयं भारतं वर्षं शरावत्यास्तु योवधेः ।
देशः प्राग्दक्षिणः प्राच्य उदीच्यःपश्चिमोत्तरः ॥
शरावत्या नद्या मर्यादायाः पाक् सहचरितो दक्षिणो देशः प्राच्यः ॥६॥ शरावत्या अवधेः पश्चिमेन सहचरित उत्तरो देशः (उदीच्यः), यदाह ।

प्रागुदञ्चौ विभजते हंसः क्षीरोदके यथा ।
विदुषां शब्दसिध्यर्थं सा नः पातु शरावती ॥

काशिका,

Amarakosa Oka's Ed, Vol. I. P. 47,

Dr. Aufrecht's correction into वर्त्तिका शकुनौ प्राचाम् shows that he has failed to understand the reference.

Another point which is worth nothing here is that Ujjvaladatta says under Unadi Sutra III, 113.

अथ प्रत्ययोऽयमितिभाष्यं । तदुक्तं । के पुनश्च ङादयः चङङ् नजिङ् ङ्वनिबथङ् नङ इति ॥

I quote this from Dr. Aufrecht's edition p. 86. In the Notes we are asked to " see Patanjali on P. I. 2, 1." This reference will convince Sanskrit scholars that Dr. Aufrecht has entirely failed to grasp the meaning of the second passage in the Mahabhasya which has been explained above, and has besides done gross injustice to Ujjvaladatta, who intended that the Sutra उपसर्गे वसेः should come immediately after the Sutra रुविदिभ्यां ङित् thus—

रु विदिभ्यां ङित्
उपसर्गे वसेः [अथः ङित्] आवसथ

So that the termination अथ being made ङित् by अनुवृत्ति by the Acarya Panini indicates, in the opinion of Katyayana and Patanjali, the fact that the व of the root वस् in the word आवसथ does not undergo संप्रसारण,

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The position of the Sutra भृञश्चित् remains unaffected by this change, as is plain from the following sequence of the Sutras :—

शीङ् शपि रु गमि वंचि जीवि प्राणिभ्योऽथः III, 113.

भृञश्चित् [अथः] III, 114.

रु विदिभ्यां ङित् [अथः] III, 115.

उपसर्गे वसेः [अथः ङित्] III, 116.

The Sutra भृञश्चित् can not precede the Sutra शीव &c., as अथ has to be obtained by अनुवृत्ति to form भरथ. Nor can the Sutra भृञश्चित् follow रुविदि etc., as भृ in भरथ undergoes गुण. It is thus clear that Panini composed these four Unadi Sutras in the order in which they were known to Katyayana and Patanjali, as is explained by Kaiyata and Nagojibhatta. The three important passages in the Mahabhasya, which have been explained above, were entirely overlooked by Goldstucker, who maintained that the Unadi Sutras were not composed by Panini. In support of his contention Goldstucker relies upon some other passages which he has misunderstood and misinterpreted. The first passage under Sutra VII, I, 22 is given below. In this passage there are three Vartikas, dealing with Unadi Sutras which are explained by Patanjali. It must be emphasized here that none of these three Vartikas is assailed by Patanjali who merely confines himself to explaining Katyayana's views.

तत्रोणादिप्रतिषेधः ।

तत्रोणादीनां प्रतिषेधो वक्तव्यःशङ्कःशण्ढ इति । धातोर्वेयङ्वचनात् ।

अथवा यदयमृतेरीयङ् [३-१-२९] इति धातोरीयङ् शास्ति तज्ज्ञापयत्याचार्यो न धातुप्रत्ययानामायनादयो भवन्तीति । यदि हि स्युऋते इछ.ङि त्येव ब्रूयात् । सिद्धे विधिरारभ्यमाणो ज्ञापकार्थो भवति न च तें इछङा सिध्यति । छ.ङि सति वलादिलक्षण इट्प्रसज्येत। इति कृते ऽनादित्वादादेशो न स्यात् ॥ इदमिह संप्रधार्यम् । इट्कियतामा देश इति । किमत्र कर्तव्यम् परत्वादिडागमः । नित्य आदेशः । कृते ऽपीटि प्राप्नोत्यकृते ऽपि । अनित्य आदेशो न हि कृत इटि प्राप्नोति । किं कारणम । अनादित्वात् । अन्तरङ्ग स्त्वार्यादेश. । कान्तरङ्गता । इदानीमेव ह्युक्तमायनादिषूपदेशिवद्वचनं स्वरसिध्यर्थमिति । तदेतदृतेरीयङ्वचन ज्ञापकमेव न धातुप्रत्ययानामायनादयो भवन्तीति ॥

प्रातिपदिक विज्ञानाच्च पाणिनेः सिद्धम् ॥ प्रतिपदिक विज्ञानाच्च भगवतः पाणिनेराचार्यस्य सिद्धम् । उणादयो ऽव्युत्पन्नानि प्रातिपदिकानि ॥

1st Vartika

Those the Unadi words form an exception.

Bhasya

There (in the Unadi Sutras) the Unadi words must be pronounced exceptions such as शङ्क and शण्ढ.

2nd Vartika.

Or on account of Panini's statement that the root (ऋति) takes इयङ्, (verbal terminations do not change into आयन् etc.)

Bhasya

Or as the Acarya Panini teaches that the termination इयङ् should be added to the root ऋति so as to form ऋतीयते he indicates thereby that verbal terminations such as श and ड are not

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to be changed into आयन् etc; otherwise he would have said ऋतेश्छङ्. It is objected that if ऋतीयते could be formed with छङ् then only a ज्ञापक would be drawn. But it can not be formed as छङ् takes इडागम and becomes इच्छङ्, and छ not being the first letter in इच्छङ्, does not change into ईव्. Here this should be determined whether इडागम or आदेश ईय should take place. इडागम being subsequent (पर) should prevail. If आदेश be नित्य, it will prevail. If the आदेश be अनित्य, it will yield to the इडागम, छ not being the first letter in इच्छङ्, Nevertheless आदेश will be considered अन्तरंग (proximate) why? because it was said just now that आयन् etc. were pronounced simultaneously with फ etc. in order that they might become आदिउदात्त. Thus Panini's statement that the root ऋति takes इयङ्, being ज्ञापक; indicates that verbal terminations, (उणादि प्रत्यया.) do not change into, आयन् etc.

3rd Vartika

Panini regards Unadi words as Pratipadikas.

Bhasya.

Revered Panini regards Unadi words as Pratipadikas Unadi words are nouns that can not be traced to roots.]

Remarks

I have given a literal rendering of the whole passage. Here the second Vartika is most important. The actual words used are धातोर्वियङ्वचनात्.

The natural order of the words is वा धातोरीयङ्वचनात्.

This is not a complete sentence. There is an ellipsis after the word वचनात्, which being in the fifth case, denotes a reason Patanjali fills up the ellipsis thus :—

अथवा यदयं ऋते रीयङ् [III, 1, 29] इति धातोरीयङ् शास्ति तज्ज्ञापयत्याचार्यो न धातु प्रत्ययानामायनादयो भवन्तीति।

By the word वा or अथवा Katyayana offers a second explanation, "since Panini adds ईयङ् instead of छङ् to the root ऋति, he thereby indicates or wishes us to understand that the terminations ख and ड added to the root, शम्, as taught in the Unadi Sutras शमेः खः I, 104, and शमेर्ढः I, 101 do not change into ईन् and एय्. The plain fact is that in the opinion of Katyayana and Patanjali, Panini composed the Unadi Sutras. This explanation is according to the व्युत्पत्तिपक्ष, the school of thought who hold that all nouns are verbal derivatives. The third Vartika is based on the अव्युत्पत्तिपक्ष, that is to say, though Panini composed the Unadi Sutras, they do not represent his personal views. Thus the words शङ्ख and शण्ड, not being traceable to roots, ख and ढ do not change into ईन् and एय्. Kaiyata remarks :—

प्रातिपदिक विज्ञानादिति। पक्षान्तरैरपि परिहारः सम्भवन्तीत्यव्युत्पत्तिपक्षाश्रयः।

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Let us now turn to Goldstucker's explanation of this very passage. After giving a garbled quotation and omitting all reference to ऋतेरीयङ् being a ज्ञापक Sutra, he says :—

To this rule (VII, 1, 2) Katyayana appends the remark that the Unadi affixes form an exception, when Patanjali explains this view of the author of the Vartikas by the instances, Sankha, Sandha; for though these words are formed with the affixes *Kha*, and *Dha*. the letters *dh* and *kh*, in their affixes, are real, not symbolical. "And" continues Katyayana in two subsequent Vartikas, "though Panini speaks himself, in Sutra III. 1, 29, of an affix *iyang* (not *cang*, as might be expected according to rule VII. 1, 2) this does not invalidate my exception, for the latter is based on the circumstance that Panini treats in his rule VII, 1, 2 not of verbal but nominal bases." "True" rejoins Patanjali; but Katyayana might have spared this discussion, for nominal bases formed with Unadi affixes are bases which have no grammatical origin.

The absurdity of this explanation will be at once appreciated by those who have carefully perused my rendering of the text with my explanatory remarks thereon given above. I would however, point out that the first mistake of Goldstucker is his failure to see that यत् being correlative to तत् does not mean "though" in the sentence यदयं.....धातोरीयङंशास्ति तज्ज्ञापयत्याचार्यो etc. The second mistake is his omission to translate वा or अथवा which introduces the second वार्तिक offering an alternative explanation to the one given in the first. The third mistake is that he has failed to see that धातोर्वेयङ् वचनात् is not a complete sentence; there is an ellipsis after the word वचनात् which Patanjali has filled up. The fourth mistake is Goldstucker's erroneous supposition that the Sutra ऋतेरीयङ् is inroduced on its own account and not as a ज्ञापक to the Unadi Sutras, which continue to be the principal topic of Katyayana's discourse, in the second as well as in the first Vartika.

I have thus proved that Panini composed the Unadi Sutras and inserted them, together with the three introductory verses prefixed to them, immediately after the Sutra उणादयोबहुलम् III, 3, 1. The feminine terminations are taught at the beginning of the fourth Adhyaya of the Astadhyayi while the Unadi sutras are assigned a place in the third Adhyaya. The well known Sutra गोस्त्रियोरुपसर्जनस्य (1, 2, 48) occurs in the first Adhyaya. The

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elative positions of these may be hown thus :—

First Adhyaya

गोस्त्रियोः

(1.2 48)

Third Adhyaya

उणादयोबहुलम्

(111,3,1)

श्रीः Un. 11 57

तन्त्रीः Un. 111 158

लक्ष्मीः Un. 111, 160

Fourth Adhyaya.

स्त्रियाम्

(1V,1 12)

अधिकारोयम्

The Sutra **गोस्त्रियोः** teaches that feminine nouns which are subordinate members in compounds shorten their final vowels as in **निष्कौशाम्बिः अतिखट्वः**. But though the Uandi S utras are subsequent to this Sutra, the Unadi words **तन्त्रीः, श्रीः** and **लक्ष्मीः** do not conform to it in the compounds **अतितन्त्रीः, अतिश्रीः** and **अतिलक्ष्मीः**; only he feminine terminations mentioned n the fourth Adhyaya obey this Sutra. It is manifest from this that Panini irst composed his Astadhyayi and hen compiled his Unadi treatise. He nserted it in the third Adhyaya, where **कृत्** terminations are treated of, because Unadi terminations are of the same nature, falling under the lefinition of **कृत्** as given in the Sutra **कृदतिङ्**. But this has rendered the arrangement of the Sutras in the Astadhyayi most defective. Katyayana who flourished nearly two centuries later, proposed to remove the defect thus:—

गोस्त्रियोरुपसर्जनस्य 1, 2, 4.

गोटःङ्ग्रहणं कृन्निवृत्त्यर्थम्।

गोटाङ्ग्रहणं कर्तव्यम्। किमिदं टाङिति। प्रत्याहारग्रहणम्। क्व संनिविष्टानां प्रत्याहारः। टापः प्रभृत्या ष्यङो ङकारात्। किं प्रयोजनम्। कृन्निवृत्त्यर्थम्।

कृत्स्त्रिया धातुस्त्रियाश्च ह्रस्वत्वं माभूदिति। अतितन्त्रीः अतिश्रीः अतिलक्ष्मीरिति॥ तत्तर्हि वक्तव्यम्। न वक्तव्यम्। स्त्रीग्रहणं स्वरायिष्यते। तत्र स्वरितेनाधिकारगति र्भवति। स्त्रियाम् (IV, 1, 3) इत्येवंप्रकृत्य ये विहिता स्तेषां ग्रहणं विज्ञास्यते। स्वरितेनाधिकारगतिर्भवतीति न दोषो भवति।

[TRANSLATION

Sutra 1, 2, 48.

The word **गो** and nouns ending in feminine terminations, which are subordinate members of compounds, shorten their final vowels, as **चित्रगुः, निष्कौशाम्बिः** and **अतिखट्वः**.

Vartika

गोटाङ् should be accepted, in order to exclude Krit or Unadi terminations.

Bhasya

गोटाङ् should be accepted. What does **टाप्** mean? It is Pratyahara. What terminations are embraced in it? (Those beginning with) **ष्यङ्** (IV, 1, 4)

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and ending with स्त्री (IV I, 78.) For what purpose ? For the purpose of excluding Krt terminations, so that feminine Krt terminations and feminine terminations affixed to verbal roots should not shorten their final vowels If this be the case this Vartika is necessary. No, it is not necessary. The word स्त्री in this Sutra will be made स्वरित; by स्वरित the अधिकार of the word स्त्री will be understood there (in the Sutra स्त्रियाम् IV, 1, 3.) Thus those feminine terminations that are prescribed according to the अधिकार "स्त्रियाम्" will be understood. Since by स्वरित the authority of the word स्त्री is known, there is no defect.]

Remarks

That this Sutra is defective is the unanimous opinion of Katyayana and Patanjali. They only differ as regards the means by which to remove the defect. Katyayana proposes to add a supplementary note enumerating only the feminine terminations taught in the fourth Adhyaya, thus leaving out the Unadi terminations given in the third Adhyaya, which are subsequent to the Sutra under consideration. Patanjali says that this note is unnecessary and suggests a simpler device. He utilizes for this purpose the Sutra स्वरितेनाधिकारः (1, 3, 11). The word स्त्री in गोस्त्रियोः (1, 2, 48) will be made स्वरित, that is, it will be अधिकृत. or invested with अधिकार. The अधिकार *i.e.* the sphere of its duty lies in the fourth Adhyaya स्त्रियाम् (IV, 1, 2) where the word स्त्री must go in order to exercise its authority. Patanjali says :—

'अधिकृतोऽसौ ग्रामे' 'अधिकृतोऽसौ नगरे' इत्युच्यते यो यत्र व्यापारं गच्छति (I, 3, 11)

This point may be illustrated by a concrete instance. A British statesman is appointed Viceroy of India. He passes through France on his way In France there are many Indians But he can not exercise an authority over them as the sphere of his duties lies in India. So the words श्रीः, तन्त्री and लक्ष्मीः taught in the third Adhyaya remain unaffected by the word स्त्री (1, 2, 48) being made स्वरित (अधिकृत) and we can thus form the compound अतिश्रीः, अतितन्त्रीः and अतिलक्ष्मीः.

It may be of interest to point out here that Candra, the Jain Sakatayana and Hemacandra, who have Unadi Sutras of their own, but have no Sutra corresponding to स्वरितेनाधिकारः, have avoided Panini's mistake in the following way:—

Candra

First Adhyaya उणादयः 1, 3, 1,

Second Adhyaya सुपि ह्रस्वः 11, 2, 84

गोरप्रधानस्यान्त्यस्य 11, 2, 84

ङ्यादीनाम् 11, 2, 85

Jain Sakatayana

Second Adhyaya न्यग्गोष्यतोऽनं शीयोबहुव्रीहेः (11, 1, 123)

Fourth Adhyaya उणादयः IV, 3, 280

Hemacandra

Second Adhyaya. ङ्यादे गौणस्य II, 4, 94.

गोश्चान्ते ह्रस्वः II 4, 95.

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Fifth Adhyaya. उणादयः V, 2, 93.

Patanjali adverts to this defect again thus:—

न तर्हीदानीमयं योगो वक्तव्यः । वक्तव्यश्च । किंप्रयोजनम् । स्वरितेनाधिकारगतिर्यथा विज्ञायेत । अधिकं कार्यम् । अधिकःकारः ॥ अधिकारगतिः । गोस्त्रियोरुपसर्जनस्य (I, 2, 48) **इत्यत्र गोटाङ्ग्रहणं चोदितं तन्न कर्तव्यं भवति । स्त्रीग्रहणं स्वरयिष्यते । स्वरितेनाधिकारगतिर्भवतीति स्त्रियाम्** (IV, 1, 3) **इत्येवं प्रकृत्य ये प्रत्यया विहिता स्तेषा ग्रहणं विज्ञास्यते । तत्र स्वरितेनाधिकारगतिर्भवतीति न दोषो भवति ॥** I, 3, 11.

The text of this passage is given above as it appears in Kielhorn's second edition of the Mahabhasya, Vol. I, p. 273, in Bibl. Ind. ed. of the Mahabhasya-pradipodyota, Vol. II, pp. 433, 434 and in the Nirnaya sagara edition Vol. II, p. 147. Besides the text and the meaning of this passage are controlled by the preceding passage which has been already explained above. Here Patanjali says that three advantages are gained by the use of **स्वरित**. The construction employed is **स्वरितेनाधिकारगतिर्यथा विज्ञायेत [स्वरितेन] अधिकं कार्यं [यथा विज्ञायेत] । [स्वरितेन] अधिकः कारः [यथा विज्ञायेत]** । The three advantages, **अधिकारगतिः, अधिकं कार्यं** and **अधिकः कारः** are illustrated by examples and are summed up in the concluding Gatha which winds up the whole discussion. We are here concerned only with the first **अधिकारगतिः** I offer the following translation of the passage.

Translation—

[In such a case this sutra 1, 3, 11 should not be uttered now. It must be uttered. For what purpose ? in order that (1) the application of the word **अधिकार**. (2) extra duty, (3) additional work may be known. (1) The application of the word **अधिकार**. in the Sutra **गोस्त्रियो** : the Vartika **गोटाङ्** (the word **गो** and the feminine, terminations beginning with **टाप्**) the acceptance of which is urged, becomes unnecesary. The word **स्त्री** (1,2,48) will be pronounced **स्वरित**. Since by **स्वरित** the application of **अधिकार** is known, those feminine terminations, that are taught under the **अधिकार "स्त्रियाम्"** IV. 1,2 will be recognised. There (in the Sutra I, 2, 48) **अधिकार** will be understood by **स्वरित**; and so there is no defect.]

Let us turn to Goldstucker. He interpolates the word Vartika after the words **किं प्रयोजनम्**, and reads the passage thus :—Patanjali.....**किं प्रयोजनम्**—Vartika (Omitted in the calc. ed.) **स्वरितेनाधिकारगति र्यथा विज्ञायेत** Patanjali **अधिकारगतिः । अधिकः कारः । अधिकं कार्यम् । गोस्त्रियोरुपसर्जनस्येत्यत्र गोटां ग्रहणं चोदितं न कतव्यं भवति । स्त्रीग्रहणं स्वरयिष्यते । स्वरितेनाधिकारगति र्भविष्यतीति स्त्रियामित्येवं प्रकृत्य ये विहितास्तेषां ग्रहणं विज्ञास्यते तत्र स्वरितेनाधिकारगतिर्भवतीति न दोषो भवति**, etc.

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Goldstucker's translation.

[Patanjali....."What is the purpose of the Sutra ? Vartika : That the proper way of applying an Adhikara might be known by means of the Svarita."

Patanjali : " Proper way of applying an Adhikara." (Just so) (Adhikara means) an agent placed over, or an act to be done, placed over. Now, at the Sutra 1, 2, 48, the expression, Gotang (used in the Vartika to this rule) must not be considered as the subject of the Adhikara ; for the expression Stri will have the Svarita. Therefore according to the words of the Vartika (that 'the proper way' etc.) those affixes alone will have to be understood in that Sutra 1, 2. 48 which fall under the head, Stri, and according to the Vartika's own words; there is no defect in the Sutra 1, 2, 48.'] It is obvious from this absurd translation that Goldstucker did not know that टाङ् in गोटाङ् is a Pratyahara. As he has altered the text, and by interpolating the word Wartika, has transferred Patanjali's words to Katyayana, no conclusion can be drawn from them as to the authorship of the Unadi Sutras or their place in the Astadhyayi. Goldstucker has also confused the word स्वरित denoting अधिकार with the accent स्वरित. Jinendrabuddhi clearly distinguishes between the two words thus :—

यदि पारिभाषिकस्येह स्वरितस्य ग्रहणं स्याद् रषाभ्यां नोणः समानपद इत्यत्र (VIII, 4, 1) णकाराण्णकारस्याधिकारता न स्यात्। पारिभाषिकस्याज् धर्मत्वात्। णकारस्या न च् कत्वादिति मत्वा सर्वेषां वर्णानामसंकल्पाज्ज स्वरि-तेत्याख्या यो वर्णधर्मो गुणस्तस्येदं ग्रहणं न पारिभाषिकस्य।

प्रतिज्ञा स्वरिताः पाणिनीया इति। प्रतिज्ञया स्वरितो येषां ते तथोक्ताः। तदेत दुक्तं भवति। यत्रैव ते आचार्याः स्वरितत्वं प्रतिजानते तत्रैवास्य सद्भावो भवति नान्यत्रेति। तदपि प्रतिज्ञानं नानियमेन भवति। किं तर्हि? यत्राचार्याः स्मरन्ति तत्रैव भवति। सचायं धर्म्मः कलाद्युपम इति वेदितव्यः।

Nyasa on Kasika I, 3, 11.

[One advantage arising from incorporating the Unadi Sutras into the Astadhyayi was that Panini was saved the trouble of defining the numerous terms employed in them. But he does not seem to have anticipated that his arrangement would lead to confusion between similar terminations. In his Sutra तितुत्रत (VII, 2, 9) Panini says that the termination त does not take the prefix इट्. But as he does not attach any Anubandha to it here it becomes doubtful whether the termination intended is Aunadika or participial.

Accordingly Katyayana suggests several devices in order to enable us to distinguish between the past participle त (क्त) and the Aunadika त (तन्) in his Vartikas on the Sutra क्तक्तवतूनिष्ठा (1, 1, 26) while the commentators Jinendrabudhi, Kaiyata, Haradatta and Nagojibhatta are at great pains to tell us that the Aunadika डति should not be confused with the Taddhita डति in the

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Sutra डतिच्च (1, 1, 25) Therefore Ujjvaladatta in his comments on the Unadi Sutra पातेर्डतिः (11. 57) remarks:—

पातिना (पातिना) सिद्धे पृणाति पालयतीत्यर्थे उ विधानमिति पारायणम् । बहुगण वतुडतीति । पा १, १-२३ । वतु साहचर्या [त्त] ञ्जितस्य डते ग्रहणादस्य डते र संख्यात्वं । डतिच्च । पा १-१-२५ । इत्यत्र संख्याग्रहणानुवृत्ते रस्य षट् संज्ञाया अभावः । तत पतय इति जसो लुक् न भवति । Unadivrtti, Dr. Aufrecht's ed p. 105.

It is true that whether the root be पृ पालनपूरणयोः or पा रक्षणे the resulting from पति will be the same by the dropping of the last syllable. But the specfic root पाति being used in the Unadi Sutra, the opinion of the Parayana is not entitled to a hearing. In his notes, p. 159 Dr. Aufrecht transfers Nagojibhatta's words to Kaiyata and misunderstands the reference.

As a general rule the Unadi Sutras contain verbal roots and terminations. This fact is stated in the third Karika. Their object is to show that every noun is derived from a root. In a few cases, however, irregular forms or Nipatanas are mentioned. The following Unadi Sutra contains ten Nipatanas.

नप्तृ, नेष्टृ, त्वष्टृ, होतृ, पोतृ, भ्रातृ, जामातृ, मातृ, पितृ, दुहितृ, Unadi 11. 96.

In his comments on the Sutra एवुल् तृचौ [III, 1, 133] Patanjali says that Panini mentions only two words denoting blood relations स्वसृ and नप्तृ in his Sutra अप्तृन्तृच्स्वसृनप्तृनेष्टृक्षतृहोतृपोतृप्रशास्तृणाम्. (VI, 4, 11) where the lengthening of the letter अ is taught ; with a view to exclude other blood relation मातृ पितृ भ्रातृ etc. mentioned in the above Unadi Sutras

स्वसृनप्तृग्रहणं नियमार्थं भविष्यति एतयोरेव योनिसंबन्धयोर्नान्येषां योनिसंबन्धानामिति।

The word भ्रातृ is thus निपातित (irregularly formed). This has tempted the poet Magha to make a pun on the word निपातित which means "killed" as well as "irregularly formed" in the following verse:—

निपातितसुहृत्स्वामिपितृव्यभ्रातृमातुलम् ।
पाणिनीयमिवालोकि धीरैस्तत्समराजिरम् ॥
Sisupalavadha XIX, 75

Trauslation:—

[That battlefield, in which friends, lords, paternal uncles, brothers and maternal uncles were killed, was looked upon by brave men as the work of Panini, wherein are taught, as irregular forms, the words सुहृद्, स्वामिन्, पितृव्य, भ्रातृ and मातुल "] These five Nipatanas are taught in the following Sutras:

सुहृदुहृदौ मित्रामित्रयोः
Astadhyayi Sutra V, 4, 150

स्वामिन्नैश्वर्ये,
Astadhyayi Sutra V, 2, 126.

पितृव्यमातुलमातामहापितामहाः
Astadhyayi Sutra IV, 2, 36.

नप्तृ नेष्टृ त्वष्टृ होतृ पोतृ भ्रातृ जामातृ मातृ पितृ दुहितृ.
Unadi Sutra II, 96

It is obvious from the verse translated above that the Unadi Sutra like the other Sutras in the Astadhyayi were composed by Panini himself and form an integral part of his work. And this conclusion is amply supported by the statements of Katyayana, Patanjali, Jinendrabuddhi, Kaiyata and Hardatta as has been proved above.

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THE HINDU MAHA SABHA.

(Mr. S. P. Kulyar.)

The Hindu community has felt its weakness and now longs to gather strength to its arms and awaken co-operation among its members. A feeling of unity, solidarity, and equality has been, so long, absent among its members. It is this feeling that ought to be planted into every Hindu heart—nourished—and made to grow strong.

It is not an easy task. For two thousand years we have been taught to regard certain classes of our people as low, some as even untouchables. The notion has grown so strong that we instinctively draw back when such a person approaches us. That is not all. The poison has gone deeper. It has really made those people low. They now themselves believe that they are low and untouchable. It is they who now tell us to keep aloof from them. They have been actually mesmerised.

The question of reform is therefore a psychological question. It will require a great effort—a strong *will*—to achieve success. The work can be done in a day if we apply the requisite amount of *will*, it may take years and centuries if we do not concentrate our energies on it.

It is too early to pronounce any judgment on the work of the Sabha. The work has just begun. Let every member of the great Hindu community do his duty by it—and remember that we shall have to pronounce a judgment not on others but upon ourselves.

The responsibility undertaken by the prime movers of the Maha Sabha is no less serious. The fate of the community affecting the well-being of millions of men will have to be viewed from a higher plane of thought and feeling. Narrowness will not do. Thoughts of self must be cast aside. The good of Humanity alone should be our object. Here are millions of men whom we have treated with scant justice—nay, one may say—with contempt. It is no longer possible to do that. You will have to revise your notions. You will have to deal justly and honourably with them—or take the consequences. Admit them into your brotherhood or let them go—one thing surely they must do—where welcome awaits them.

The question of admitting the untouchables to some privileges—as that of drawing water from the common well, and of worshipping in the Temples—has been referred to a committee of Pandits for opinion. Whether it was necessary to do this or not we shall not discuss. Perhaps after all a little time to those who have to part (with a pang) with some cherished privileges and a little patience to those who are out to secure them will not be unprofitable.

It is for the edification of these Pandits and of the members of the Maha Sabha that we present here the proceedings of a meeting as reported to me by a friend. The picture is by no means overdrawn, and a careful study of it ought to show us where we stand and how we should proceed for our own welfare and for the welfare of others.

The news of the establishment of the Hindu Maha Sabha under the leadership of some of the great men of the Hindu community had sent a thrill of joy into the hearts of the people of Rampur; and when it was announced that a local Hindu Sabha was to be founded that day people flocked from far and near to hear what new gospel had come down for their betterment. Men of all ranks and grades had gathered: Brahmans, Rajputs Rabhans, Kayasthas, Banias, Kurmis, Goalas, Pasis, even Chamars and Dusadhs, for it had become known that this was

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going to be a Sabha in which the lowest of the low could join freely and without objection.

Pandit Prem Narayan Misra was by common consent elected to preside at the meeting. After thanking them for the honour done to him he said that the time had now come for them to put their social and religious house in order even as they did with their houses of mud and brick and mortar. When these clay tenements began to leak, people were seldom slow to look after their repairs. Neglect not only increases the cost but it sometimes brings on a sudden disaster; the roof falls and buries the whole household—the innocent and the guilty alike—So if we neglected to adapt ourselves to the changed conditions of the time in which we are living we shall all, i.e. high and low alike, have to thank ourselves for any mishap that might overtake us. We have but to look round to see what mischief has already been done by our apathy towards our brethren of the low castes. It is that same apathy which is responsible for the situation that has now arisen and demands a speedy solution. If we had only treated the poor and the low with love and consideration, if we had only refrained from heaping indignities and cruelties upon our unfortunate brethren, we should not have had to witness these riots and outrages upon our religion and upon our honour. Six crores of our brethren have become lost to us—not so much through the violence of others as through our own heartlessness. We stand guilty to-day before the eyes of the whole world—our treatment of the *Achhuts* is a standing reproach to us. To-day we have come together to right that wrong—and to take steps to remove those further evils that have followed in the wake of that original sin.

Several resolutions were passed regarding the establishment of a Gymnasium, a Pathsala, a Seva Samiti and a Dharm Sabha.

Thakur Jodha Singh made an eloquent appeal for unity, sympathy and co-operation among the members. He told them that they had slept too long, they must wake and realize their position. New world-problems had arisen. They were no longer confined within the Himalayas and the Sangal Dwipa, they had to reckon now with Europe and America, China and Japan, Australia and Africa. The seven seas that were so formidable and forbidding hitherto must now be ploughed and crossed and ridden over. The great Piadasi, the Asoka of immortal fame, had sent his missionaries to Ceylon and Burma and China and Tibet. The time had now once more come when it is necessary to send out missionaries to America and Europe —— lands where the gospel of spiritual knowledge is badly wanted. Such noble work it would be impossible for us to do so long as we are tied hand and foot in the meshes of the caste system.

While these speeches were being made, people had begun to speak out their minds and to discuss the several questions that arose one by one. Many of them were curious to know what these fine speeches really meant—were they going to abolish caste? Any way, before the meeting had come to an end, up rose Chamroo Dhobi—whether of his own accord or at the instigation of others it is not known—and asked the President for permission to say a few words. Now Chamroo was a most pious man, God-loving, God-fearing. He loved to hear Kathas, and to help the needy and the sick, and his gifts to the Brahmins and Sadhus were neither few nor small. People therefore were only too glad to hear such a man. He said that he would not have opened his lips but such an opportunity might not come to him again. He had a spiritual doubt—— and it would be a great solace to him if his doubt were removed. He had heard it asserted many a time that every man, high or low, had a soul; that soul was a part, an *ansh*, of God Himself. If that be true, how could any man, however low be *ashuh*, impure? His body might be

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now clean, now unclean ; but how could the man himself be impure throughout his whole terrestrial life ? And impure to such a degree that if he touched some food and if that food was eaten by a high caste man—that high caste man would find no place in Heaven, for him there was only Hell to go to. He had thought over this question for long hours. In his own mind he was clear that he was not impure. His sons, too, were of the same opinion. But while he was content with his lot they were not. They had resolved to go to Calcutta or to some *Tapoo* (island) and work as labourers there and to bid a long adieu to a profession and a country and a religion which brought upon them nothing but contempt. He therefore asked them with folded hands whether they could do anything to avert such a disaster to his family.

For a minute it seemed that a bomb shell had been thrown into the assembly —all were struck dumb.

Pandit Prem Narayan, the President, then rose and said that it was precisely this important question of Chamroo *bhagat* that had been agitating their minds and which had led to the establishment of the Sabha. It was in fact to seek a remedy for such evils that they had met that day. It was a question too big, too momentous for any single man or body of men to answer and dispose of. It was for the community, it was for the whole country and the whole people to say what they should do. Chamroo Dhobi was satisfied and the meeting dispersed.

As usual Rampur was soon divided into two camps : the Progressive party and the Orthodox party. Discussions and disputations were frequent—Each party stood out for its own principles. Concession, compromise, any advance to meet the other party half way was most distasteful - especially to the orthodox section. Each party was looking forward to the fight to the knife that was to come off at the next meeting.

Meanwhile there occured a death in the village. Mohan Lal, the village physician, an old man who had long completed his three score and ten years, was dead. He left no relations. He had no man of his caste in the village. He belonged to some obscure Vaishya caste and no one remembered that any high caste man had ever condesended to take food at his house. So when the village barber went round informing the village people of the sad occurrence, there were few who evinced any real concern in the event save giving vent to the usual conventional expression of sorrow we indulge in. It soon became known that the orthodox party looked upon taking any part in the funeral of a low man as objectionable. It was also hinted that if the hot heads of the Progressive party took any active part in the funeral serious, questions of caste would have to be faced. To add to these difficulties, the river was good five miles off, the day was extremely cold, the mourners or such of them as would choose to join, would have to go all the way barefooted, bareheaded, with a Dhoti on and nothing else, and must return after the cremation and a bath drenched in their wet cloth. The trial was too severe. The soul of the Hindu took refuge in the sublime heights of the Shastric injunctions. It was therefore late in the afternoon that the funeral procession started with only 6 or 7 men of the Kahar and Kurmi and other low caste men who had courageously volunteered to perform the last duties to a dead brother—who had devoted all his life to relieve their pain and sufferings. It was not a new experience. It is a very commonplace occurrence in a Hindu village. Excepting in cases where a dead man happens to have a large number of relations, this question of conveying the dead to his last resting place (if we may use such an expression) becomes a most difficult one to solve. We have known cases where no amount of entreaties could bring together even 4 men to make it possible to carry the dead. In large cities the dead have to be carried on tops of ticca gharries. Ah ! To such a pass has the Hindu come. Such is the honor paid to the dead by the

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Spiritual Hindu! Instead of sympathy there is only heartlessness. And we pride in our spirituality. Shameless fools we are !!.

The question raised by Chamroo Dhobi had set the ball of criticism and discontent rolling in the village of Rampore. And the sad experience at the funeral of Mohan Lal—though it would have been a most common affair in other times—added a good deal of fuel to the fire that was burning in the hearts of many whom Providence had refused the honour or privilege of being twice-born. The revolt was already there working silently. An open revolt was only a question of time.

Take heed, timely heed, O ye our brethren of the High Castes! The revolt of the so-called Lower classes will not be a whit less cruel or less disastrous than the great French Revolution of which we hear so much. It has already begun. Open your eyes and take heed.

The next meeting of the Sabha was held on the following *Purnima* day. The gathering was even larger than before. Already people were discussing hotly in groups of fours and fives. The atmosphere seemed surcharged with some electricity. The proceedings began. Pandit Prem Narayan took the chair. Master Murli Manohar had come among the rest and all eyes were turned towards him. He was the loveliest and gentlest boy that the people knew—but an ardent lover of *Kirtan*. His voice was that of a siren. People would come from distant villages to hear his Bhajans. His songs were songs of Love and Devotion. "A national song, a national song," however, the people cried.

And a veritable war song it was that he gave. There was excitement, determination in every eye. The young men looked wild with passion. Loud and frequent were the bursts of cheers of applause that greeted the musician. What a passionate appeal it was that he made at the end—for justice—equality —fraternity—for unity—and for united action. The example of Japan was cited. How the brave *Samurai* and the other great and noble men had voluntarily given up their lands, their wealth, their rank, their all to make their nation and their country great. All invidious distinctions, almost as rigid and cruel as our own, were clean swept away, and a real brotherhood was founded—broadbased upon mutual sympathy, regard, and co-operation. The consequences were most gratifying—their country rose—foreign aggression ceased—wealth and prosperity returned to an extent undreamed of—victories followed upon victories—honors and distinctions came thick—all sacrifices that the people had so cheerfully undergone were doubly and trebly repaid. Similar were the sacrifices demanded of us. Were we ready? Were the sons of India ready? Where were the sons of the Rishis of India—of Gautam and Kanad, of Rama and Krishna, of Arjuna and Bhisma, of Karan, and Nal and Harish Chandra? How did the curse of selfishness enter in to both mind and spirit and blood of India? Who gave it? Who was it who pronounced it upon our head? Who could free us from it? Our own efforts, our own will, our own determination, none else. The illusion of contempt for the poor and the low must go. A higher feeling should animate us. Higher and higher we should raise our less fortunate brethren. There lies our Duty. There lies our glory. On! On! To glory On!

Thakur Jodha Singh rose to move the first resolution. He said that the question raised by Chamroo Dhobi was a most important one; it was a question on the right solution of which depended the future of the Hindu race and Hindu religion. A religion should teach us respect of persons. In its eye all must be equal. When we go to the temple we should leave our guinea stamp behind in the treasure chest. He knew he would be told that a Chamar and a Brahmin could by no miracle be made

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equal. He had no hesitation in asserting that if the Hindu religion could work no such miracle it had no business to stay, it should make room for some such creed as could bring about such miracles, and the sooner the better. He asked the assembly, in bitterness, whether they hoped to carry these distinctions to the other world. He asked them to consider whether they were not already falling into the pits they had dug for others. What a growing number of the Brahmins, Rajputs and Vaisyas were now worse off than the Sudras, and were they not in fact serving the very Sudras whom they so much looked down upon; their very status in caste had become a sting, a curse to them. And how could they dare to say that a Chamar or a Dhobi could not be uplifted, aye even as an equal to the Brahman, when other religions are able to lift him up. Hundreds of thousands of men were walking to-day on the bosom of India as good as any Pandit or Acharya could possibly be whom we had in our pride refused to keep in the Hindu religion. A more damaging, discreditable record it would be difficult to find and the Hindus if they had any conscience, ought to hang their heads in shame. He would not be surprised if his appeal fell on deaf ears. Nemesis cannot be cheated. The justice of God cannot be averted. The wrong already done was too deep to escape punishment. It is the characteristic of all great evils that the evil-doer cannot check himself in his mad course though the gulf might be yawning right before his face. Though pain and anguish were growing at his heart, though he knew that his cry was a cry in the wilderness, he would do his duty, he would urge them to accept his resolution, *viz. That this Sabha do accord its sanction to the equal status of all men who accept any of the Hindu faiths as their religion.*

To make his position clear he added that Religion and Society were two different things. He pleaded for religious equality only. All followers of a religion are entitled to receive equal treatment. Standing in the temple of God one member should not have the audacity to say that he could not take food from the hand of another. The social edifice was differently made. Its foundations rested partly on wealth, partly on learning and partly on power. Obviously therefore there could be no equality in society——at any rate, he had no scheme to offer as to that. He pleaded only for religious equality. So that a man taking food from the hands of a Chamar should not be able to say that he had done a sinful act, that he had thereby shut the door of heaven upon himself——that God would call him to account for such an act. Society, if it liked, may look down upon him but who could honestly say that God would regard such an act as a sin, as a transgression of any moral or religious law? Thousands of men went to jail, Brahmins, Rajputs, and Vaishyas—lived there with the meanest and the lowest—ate with them and worked with them—but when they came out, they came out as good Brahmans, Rajputs and Vaishyas as when they went in. If the jail could make them equal without a harm why not the Temple? If a tin of of Huntley Palmer's Biscuits is *pavitra*, if a bottle of Rahim Khan's Soda Water was *pavitra*, why should the PRASAD offered by a Chamar be pollution? Perhaps the Chamar was unclean in his habits. Was that so? Make him live clean and pure. Ennoble him. Raise him. But no. Even if he were to become a Kabir, a Kahar would consider it a pollution to take a glass of water from his hand or even to take a morsel of food beneathe his roof. The time had come when they should open their eyes, and have a wider outlook. Was our religion incapable of ennobling the lives of the mean and the low? And how does it ennoble them if they are unfit to hold a cup of water to a dying man? Kabir was great. Thousands are his followers—but if he were living now, these followers of his would cry pollution at his touch. Could pride and insolence go further? We were not honouring our religion. we were dishonouring it. We were degrading it in the eyes of the world,

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The subject was large but he thought he had said enough to make it clear that the time had come when they should rouse themselves and see in what a different world they now stood from that in which Parasar, Yajnavalkya or Manu lived. And if they submited to the charges made by the British Government in many of their laws and customs it was nothing but perversity and that of a most regrettable thing to cling to customs that did no good but a good deal of injury. They had to look to the unfavorable surroundings in which the wheel of Time had placed them —how many and how strong were the nations and races and religions that were pressing in upon them, their tentacles cast round in every direction—and if they did not now take good care -all that he could say was that they perhaps might escape the doom that was hanging over them but their children's children would not. If they had any love for their country, for their children and for their Religion they must open their eyes and bestir themselves. When Thakur Jodha Singh sat down he believed he had made some impression ; and although he might not be able to carry the day, his position was unassailable and his opponent would not be able to put forward anything formidable, anything of weight and reasonableness. He was soon undeceived.

There were several youngmen eager to put up a fight, but who is it who has already sprung on his legs ? His eyes have no lustre but speak determination ; his face beamed not with anger but with unspeakable contempt. It is the old Pandit Atal Nath Sukul, the priest and Pujari of the village. Thus does he deliver himself :—

I have not passed the B. A. or the M. A., Examination, nor even the matric. I am not a great Pandit also. But I know my religion and my God, the great Mahadeva. In his service I have spent my days and only thus will I close it. I have almost completed my journey and would not undo my life-long Tapasya at any body's. [illegible] do what they like. From to-day I vow I won't take food from the hands of any of my *yajmans* (clientele). If they are bent upon going to *Narak* (hell) let them go. We know *Kali-yuga* has come and will do its work.

But I have one question to ask. Why do not Mahatma Gandhi and Pandit Madan Mohan Malviya tell us to eat with the Chamars ? Why do not the Pandits of Benares say so much. Are they less learned than Babu Jodha Singh who is teaching us our Dharm? Can he tell us how *Dharm* will protect us when we shall eat with the Chamars. What is Dharm if not eating ? I tell you all I will not take water from your hand from this moment : Do what you like.

A silence as of death fell upon the assembly. Even Thakur Jodha Singh could not summon courage enough in the face of this bold statement and determination to go on with his fight. Here was a warrior figting with a clumsy weapon, without a weapon, but with determination and stubbornness and certainly success would be his if he had even a semblance of justice and righteousness on his side. It is not arguments that win in a fight. It is determination to win or die that is the secret and that we have yet to learn. Let determination meet determination and there can be no doubt that right will triumph over wrong. Everybody advises but no body has the heart to set an example. All the pious resolutions of the Maha Sabha will end in nothing if they are not backed by action—action—action right and just——thoughts translated into acts. You can not make any solidarity from where you have not sown the seed of solidarity. You cannot make sands into stone without the requisite element of affinity that must unite them. You may organise any number of Sabhas. They will be like those we have already among us, a conglomeration of units warring against each other—not integrating but disintegrating. It is the unifying principle in force that will unite scattered masses, not the mere fact of bringing them into proximity. In

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proximity they already are but there is no force to weld them into one. The Mohammadans have no Sabhas but they have always been one. As soon as a Hindu becomes a Mohammadan he looks upon himself as a defender of Islam, he can go to the Masjid and stand side by side with even the Khalifa, nobody would dare to move him an inch from his place, he forgets his idolatry, he is now able to worship his God without a stone image—a feat which our greatest Pundits say they are unable to do, he dresses as a gentleman, he begins to partake in a national life, he would now lay down his life for a brother in some distant land—a feeling of which he had no conception before—in short, within a few years, he is for all practical purposes a superior being to the pundits who used to look down upon him as an *achhut*—an untouchable. Thus transformed here he stands—his love transferred from you to a foreign country and a foreign religion and a foreign people—because you cared not for him—you despised him and threw him out—and here are millions more of his brothers who are still uncared for—still despised—and left in utter degradation— whom you even now REFUSE to uplift. They are your brethren but you have no compassion for them. You take no thought of the day—which is not far distant—when they will have to be reckoned, with the more disastrously if they happened to be—in an opposite camp. How painful it is to think that hundreds of thousands of our brethren have been driven out of our fold by our sheer folly and thoughtlessness. No missionary ever came to convert them—no creed, no faith, no Kalma took them away—it was this *chhut* which put them out of the pale of Hinduism, it is we who are responsible for their going out—at any rate for a vast number of them—and not any outside influence.

We are in urgent need of clear and courageous guidance. The blind have led the blind far too long. Let those who have a clear vision now guide and direct and lead us out of poverty and degradation to prosperity and honour. Has the Sabha courage enough, wisdom enough to do this ?—

Our duty therefore lies in removing the cause which has given rise to the evil. Religious inequality should be removed. There should be no privileged classes. All must be equal in the Temple of God. In society there may be classes but not in the church—in the *Dharma*. No one should be able to say that it would be his lot to go to Hell,—that it would be a sin in the eyes of God if he were to eat or live or mix with any other follower of the Hindu *Dharma*.

Is the Maha Sabha prepared to say all this ?—Is it prepared to take any practical steps to strike at the very root of the evil ? or will it tamely submit to be guided by a coterie of Pundits whom God has given no eyes to see and ears to hear—whom an ignorant age has installed in Temples and Pantheons even as they have done Stone images and Logs of word ? Will it do some real, earnest, momentous work for which the hour has come or will it complacently content itself with uttering some pious platitudes and then weep and lament for the down-trodden condition of the Hindus? That is very sickening—this lamentation —evergrowing lamentation, without once an effort being made to set matters right. It is work, action that will effect your salvation not sighs and moanings and upturned eyes—or the gnashing of teeth at foreigners. Japan purchased its greatness by one master stroke of courage —by the privileged classes giving up their privileges and their lands—at one stroke. Cannot India do the same if she has the will and the wisdom ? It is the will thas is wanting. And what great sacrifices are there that we are asked to make Not the giving up of lands and wealth—but of our caste status, caste prejudices—which we are every day violating for our private conveniences and gratifications but which we would not openly give up for our less fortunate brethren. We eat—

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prohibited food in hotels with Mohammadans and Christians but we would not eat with other Hindus. How many Brahmans, Kshatryas, or Vaishya, are there who have not eaten Huntly Palmers biscuits, the bad adulterated Ghee we are so much fond of, the bone-dust cleaned sugar we must eat with such relish and satisfaction? But the touch of a Goala would spoil our *Roti* and send us and our forefathers to eternal damnation. It is this sentimental superiority—this affectation that we are to give up. Gokhale, Gandhi, Tilak—all orthodox pandits—crossed the seas, lived with Europeans, ate bread and drank water with them. Will the Maha Sabha support us if we do the same? Cannot the Sabha openly declare that sea voyage is permissable to the Hindus—that every Hindu can do what Gokhale, Tilak and Gandhi did.

If the Maha Sabha wish to be the real representatives of the Hindu people—of the millions—let there be due representation of all classes in its assembly and let important practical questions be taken up, discussed and clear definite pronouncements made for the guidance of the public. Let it remember that by its performance—by its practical work—we shall judge it. This is a better field of work than even the Congress. Here you have already got Self-Government. Let us see how you acquit yourselves in this sphere. Have you the courage and the good sense to tackle really important questions? Have you the wisdom and tact to solve them. Have you the genius to guide, to control, to lead the people to progress and enlightenment. May God grant you a courageous heart and a clear head—and a long successful career. Such is the silent prayer of the millions of Hindus whose right to equal treatment remains unrecognized.

THE WORLD OF BOOKS.

Yogic Sadhan. By Uttara Yogi Published by the Arya publishing House, College St. Market, Calcutta. Price As. 10.

The editor introduces this book in the following words:—

This booklet is a practical guide to the integral system of Yoga propounded by Sri Aurobindo Ghose. The lengthy processes of the Hathayogins and Raja Yogins have been abandoned, and the Sadhak starts directly with the Will, which purified and irresistible, swiftly transforms the human nature—his mind, Chitta, Prana and the physical body,—rendering it a fit instrument for the unhampered play of the Divine in man.

Songs to Myrtilla. By Shri Aurobindo Ghose. Published by the Arya Publishing House, College St. Market, Calcutta. Price Rs. 1/4,—.

A collection of poems most of which were written by Shri Aurobindo Ghose when he was yet in his teens, and which were circulated in a limited circle of friends at the time, has been published for the benefit of the general public. The poems are full of pathos and give indications of the future master-thinker. One does not miss even in them the poetic gift of the juvenile writer who, when grown up, was to turn that gift to such good account. His mastery of diction and his judicious use of imagery, forming a cover, a mere cover, over a deep mine of fathomless feeling, though none of these characteristics has yet been developed to its ripe

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stage, a stage which was to come later, are present in an incipient state, even in those early compositions.

The coming race. By Nolini Kanto Gupto. Published by the Arya Publishing house, college Street Market, Calcutta. Price Rs. 1/4.

In the toil and turmoil of to-day, in the struggles and skirmishes of the present, in the pangs and throbs of the age that is passing, the author percieves the coming of a to-morrow, the advent of a future, the birth of a new age. In the past we have worshipped Reason. Alexandrian culture has lorded it over us till now. The New Age will be the Age of Intuition. Neitzsche's cult of power is not the cult that appeals to our optimistic author. Power, however grand and over-awing, is yet an Asuri non-divine priniple. Even Bergson's intuition is too narrow to convey the spirit of our writer's dream. He will have Humanity metamorphosed into Divinity. A harmonious commingling of the individual and of the community is what our author aims. Not by Defence Reaction, nor by Sublimation but by Transubstantiation will he eliminate the animal in man. The papers which the book comprises are essays in idealism which youngmen of the day will do well to read and absorb.

Indian Teachers of Buddhist Universities. By Phanindra Nath Bose M.A.. Published by Theosophical Publishing House Adyar, Madras. Price cloth Rs. 2/8/– *Board Rs.* 2.

The author has laid under contribution some of the latest research in Tibetan Buddhism and dug up names of ancient teachers in some of the Buddhist universities of the time. The description written in the dry-as dust style of research, not in charming glows of a romance, is yet a picture to conjure with. The three principal universities, Viz. Vikrama Sila, situated at Pathaghata near Colgong, in the District of Bhagalpur, Nalanda whose site was the modern village of Baregaon, seven miles north of Rajgir, in Bihar and Jagaddala in North Bengal are simply touched upon in this brochure. The first of these universities alone made provision for no less that one hundred and fourteen learned men of whom one hundred and eight were professors. The second, i. e. Nalanda accommodated at one time as many as ten thousand students. It was to Nalanda that Fa Hien and Yu Chan the famous Chinese pilgrims paid their visits. These universities served not only as centres of Buddhist learning but were also the monastries that trained Bikhshus for the promulgation of Buddhistic doctrines. A list of a few of the Pundits attached to each of the universities, has been compiled by the author and their writings, most of them in Sanskrit enumerated. Some of these writings are available at present only in their Tibetan translations. The time of which the author speaks was that, during which Tibet was yet receiving with welcoming arms the teachings of the Lord Buddha. The story of a Nepalese and a Chinese princesses, won as prizes of war, converting their common husband, by conjoint efforts, to their own faith, so that the conqueror by dint of sword, became vanquished by the covert force of faith, may well form the subject of a Buddhist sermon.

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प्रभा—*Edited By P. Makhan Lal Chaturvedi. Published, By Pratap Pustakalaya Cawnpore. Annual Subscription Rs. 5.*

This is an Arya Bhasha monthly, with leanings more political than literary. It is playing a very useful role in Arya Bhasha literature, in as much as it spreads broadcast the spirit of patriotism, of pride in India's past, and of selfless service in the cause of India's freedom and upheaval. The articles it publishes are thoughtfully written and are brimful of useful information.

माधुरी—तुलसीसंख्या—*Edited by Shri Dularelal Bhargava, and Shri Rup Narain Pandey, Lucknow.*

This Arya Bhasha monthly, began being issued last year. In almost all its issues, it has maintained the high level of efficiency with which it started. Its latest issue is the Tulsi Number, so named after the great Hindi poet whose death-day anniversary it commemorates. The articles are all full of useful information, and a result of careful study. The poems are by well-known poets A large number of illustrations, two of which are coloured, is a special feature of the journal which adds considerably to its attractiveness. By the success it has achieved in its very first year the Mahduri has made its place in the periodical literature of Arya Bhasha secure, and if it goes on as it has begun, we can predict for it a highly beneficial career,

Welfare Edited By Messrs Ramananda Chatterjee and Ashoke Chatterjee, Calcutta. Annual Subscription Rs. 5.

The name of the learned Editor of the Modern Review appearing also as the Chief Editor of this journal is a guarantee of the efficiency of this his later attempt too. Its criterian in the choice of its articles appears to be their practical usefulness, not simply their literary relish. Special attention is bestowed on the get up of this monthly, which has, from the beginning, been a thing of beauty.

EDITORIAL REFLECTIONS.

THE HINDU MAHASABHA.

Till only a few months ago, the Hindu Mahasabha was treated with scant courtesy even by the Hindus themselves. The great leaders, the broad-minded Hindustani-Hindus regarded it with open contempt. To them it was inconceivable that Hindus could have any communal interests apart from those they were called upon to safeguard as Indians. The Moslem League appeared to them to be a Mohammadan folly, for which concession was necessary in order to appease an ignorant section of the populace. It was the presistence of the Moslem that compelled unavoidable attention and [illegible] advances. Sessions of the Con-

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gress and the League began to be held at the same place and in the same days, to secure joint attendance of the members of the two communities. With all the appearances of an all-India body, the Congress received the recognition of the Moslem as a representative assembly of the Hindus only, to supplement the deliberations of which, separate proceedings of a Moslem Congress were needed. The folly of the Moslem proved to be wise. While Hindu interests were merged in Indian interests, the Mohammadan was from the first allowed a separate, a special share in the political deliberations, and if possible, also in the political achievements of the country. It was considered sound statesmanship to spoil completely the child that was bent on being spoiled. The Khilafat issue was tagged on to the issue of the Swarajya, and a standing was given to the Committees of Khilafat which was not a whit lower than that of the Congress itself, so that when Committees sat to consider some all-India question, separate representation was allowed to Khilafatists. In the councils of the country, the voice of the Moslem reigned high. The Hindu, if he, too, ventured on a folly similar to that of the Moslem League was reprimanded in time. The Hindu himself fought shy of asserting the voice of his community. And if to-day Hindu India has changed its outlook on itself, thanks for it are due to that same Mohammadan high-handedness. The Hindus have been cudgelled into a sense of insecurity, which has, as an inevitable consequence, brought in a consciousness of the unavoidable necessity of adopting measures of self-defence. Hence the noise for a Hindu Sangathan. Hence, too, a successful session of the Hindu Maha Sabha.

The Presidential Address.

The Presidential address of P. Madan Mohan Malaviya, whom all sections of Hindus, Buddhists and Sikhs included, unanimously elected to the chair, was a comprehensive, if somewhat rapid survey of the situation with which the Arya community finds itself confronted to-day. With his usual eloquence and emphasis he brought home to his hearers the disastrous effects of the physical debility of the community, a result of the social evils that for long have been eating into its vitals. The address was lengthy and took a fairly long time to deliver. A few extracts from it however, will surely be found of interest and benefit by the reader.

"Why was there not unity at present? It was due to their own fault. Friendship could only exist between equals. If the Hindus made themselves strong and the rowdy section among the Mahomedans were convinced they could not safely rob and dishonour Hindus, unity would be established on a stable basis. Standing in the holy city of Benares on the banks of the sacred Ganges he could declare on oath that there was not the least idea of enmity or hatred in his heart towards any Mahomedan. But he surely wanted the Hindus either to die or preserve their self-respect. He would be equally sorry if the Hindus committed any atrocities against any non-Hindus. The incidents at Katarpur had as much shocked him as they had shocked any Mahomedan. Whenever and wherever a rupture might be threatened between Hindus and Mahomedans they must try to settle the differences by mutual goodwill. But whenever these attempts might fail, they must be ready to protect themselves. It was therefore incumbent

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on them to devise means to organise and strengthen themselves as a last resource against unscrupulous persons."

"For this they would have to remove the evils that had crept into Hindu society. First of all they must revive the system of Ashrams in a modified form, if necessary. The essence of the system was that they must see that their boys cultivated full physical strength and intellectual maturity before they entered married life. Let all boys and girls be educated. If Government could not introduce compulsory primary education, the educated section could easily teach reading and writing to their illiterate brothers in their leisure time. Let them open Akharas in every Mohalla where every boy must be compelled to cultivate physical strength. Let them cut down expenditure on marriages and other ceremonies and fashions and luxuries and spend more on food."

"The so-called depressed classes were in their own way true Hindus and contained men at whose feet he would unhesitatingly bow his head. If the Hindus could associate with Mahomedans and Christians, whose mode of life was so different from theirs, how could they refuse to associate with the so-called untouchables who were Hindus? of the worst of them, *viz*, the sweepers, it could be said that their work was degrading. Even if it was so, the pollution was only physical, which could be easily removed after proper washing. But what of the inner pollutions from which even higher caste men, including himself, were not free? Therefore they must allow the so-called untouchables to come to their meetings, to send their children to their schools, to draw water from their wells and to have *darshan* in their temples. If necessary they might allot different sides of a temple or of a well to different castes, but every Hindu must have access thereto. Let them try to inculcate in [illegible] higher ideas of physical cleanliness, but let them not boycott their own flesh and blood."

"At present there were seven crores of Mussalmans in india. Of these not more than fifty lakhs were immigrants from Mahomedan countries. The rest were Hindus who had been willingly or forcibly converted. Even now Mahomedans as well as Christian missionaries were actively converting Hindus and even unfair methods were occasionally employed. As long as fair methods were employed, they had no right to complain. But they must adopt some means to prevent the continual decline in their numbers. How could they save their religion and civilisation if their numbers continued to decline ? They must, therefore be willing to take back into their fold those Hindus who by compulsion or mistake adopted any other religion but now wanted to come back. The case of the Malkana Rajputs was even stronger, as they were still practically Hindus. There was no question of inter-marriage or inter-dining with persons reclaimed. That could only take place between persons belonging to the same caste and so the reclaimed persons should be admitted into the caste to which they originally belonged after Prayashchitta. Even Mahomedans must be allowed to become Hindus if they had faith in Hinduism. In ancient times Aryan Rishis took non-Aryan communities into their fold of Hinduism. If the Hindus could make up their minds to re-adopt that policy, the Hindu community would be freed from the menace that was threatening it and would again become powerful and strong."

The recommendations of the Panit considered from the point of view of the urgent necessity of a general change of outlook of the Arya or as it is misnamed, Hindu society, to-day, are, no doubt worthy of the great leader who undertook to reorganise that society. Only when he comes to apply those recommendations practically, his advice becomes a little hesitating and halting

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Instead of eradicating 'untouchability' root and branch, he would reserve compartments and sides of Hindu temples and wells for the separate use of 'Achhutas' and 'Sachhutas.' His old orthodox idea of keeping a 'paria' at an arm's length, cannot, even at this time of the day, be shaken off. Hindus that have turned non-Hindus he will reclaim, and will restore them to the caste, from which they relapsed, no matter what professions they have been following, and what sort of habits and moral and physical tendencies they have contracted, in the non-Hindu camp. Even born Muhammadans he will convert. He, however, is not clear as to what caste status he will give to these neophites. With even a little consideration he will see that once he opens the door of Hinduism to non-Hindus, he must, of necessity, bid farewell to birth-determined caste.

Resolutions.

The resolutions passed at the Maha Sabha reflected the temper of the Hindu society as it is at present constituted. Had the venue of the Sabha been some other place than Benares, the tone of the propositions agreed to must have been considerably stronger. Kashi is the citadel of orthodoxy, and though not so obdurate to-day as it used to be when the illustrious sage Dayananda alone stormed and took it, the place still represents what is backward and retrograde in the present-day Hindu notions of religious tradition and custom. The Pandits of the place opposed almost every measure that was calculated to elevate and strengthen the Hindus both individually and communally. And they have left their stamp on almost all the resolutions passed. The reclamation of Malkanas has been accepted. All other *Shudhi* has, however, yet to be pondered over by a committee. Let us await the result.

The minimum marriageable age of boys and girls has been fixed at 18 and 12 years respectively. This comes of all the heated speeches depricating the physical imbecility of the race, to remedy which celibacy was, as it ought of right to have been, so vehemently laid stress on. Will girls be able to support the burden of their household duties at the tender age of twelve? Will boys born of these minor mothers be strong enough to fight for the honour of both their families and country? Unless the Hindus adopt the *Shastric* standard of 25 and 16 as the ages of lowest male and female *brahmacharya* there is no hope for the dehabilitated community.

The General Character of the Sabha.

We are glad delegates from all parts of this huge sub-continent met on a common platform, and their voices coming from various provinces and embodying various creeds and religious missions found a common focus. We wish the tie that connected them were stronger than the necessity only of saving themselves from a common enemy. Birth in a common land does give its colour to the various sects and religious beliefs that spring from it, yet it does not supply the bond that may knit them indissolubly for once and for ever. We wish Hindu sects were to find a stronger formula of unity than that of compatriotism.

The definition of the word 'Hindu' adopted by the Sabha is comprehensive,

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perhaps too much so. In its eagerness to comprise within its fold as great numbers of people as possible, a loose sort of connotation has been given to the term 'Hindu.' One feels a natural elation at the idea that the Hindu denizens of the earth have, as if by magic, been at the Sabha, increased more than threefold. While on the one hand this numerical multiplication may prove a source of strength to the community, unmanaged these very numbers will be its weakness. If instead of sweeping within your embrace the whole populations of China and Japan with the exertion simply of a short breath, you were to place before the Hindus of India some positive scheme of religious belief and endeavour, a scheme on which all the sects could agree, you would solve the riddle of disintegrated Hinduism once for all. The day for giving the Arya community a compact religion and faith appears yet to be far-off. Hence the necessity for the Arya Samaj to redouble its activities in behalf of its propaganda, which alone can bring about uniformity among the followers of the Veda.

WHAT IS MAN?

Herbert Crooke, in a contribution to *The Theosophical Path* for August 1923, says much depends on our conception of what man is. Whether this world shall remain a theatre of war, that it is, or will become a haven of peace that humanity so much desires it should become, will be determined by the solution we find of this riddle. His own solution, as contrasted with the solution found by materialists is stated as follows :—

The modern preachers and teachers among us—the scientist, the psychologist, the practical demonstrator—seem able to give us little more than a limited picture of man. They have elaborated a theory that man is the product of material evolution. For them Matter and Energy, which they consider are both indestructible, are the two basic conditions from which the universe, including man, springs. These two in their endless combinations produce the plant, the animal, and man. Man, they say, is the ultimate product of a system of so-called natural selection, whereby under stress of circumstances about him, he acquires habits and develops powers which have brought him to the state in which we find him today. From being arboreal in his early habits, he came to walk on his hind legs and thus had his fore-limbs free for use for handling, grasping, and throwing. This, it is thought, became the *making of the man*. From this condition, so these scientists say, gradually the mental faculties developed as the struggle for existence grew more fierce : and thus, as a creature 'of outward and inward circumstance,' we finally behold man the builder, the organizer, the superior brute that he is now thought to be, with many tendencies to a reversion to his earlier types and with unmistakable marks in his anatomy of tracks along the path of life that he has come.

Whether man was made "a little lower than the angels," as one old scripture has it, our scientists will not venture to say ; for what an angel is and how he may rank superior to man they can get no tangible evidence of. The highest product of natural development they see in the universe about us is Man as he is met with today. All the activity of scientific investigation seems to concern itself with what man has been in the past, and to trace out the supposed steps of his advancement from the condition of lowly savage intelligence up to the highest types of intellectual ability. But what the future may have in store for man, what the great purpose of his life may be, these scientific investigators, fail to tell us. Whether he shall develop on the lines of a soaring eagle, or attain the

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great age of a Methuselah, or the wisdom of a Solomon,—science has nothing to say.

Some records of a mighty past have been unrolled by our antiquarians, and at the present time the world is simply gasping in amazement at the marvels of a past culture which are being brought forth from the latest discovered tomb of an Egyptian Pharoah (Tutankhamen). The slow process of intellectual growth from the supposed savage state of mankind as a whole seems never to be clearly traceable; and the hypothesis of the evolutionist is in continual danger of destruction by every new discovery of the antiquarian which pushes back the origins of things farther and farther into those prehistoric times which cannot be measured in terms of years or centuries, but must be given the vague denomination of 'periods' or 'ages.'

Man is not his body. Each one of us gathers his body about him according to the tendencies of his own mind. The body is a vesture, an instrument, and it becomes molded to the form of the man within. As the body is used diligently and well, so does it respond to the requirements of its mental tenant, until in the course of nature it is worn out. When that happens the tenant seeks another dwelling. This is a very old teaching, for do we not find Paul the Christian Apostle saying in the writings: "Though our outward man perish—become worn-out, exhausted—yet the inward man is renewed day by day."

IS THIS EVOLUTION?

The following discoveries of geologists are cited in an article by Kate Hanson, appearing in the same monthly. They demonstrate the superiority of ancient culture over modern civilization. One wonders and asks, does this signify evolution?

In Nevada, that wonder-house of Dame Nature's relics, John T. Reid has discovered a human footprint and well-made shoe-sole, which he claims to be five million years old, from his geological knowledge of the rocks in which it was imbedded. Microphotographers and analytical chemists of the Rockefeller Institute have shown the stitches, the twist of thread, holes for sewing and size of the thread—finer than we use today for shoes, and stronger. This shoe-sole was accompanied by footprints of dinosaurs, and their bones. Professor Reid and his associates are to be congratulated on their careful scientific analysis and their generous recognition of the age and excellence of the work, "the product of as high a skill as is exhibited at Lynn, or Brocktons Massachusetts."

From the Colorado Rockies come, another recent discovery, a figure, claimed to be of preglacial man, represented as seated, with a tablet on which are drawn characters and figures, which Mr. Jeacon, Curator of the Colorado Historical and Natural History Society, declares are the most remarkable likeness of dinosaurs he has ever seen. The signs and face resembled those of the Aztecs. Professor van Tuyl believes the statue and the rocks near which it was found date back to archaic times.

Red-headed skeletons in Arizona and beautifully wrought golden images recently found in the Ohio Valley, the American 'Valley of the Kings,' where King Tut's western contemporary is being sought, cause archæologists to echo the words of Katherine Tingley, that America is older than Egypt, and of increasing numbers who claim its civilization was once superior

SWETAKETU'S BOAST REALISED IN 'DRY' AMERICA

It is in an Upanishad that an old king of Bharat, Swetaketu is represented as boasting that in his realm there was no drunkard. The picture they say, is overdrawn, as humanity, as it exists today and did presumably exist in the time of Swetaketu too,

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finds liquor, as also brothels, an indispensable necessity. And yet America has had the hardihood in this hard, matter-of-fact, unsentimental age to enact 'Prohibition.' Has the regime succeeded? Let us turn to the testimony of an eye-witness who writes as follows in a letter to *The Indian Social Reformer* :-

In the one month I have been home I have seen a great deal of America. I have been in large cities like New York and Chicago. I have been in small towns like the one in which I now am. I have been in cities with a population from 75, 000 to 300, 000. I have walked on the streets of these various places in the day time, in the evenings and late at night. I have talked with preachers and teachers, doctors and lawyers, manufacturing men and business men as well as the common labouring men. I still have to see a place which has not been improved since prohibition went into effect; I still have to see a street where a man cannot walk with perfect safety from the drunk and the thief, made so by drink; I still have to hear my first man say that he would like to go back to the "wet days."

In the week that I was in New York I did not see one person under the influence of liquor. I did not smell liquor on the breath of a single person I met on the street or in the street cars or trains. Eight years ago I was pastor of a church just outside of New York and I got to know New York very well. Eight years ago a "drunk" was a very common sight in New York especially along the docks and the places where the ferry boats land and take on passengers. Eight or nine years ago it was nothing unusual to have a man blow his liquor breath into one's face. Without a doubt liquor has not been banished from New York, but it is also true beyond doubt that the drops that do find their way to the lips of man are not enough for one man in a thousand. Is Prohibition effective? I hardly knew old New York.

What I found to be the case in New York I also found to be the case in other cities and towns. Let us take a look at Chicago which somehow or other gained the reputation, unenviable in the extreme, of being the wettest spot in America, When I was a student in the University of Chicago in 1908 the locality of the Union Station was a terrible place. A person did not even care to leave the station to go out for a bite to eat because of the number of drunks and idle men that were there. The streets were full of the smell of stale liquor. A little over a week ago I landed at the same station with my family. Remembering what sort of a place it was in the days that are gone for good, I trust, I did not want to take my family out of the station to take a little stroll or make a few purchases. I went alone but I could hardly believe that what I was looking upon was a reality: every saloon wiped out and the building occupied by restaurants and dry stores. Since we had to wait until 11 o'clock for our train I took my wife and children out for a little stroll at about 10 p. m,, a thing I would never have dreamed of doing fifteen years back.

Coming to my own home where I lived until I was twenty years old I found the same thing had happened. There were streets that I, as news-boy 28 years ago would never enter because of the tough characters that made it their resort. When I was home in 1913 these streets still had the same reputation. Now I had walked and lingered in these very streets and have not come across a thing that was objectionable. Places that we news-boys used to call "The Holes" are respectable restaurants and grocery shops and meat markets and

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even ladies do their own marketing in them.

A friend drove me through a section of the city which years ago was known as the " red light district ". This section was all cleaned up : streets were paved and clean : beautiful homes and even a few mansions had taken the places of the unpainted, going to rack and ruin homes that used to be there : beautifully kept lawns surround these homes. Instead of ragged and unkept urchins that used to make the place a scene of terror, there were well-dressed little children playing with carts, scooters , velocipedes and roller skates. I asked my friend whether the " red light " district had been transferred to another section of the city and he said that as far as he knew the " old booze hitter " who used to run the places of ill fame had died in a drunken fit and that the houses had been stamped out for good.

My sister who is a school teacher in one of the city's schools told me that the half-dressed and "blue with cold, children wearing their fathers' and mothers' old cast-off shoes when they wore anything at all, are now unknown. The children in this manufacturing section of the city come to school neat and well-dressed. They are also well-fed at home and each child, many of whom never saw a penny in the old days, now comes to school with money in his pocket or her purse and buys a pint of milk every noon, the amount the city's school authorities require each child to drink.

Many years ago when I was a salesman in my home city's chief clothing establishment, the manager said he hoped that prohibition or local option would never become a fact in our district because he knew it would kill all business. Well, Prohibition has become a fact. Has his prophecy become true too? Not a bit of it. I noticed that he no longer featured the cheap half wool and half cotton mixture suits of Why not? Because the for that now. The me those cheap suits ther now but the best bec money to pay for the

Who wore the silks and the broadcloths unde The saloon keepers an Who wear them to-day man, his wife and his had the motor cars in The saloon keepers an Who rides in them to who used to pour out into the saloon keeper poisonous liquor he g down his own throat, home to find his f crust of bread to eat.

The banker tells m accounts have increased five times: the policema no longer has to watc can spend all his tim traffic: the groceryman not have any bills that because people pay "c the meat men and the they are doing three of business in spite o there are more than t that there were a few that all of it is good: officer says the cities a and better schools all the fathers now demand for their children whi they demanded only their little children cou and shop. The social prostitution is rapidly the school teacher tel average child's work is grade because the chil comfortably, have en attend school regular

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PROF. RADHA KRISHNAN ON THE HINDU DHARMA.

Prof. Radha Krishnan is the King George V. Professor of Philosophy in the University of Calcutta. He contributes to the pages of *The International Journal of Ethics*, an article headed the Hindu Dharma. Commenting on it, *The Indian Social Reformer* writes :—

In his article on the Hindu Dharma, professor Radhakrishnan explained clearly the relation between the Sanatan Dharma and the Varnashram Dharma, that is, the universal principles of Hinduism and the caste system. He pointed out that caste, as it is now, is a corruption of Post-Mahomedan times. Before that period men changed their castes, from the lower to the higher as well as from the higher to the lower, "When Hindu India lost political freedom," he said, "and the new rulers adopted a policy of proselytism, social initiative disappeared and law and custom became fetishes, with disastrous results for national solidarity."

Pantheism, he says, is the view which identifies God with the sum of things and denies transcendence. Nowhere, he points out, does Hindu philosophy make God and the world identical and conterminous. God always is infinitely greater than the world which is His work. The Rigveda limits the world as being only one fourth of the Purusha. If this is pantheism then, as Professor Radhakrishnan remarks, pantheism is an essential feature of all true religion. So also about the alleged pessimism of Hindu philosophy. The charge of pessimism is oftenest brought against Hindu philosophy by Christian missionaries. As a matter of fact, as Professor Hoffding says, an absolute pessimism has never yet been developed either in religion or philosophy. He significantly adds that absolute pessimism would only hold good for those whom some religions condemn to an eternity of pain. He denies that Buddhism can be called pessimistic. Professor Radhakrishnan following the same line of thought points out that the pessimism of the Upanishads is the condition of all philosophy. He quotes with approval Professor Bosanquet's profound observations "I believe in optimism, but I add that no optimism is worth its salt that does not go all the way with pessimism and arrive at a point beyond it."

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THE KENYA CONTROVERSY—By Mr. C. F. Andrews
AN IND AN RIVER : A POEM—By Mr. Stanley P. Rice, I. C. S.
INDIANS & AMERICAN CITIZENSHIP—By Dr. Sudhindra Bose, M. A. PH. D.
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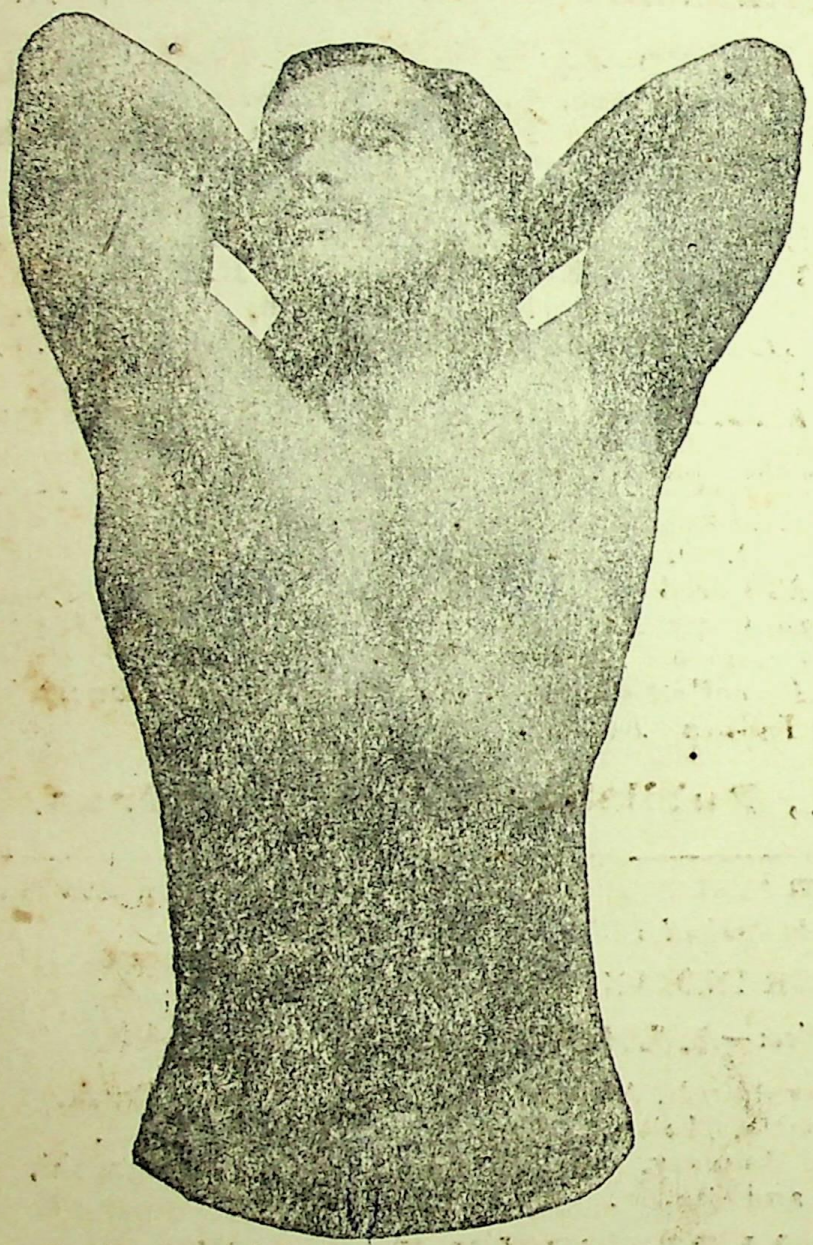
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CONTENTS:

	Pages.
Study of Mechanics from Indian Engineering Books—Rao Sahib K. V. Vaze I. C. E. ...	915
A Prophet of the Dawn—Pr. T. L. Vasvani M. A., ...	929
From Bergen to Christiania—Mr. Manmohan Rai H. Desai ...	931
The Vedic Idea of the Goal of Life—Pt. Dharma Deva Siddhantalankar	933
Intellectual Freedom and the Arya Samaj—Pt. Rala Ram M. A., ...	936
The Hindu Maha Sabha and the Congress Leaders—Mr. S. P. Kulyar	939
The Salvaging of Civilisation, a criticism—M. H. Desai ...	942
My India—P. Parmanand B. A.	945
Contemporary Thought Reviewed The Aryan Laws of Marriage and Modern Physicians ...	949
Glimpses of Dayananda ...	956
The World of Books	963
Editorial Reflections.	
The Leader's Manifesto ...	965
A Fanciful Commentary on a Line of Valmiki	967
A Humane Slaughtering Device	968
Buddha on Christian Calendar	970
Apologia for Mohammadan Polygamy	972
Gandhi and European Civilization	973
Agni the Source of Matter ...	975
Mohammad's condition during Revelation	976

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

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STUDY OF MECHANICS FROM INDIAN ENGINEERING BOOKS.

(By Rao Sahib K. V. Vaze I. C. E.)

INTRODUCTION.

In Indian Engineering Literature I have not yet been able to find a text treating exclusively of Mechanics except **यंत्राणव**. However, references occur in Engineering texts dealing with mechanical contrivances by means of similies &c and the following notes are compiled from such references occurring in my studies.

In this world we always observe incessant changes taking place so that this world is compared with an ocean for these changes only. The power which causes these changes is called 'Energy.' The creation of this world or rather its manifestation is due to this Energy. In order that we may be cognisant of any thing it is necessary that the thing should impress our body in some way or other; and this impression is the work of Energy. Thus we can not know a thing which has not Energy in it and is thus unable to impress us. The widest impressions by Energy are called 'Space' and 'Time.' That we are cognisant of 'Space' by the extent of Energy is self-evident as 'Space' is the generalization or abstract of all extension. We are cognisant of 'Time' by the succession of the effects or works of Energy. The sense of touch is the instrument of knowing space, and thought is the instrument of knowing time. We may know time by the changes observed by the eye, but in a dark place or with eyes shut we know time by the

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number of successive changes occurring in our thoughts. This is the reason why we miscalculate time when we are busy or quite idle. When we are very busy the successive operations of thought are so few that we think that the time past is short, while when idle the successive operations are so many that we think that a long time has elapsed. The oldest instrument of measuring time is the changes in the sky and the division of time into years, seasons, months, fortnights, days, nights &c. is due to the recurrence of the changes in the sky in succession. The world is thus like a file of which each page denotes 'Space' and the succession of leaves 'Time.'

Western Engineers divide Energy into three classes *viz.*, (1) Physical Energy, (2) Chemical Energy and (3) Astrator Electrical Energy. Indian authors however divide Energy into six classes *viz.*, **इन्द्र, मित्र, वरुण, अग्नि, सुपर्ण** and **गरुत्मान्**. What is known as 'Gravity' in English is called **इन्द्र**., Chemical affinity is called **वरुण**, Electrical attraction is called **मित्र**, light is called **अग्नि**, vegetable energy is called **सुपर्ण** and Animal Energy is called **गरुत्मान्** in Sanskrit Engineering. The Energy known as **सुपर्ण** is sometimes called **हारिद्रव** and that as **गरुत्मान्** is called **रक्तद्रव**.

Indian authors denote knowledge by a solid **घन** and in order to have complete knowledge of a solid it is necessary to have knowledge of its six sides and therefore complete knowledge is called **घनांत** or "solid knowledge" and is composed of six sides. **षडङ्ग, षड्दर्शनं** and such other words denote this complete knowledge. Of the above six Energies the first four are 'Passive' and the last two are 'Active' and this is denoted by the Accusative or **कर्म** case and Nominative **कर्ता** case in the following **मंत्र** counting them.

इन्द्रंमित्रंवरुणमग्निमाहुः ससुपर्णोगरुत्मान ॥

ऋग्वेदः

Indian authors classify all things into five classes according to the passivity of the thing. The most passive things are solids and are called **पृथ्वी** next to them come the Liquids **जल** the next is **वायु** gases, next comes **तेज** light and the last *i. e.*, the least passive thing is **आकाश**. In order to obtain work from these five elements Indian authors specify five **यंत्र** five **मंत्र** and five **तंत्र** which are defined as below.

मानवी पाशवांशक्तिस्तन्त्रमित्यभिधीयते ॥७।
दण्डैश्चक्रैश्चदन्तैश्चसरणिभ्रमकादिभिः ।
शक्तेः सवर्धकं किंवा चालकं यन्त्रमुच्यते ॥८॥
मन्त्रज्ञा ब्राह्मणाः पूर्वेजलवय्वादिस्तंभनैः ।
शक्तेरुत्पादनं चक्रुस्तन्मन्त्रमितिगद्यते ॥३॥

यन्त्रार्णव

The physical force exerted by men or animals is called **तंत्र**. The mechanical contrivance by which a force it multiplied or changed is called **यंत्र**. The production of new energy by the stoppage of water, wind &c., is called **मंत्र**.

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The difference in the meaning of these terms is to be explained as under:—

तंत्र. Things prepared by the application of this force are never exactly one like the other; there are always minor differences. **तंत्र** Energy gets tired, i. e., it can not work for indefinite time continually. A man or animal who uses this force is required to be trained to use it.

यंत्र. Things prepared by the application of this are generally similar, **यंत्र** never gets tired i. e., it works continually so long as the worker works. A person who uses this force ought to know its use and nothing further. In a **यंत्र** Power **सावित्री** and Work **सृष्टि** can be interchanged i. e., if one has **सावित्री** he can get **सृष्टि** or if one has **सृष्टि** he can get **सावित्री**.

मंत्र. This power once produced goes on until the state of things continues. This power knows no mercy and is never tired. One may stop its action but that means so much loss. No deviation is allowable with this method. In **मंत्र** you can not interchange **सृष्टि** and **सावित्री**, **सावित्री** will produce **सृष्टि** but **सृष्टि** can never produce **सावित्री**. It tolerates no mistakes.

In short the working power of **तंत्र** is small but it requires few appliances and the power is under perfect control and can give some work even with deficient means. The working power of **यंत्र** is great in proportion to the number of appliances available and if there be any thing deficient it can not give its full outturn. The working power of **मंत्र** is very great, its work is very accurate but the least defect in the appliances is fraught with great danger; it requires many appliances and would not work with any the slightest deficiency; the least mistake would work disasters with the **मंत्र**. Indian authors therefore specify that the application of a **मंत्र** should be rarely resorted to and when it is resorted to, the user must be very accurate, careful and well trained i. e., he must be able to keep his mind and body under perfect control.

In Indian Engineering works **तंत्र**, **यंत्र**, and **मंत्र** occur as under. The terms **स्वतंत्र**, **परतंत्र** and **सर्वकर्मस्वतंत्र** occurring in Indian Engineering texts denote the ability of the worker to do the thing with his own hands; thus a man who is able to do the work with his own hands is called **स्वतन्त्र** while one who has to depend upon others, hands is called **परतन्त्र**. An artizan who not only does his work but is able to prepare & repair his tools also is called **सर्वकर्मस्वतन्त्र**. A **ब्राह्मण** is not allowed to have anything done for him by others as that would spoil his **स्वतन्त्रता** and in order to keep his **स्वतन्त्रता** he is to live a simple life. A thing is called **सुयन्त्र** when the power employed is duly multiplied so as to be able to achieve the object in view. **दूरवीक्षणयन्त्र** is an instrument

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which magnifies distant objects sufficiently to make them properly visible **मन्त्री, मन्त्रज्ञ** is a man who is able to use unknown or unused powers in the world ; any sentence which tells how the invisible or unused power can be used is also called a **मन्त्र** and the desired effect is obtained not by the recitation of the **मन्त्र** but by acting or working as is laid down in it.

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणस्तथा ।
धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥
मनुस्मृति

Men who are able to read are better than those who are illiterate, men who know **मन्त्र** by heart are better than those who are able to read, men who know the meaning or object of the **मन्त्र** are better than those who are able to recite and men who are able to act or do as is specified in the **मन्त्र** are better than those who understand the meaning or object.

स्थाणुरयं भारहारः किलाभूदधीत्य वेदं न विजानातियोर्थं । योऽर्थज्ञइत्सकलं भद्रमश्नुते नाकमेति ज्ञान विधूत पाप्मा॥ (यास्क०)

A man who learns **वेद** but does not know its meaning is simply a Post bearing the load of the Veda. One who knows the meaning or purport of the **वेद** obtains all the bliss when by his knowledge he is able to remove all impediments to the attainment of the bliss. Thus it is only actions according to the instructions in the **मन्त्र** that give bliss.

For attaining any thing some Energy has to be spent and this initial Energy is called **सावित्री**, and the outturn by the expenditure of **सावित्री** is called **सृष्टि** and the ratio between the **सावित्री** and **सृष्टि** as known by previous experience is called **ब्रह्म**,

क्रियाशक्तिस्तु सत्वानां सावित्री प्रोच्यते बुधैः ।
पुरानुभूतं यत्तज्ज्ञैस्तद्ब्रह्मेतिप्रचक्ष्यते ।
ब्रह्मानुकूला सावित्री सवदाकार्यकृत्स्मृता ॥
यंत्रार्णव

Thus in order to obtain the desired effect one has to apply **सावित्री** according to the experience of our predecessors in the work.

In order to know the effects of a force **सावित्री** it is necessary to know the place of its application **स्थिति**, its direction **गति**, and its measure **मिति**, and the time for which it is working **युति**. We can denote all these things by figures the **आकृति, स्थिति, गति** by a line, the **मिति** by the length of the line, and the time by a line at right angles to the first line and thus the calculations of all the work can be done by **आकृति बीज** (Geometry) or caculations by figures.

The method of treating mechanics in Indian Engineering is different from that of western Engineers and in this essay the Indian method is followed.

TABULAR SYNOPSIS OF INDIAN MECHANICS.

Elements **पृथ्वी जल वायु तेज आकाश.**

Quality Hardness, Fluidity, Velocity, Heat, Uncontrolability, Inertness, un-

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steadiness, Activity, Straightness, unknowability. Sage—कश्यप, वशिष्ठ, भृगु, अगस्त्य, विश्वामित्र, भरद्वाज, पतंजलि. Deity इन्द्र, वरुण, वायु, सूर्य, मित्र, ब्रह्म. तन्त्र—Beast पशु Fish मत्स्य Bird पक्षी Man मनुष्य Learned ज्ञानी Saint योगी. Sense—Feet, Hands, Wings, Eyes, Mind, Self. यन्त्र—Lever दण्ड, Pulley चक्र (Toothed) wheel दन्त Slope सरणि Belt भ्रम. Appliances—Fulcrum आधार, Axle आंख, Teeth दन्त, Angle कोण Thread सूत्र, Surface आधेय, Rope पाश, Chain शृङ्खला, Tube नलिका, Nut अधिष्ठान. Use—Cart रथ, Boat नौका Baloon, विमान Telescope द्रष्टा, Information ज्ञान. यन्त्र—Breaking उच्चाटन, Controlling वशीकरण stopping स्तम्भन, Uniting जोरण, Killing मारण, Work—Blasting, Leading, Stopping, Concentrating, Annihilation of time and space Use,—Tunnels, Quarrying, Canals, Pipes, Sails, Fans Convex-lens, concave lens, Mixture, Solution, Churning, Rolling, Production of fire, Annihilation of Distance and time.

NOTE.—वशिष्ठ treats of hydrodynamics and भृगु of hydrostatics.

The modern machinery has up to now come to the wireless or to inventions for the annihiliation of space; no contrivance for the annihiliation of time is yet found out. When a civilization reaches this point it has reached its climax and begins to go down, degenerate and die.

SECTION 1.

भूयन्त्र OR MECHANICS DEALING WITH SOLIDS.

इंद्रस्तु देवताभूमेः कश्यपस्तद्ऋषिः स्मृतः।
तपः प्रभावात्तस्यैव काश्यपीयं क्षितिर्मता।
प्रभवः सर्ववस्तूनां आधारश्च जगत्स्थितेः।
स्थैर्यकाठिन्ययोगाभ्यां भूरेवादौ प्रयुज्यते॥
यंत्रार्णव.

The deity of पृथ्वी is इन्द्र and its sage is कश्यप from the great troubles he took in ascertaining its qualities. The earth is called काश्यपी the element of कश्यप. All things are composed of this element, all things rest on this earth, and owing to its stability and hardness it is the element which human beings employ first पृथ्वी is of two sorts *viz.* movable and immovable. All things such as stones, trees, tables, pots etc. are called movable पृथ्वी and many things like fields, mountains &c. are called immovable पृथ्वी. When immovable पृथ्वी is broken to pieces it becomes movable पृथ्वी and when this movable पृथ्वी is put together with a cavity inside, it forms वास्तु or buildings or structures. Structures also are of two sorts *viz.*, immovable and movable. Houses, temples, caves, palaces are immovable structures and carts, boats baloons, pots &c. are movable structures

The element पृथ्वी has to be dealt with in कृषि Agriculture, in खनि Mining, in रथ Roads and in वास्तु building —branches of Engineering.

तन्त्र.

(1) In Agriculture the earth is to be cut and turned over. This is done in nature by the boars with their spikes, by the bulls with their horns and by the elephant with its tusks. Men therefore prepared similar instruments,

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viz. the plough **हल** similar to the spike of the boar, the pickaxe **गोशृङ्ग** like the horns of the bull and the pick **इभदन्त** like the tusk of an elephant. These are the first tools used by man for breaking earth.

(2) In Mining deep hollows have to be cut into the earth. In nature this is done by rats **वज्रबाहु** with their fore and back paws. After this pattern **ऋजु गो हित** bars of iron and phawaras were prepared by men for digging and removing earth.

(3) In Roads things are to be conveyed and this is done by headloads on the heads of men or on the backs of animals. These are called **मैत्रायन** removing by the heads of friends, **आश्वलायन** removing on horse backs and **बौद्धायन** removing on the backs of elephants; when carts come into use a fourth road or way of removing **शाकटायन** by means of carts comes into force.

(4). In Structures one has to prepare shady cavities. This is done in nature by the canopies of trees and men prepare the tents after the model of a tree with a central post like the trunk a canopy like the leaves and ropes like the tendrils of creepers. The trunk is called **आधार** and the canopy is called **आधेय**. The chief quality in a trunk **आधार** is that it should not bend and the chief quality in a canopy **आधेय** is that it should not be torne. When a canopy is very large, it requires subsidiary supports besides the central support and these are called **शाखा** branches after those of the tree and the support with such subsidiary supports is called a **गोपा** or **वलभी** milkman or milkmaid owing to its similarity to a milkman carrying a basket full of milk pots on his head with the support of his hands. Thus the structure of the house is similar to that of a tree the foundations being the roots, posts the trunks, beams the branches, the tiled roof the leafy canopy, and in place of openings in the leaves ventilators, &c. If the subsidiary supports are bent they are called **किन्नर**, and **वानर** monkeys, and these when they meet from opposite sides form an arch. These arches are **वलयाकृति** circular **मालाकृति** elliptical **वृत्तखण्डाकृति** segmental. In the oldest arches the stones of the arches went through in horizontal layers and thus the extrados of the arch was rectangular. The parts of trees are afterwards seen to be joined to each other by a glue-like substance and in houses lime or earth began to be used as mortar between stones after that.

यन्त्र

When the first tools were used with the hands alone, it was found that the reaction of the work was injurious to the hands. In order to avoid or lessen this reaction handles came to be used with the tools such as pickaxes &c. and these handles were called **दण्ड**. It was found that by the use of these handles the effect of the force applied was greater and this **दण्ड**

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is the first mechanical appliance that was used by mankind. These handles were used with axes, hammers, spear-heads, or pickaxes and phawaras. When these handles were used alone they were called यष्टि stick, when these sticks had hard rings at the ends they were called मूसल pestles. When these were made wholly of iron metal they were called ऋजुलोहित or bars वेधिनी.

These sticks or दण्ड are of three sorts *viz.*, ऋजु straight, वक्र bent and भग्न broken or elbow-shaped. Some sticks are used singly and they are called अयुग्म while others are used in pairs and are called युग्म. For using these दंड levers it is necessary to have a support कर or आधार and if the parts of the lever on both sides of the कर be equal it is called a समदण्ड and if the sides are unequal it is called a विषमदण्ड. The balance scale is अयुग्म single and समदण्ड as its two sides are equal. A pair of nut-crackers, scissors or tongs are युग्मदण्ड or pairs and विषम uneven as the distances of सावित्री and सृष्टि from the कर are not equal. Bent and crooked levers are used in many cases on Railway joints and in cabins. The multiplication of the सावित्री and its distance from the fulcrum is always equal to that of the सृष्टि and its disance from the fulcrum.

Consequently if we want to increase or decrease the force, we apply it at the long or the short arm. Thus for crushing a nut we keep the nut closer to the fulcrum and the power away from it or in a tong for removing a thorn we keep the thorn at the longer end and apply our force at the nearer one. Sometimes we apply our power in the best way we can, for example in rowing a boat we attach the boat near the fulcrum and apply our power at the farther end because the boat can not be attached at any other point. In a crane however we want to be able to remove the materials at the longest distance and hence we have to apply our power nearer the fulcrum, though by this application we have to exert a much larger force than is really required. In a pair of scissors when a lighter thing is to be cut it is kept at a longer distance and a thicker thing is kept closer to the fulcrum so that the effect of the force applied for cutting may be more or less as required.

Let us now consider the दण्ड levers used in Indian Engineering.

I अयुग्मदण्ड or single levers.

तुला or Balance--It is a plain straight lever at the two ends of which weights भार are put. The hand which points in the center is called कर and the pivots and its base are called आधार and आधेय.

विषमतुला or uneven balance—is a bar suspended like the ordinary balance but the two arms भुजा are not equal. The weight to be weighed is

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attached at the short end and on the long end the measuring weight is slided.

क्षेपणी the Pole—is a straight bamboo used for pushing the boat off the shore. In this the shore is **आधेय**, the end of the pole touching it is **आधार**, and the hands push and the sliding of the boat is the work done. This is also called **नौका दण्ड**.

अरित्र the oar—is a stick that is rested on water. In this the water surface is **आधेय**, the end of the oar touching it is the **आधार**, the hands push it and the sliding of the boat is the work done. This is called **अरित्र (अरेः त्रायते तद्)** saver from the enemy as it saves the boat from the pursuing enemies.

मत्स्यदण्ड the fishing rod—is also a lever. In this the earth is the **आधेय**, the end of the rod resting on the ground is **आधार**, the hand pushes it, and extracting the fish from the water is the work done. The modern crane is a **मत्स्यदण्ड** on a larger scale.

ऋजुरोहित the crowbar is an iron bar for removing stones. In this the earth with a piece of hard stone is the **आधेय**, the part of the bar resting on this stone is the **आधार**, the hand works at the longer end, and removing or uplifting the stone is the work done. These bars are sometimes made bent or **वक्र** for facility of work.

पेषणदण्ड the Pounder is a **भग्नदण्ड** swinging at the corner : when one end is moved and that alone, the other strikes against the rice, or wall or door to be pounded In Railway Engineering various forms of these are used in drawing signals or joints.

II **युग्मदण्ड** or Levers used in pairs.

कर्तरी Scissors--These are two levers joined in the center. The hand presses at one end and the cloth is cut at the other. According as more or less force is required the cloth is pushed nearer to, or farther away from, the pivot which is the **आधेय**.

खण्डनी Crackers.—These are two levers joined at one end, the nut to be cracked is put between the two levers near the joined end and the hand presses at the other end.

कंकमुख The beak of a Crow or Tongs These are two levers joined at one end and the thing to be extracted is held at the other end and hand presses in the center.

All the above things are made with straight, bent, or broken levers as it suits the purpose or work to be done.

मन्त्र

The various kinds of blasting materials are the **मन्त्र** of **पृथ्वी**. In **कश्यप संहिता** Pottasium chlorate or Nitrate **यवक्षार** and strong Sulphuric Acid **रक्षोघ्न जल** was used for this purpose. Some decoctions of herbs were also used for this purpose. In modern times this science has developed to great extent and many blasting materials, both solid and liquid, are used for this purpose.

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Another मन्त्र with पृथ्वी is इभपाद or Rammer. This is a great and heavy block of wood or metal that falls from a great height and strikes the heads of posts to be driven into the soil. These piles are recommended for foundations of bridges सेतु in marshy soils जांगल भूमि. कर्कट a sort of tongs held in old times the top शिखा of the इभपाद and was dragged by a rope ; at the top the narrowing of the distance pressed the tongs and lets down the weight.

In Modern Engineering steam and electric machines of various description are used for drilling holes, excavating and removing blasted materials. Pile driving machines of various types are also in use.

All the modern machines are only enlargements or extensions of the old ones to suit the modern steam-engine in its various uses.

SECTION II.

जलयंत्र OR MECHANICS OF WATER.

जलस्य वरुणोदेवोभृगुस्तस्य ऋषिः स्मृतः ।
दुष्करेणास्य तपसा वारुणिः सनिमद्यते ॥
यंत्रार्णव०

The deity of जल element is वरुण and in sanskrit literature there are two वारुणि Hydraulic Engineers *viz.* भृगु and वशिष्ठ. Of these भृगु propounded the theory and rules of Stagnant (Statics) water and वशिष्ठ those of flowing water. Water is in two states *viz.* stagnant or steady and flowing. The water in the ocean, tanks or pots is stagnant and the water in springs, pipes and rivers is flowing The particles of earth are firmly attached to each other but the attachment of the particles of water is much less. If anything is dropped in water जल it is supported by it and the utmost strength the water can exert in this way is the weight of the same mass of water. If a thing is put in पृथ्वी it also supports it but it can not exert any strength until it is crushed ; that is the utmost strength that पृथ्वी can exert. But water is more discreet and when the weight of the thing put in it exceeds its own weight it allows it to pass through and if it be less it lifts the thing till the weight of water displaced is equal to the weight of the thing. As we go deep into water we find that the weight of water is greater as we go deeper and deeper. In the same way lower water has a more steady temperature throughout the year.

तन्त्र

In dealing with पृथ्वी our object was उच्चाटन to break and overturn it but in dealing with जल our object is वशीकरण to keep it under our control. The nature of the work and the appliances is therefore quite different in the two cases. In nature we find fish and tortoises working with water and the implements used with water are fashioned after these. We deal with

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water under two heads *viz.*, **जल शास्त्र** Hydraulics and **नौका शास्त्र** Navigation. In Hydraulics we allow the water to work on us and in Navigation we try to work on water. We sometimes deal with standing water and at other times we deal with flowing water. If we compare our dealings with **पृथ्वी** with those with water we find that **जल शास्त्र** is similar to **कृषिशास्त्र, कूपशास्त्र** is similar to **खनिशास्त्र** and **नौका शास्त्र** is similar to **रथ शास्त्र** and **तडागशास्त्र** similar to **वास्तुशास्त्र.**

(1) Sage **वशिष्ठ** gives the following properties of flowing water in his **जल शास्त्र.**

(*a*) When water begins to flow the velocity of water flowing along the earth is less than that of water flowing on water. Water flowing at a higher level thus goes faster and therefore the end of flowing water is convex like the head of a fish.

(*b*) The top surface of flowing water is never level and straight. It is always convex like the back of a tortoise. One part is higher and the surface falls from this point to both the banks.

(*c*) The side on which a river is depositing silt is farther away from the highest point in the river surface and the surface of water there is the lowest in the whole section.

(*d*) The side on which the river is eroding is nearer the highest point and the surface of water at this bank is highest than at the other.

(*e*) When flowing water is stopped, the stoppage of the velocity exerts an additional pressure on the obstruction. This velocity is converted into the height of water and thus the water overtops the obstruction and overflows it with the balance velocity if there be any, while if there be no balance velocity it does not overflow.

(*f*) If the flow of water is completely obstructed by a very high obstruction, the springs from which the water was flowing get choked and diverted while new springs start from the earth now submerged, thus the tank thus formed gets ultimately dead and useless.

(*g*) The flow of any water should never be completely stopped; water should always be kept flowing, as frequently as possible.

(*h*) When water is stopped any silt flowing in it is stopped and deposited. Some measure must therefore be taken to get this silt washed away. For this purpose revolving gates **अरर** that revolve on a horizontal axis should be used.

(*i*) The shape of the dam should be like the mouth of a fish and its top should be like the back of a tortoise and the canals taking off from the tank should be like the legs of a tortoise while its head and neck should represent the overflowing water.

(2). For the **कूप शास्त्र** the following information is to be collected for each locality.

(1). The rainfall at various places should be measured as regards its season, direction of fall, intensity, and

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duration. At present rainfalls are measured but its intensity and duration is not measured and hence calculations based on these measurements fail.

(2). The flow of water underground and the effect of rain fall on it should be marked.

(3). The changes in the flow of water underground with the causes of fluctuations if any should be ascertained.

(4). The causes which lead to the changes in season, intensity and duration of rainfall ought to be investigated with a view to be able to control them.

(5). The quantity of water absorbed in each kind of earth, the period for which it remains absorbed, the loss of this water with its causes and the effects of the soil on water and of water on the soil ought to be found out.

(6). The effect of the changes of wind on water flow and of water flow on wind should be ascertained.

(7) What relation the growth of jungle and its destruction has on water, wind and rainfall? The removal of trees from the tops of hills and the planting of trees along the roads in the plains has changed currents of underground water : is this corroborated by experience ?

(8) Maps showing the currents of underground water composed from the wells and their springs in the locality should be prepared.

Just as we prepare the geological maps showing the layers of minerals and rocks and from these prepare the schemes of mining operations, in the same way maps showing the level of water and its underground currents and the water-bearing strata should be prepared for use with **कूप शास्त्र** for enabling men to have their wells and irrigation operations systematised. Particularly it should be seen that the effects of our improvements on the surface-flows should not be disastrous on underground water currents but they should if possible encourage underground water current for well-supplies.

(3) For **नौका शास्त्र** we have got marine plans showing depths of water, dangerous rocks, light-houses and shoals so as to guide mariners in their travels. Similar maps ought to be prepared of all tidal creeks and navigable rivers.

(4) The sage **भृगु** has noted the following results of his observations for guidance in **तडाग शास्त्र** or construction of tanks.

(1) The surface of stagnant water is always in one plane equidistant from the earth's center whatever be its shape or size.

(2) The pressure of water increases as we go below its surface and this can be represented by a triangle and calculated also accordingly.

(3) The temperature of deeper water is more constant than near the surface.

(4) When water falls over an obstruction the shape of the falling water is a parabola **अस्राक्त**.

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(5) As water drops down from a fall with a sudden velocity, this velocity is produced by a proportional fall of the surface from the steady water. The water is drawn to the fall in the shape of an inclined plane and rushes off the end.

(6) When water rotates like a whirl, its surface is like an inverted parabola.

(7) The whirl of water has a centrifugal force and velocity and this velocity is due to the fall of the point below the steady surface.

The velocity or fall can each be calculated if the other is known.

तन्त्र.

The velocity of flowing water itself is its **तन्त्र** and this can be used for floating down things. Timber &c., is thus floated down rivers to its destination Fish that float in water are hardly ever used like beasts but the shapes of boats are constructed after the pattern of the body of a fish. In Indian mythology there is the legend of a king having his boat drawn by a fish but nobody has again done so though there are instances of rings having been put in the noses of fishes. Many Indian holy places have such fish with the Nose-ring in their noses seen today.

यन्त्र.

The principal mechanical appliance of **पृथ्वी** is lever **दण्ड** and so the principal mechanical appliance of **जल** is **चक्र**. The idea of a **चक्र** has its beginning from a bent lever **भग्नदण्ड** moving round its pivot or **आधार**. We see this in the turnstyle or capstain bar. This contrivance is to be seen on all Indian wells either for drawing water by hand or as in the Persian wheel by feet.

The lever is also used for lifting water and is called **तुलायंत्र**. In this a vertical post has a horizontal beam pivoted on its top. At one end of the beam is a stone tied on it firmly and at the other a bamboo is fixed vertically. At the end of this bamboo is a basket which brings up the water. The bamboo is pressed down into the water and the weight of the stone lifts up the water. It is evident that the stone is fixed on the shorter arm and the bamboo on the longer one so as to afford advantage in the power used by the hand.

In the **जलयंत्र** or Persian wheel the pots lifting the water are tied to two ropes in the shape of a garland and the friction of the wheel with the rope turns the garland and brings up the pots full of water. In this the wheel is turned by a man with his feet as well as hands. In the ordinary water wheel which is like a capstain the pot bringing the water is tied to a rope which is wound round the wheel. The spokes are turned by the hand and the winding up of the rope brings up the pot full of water. In these wheels the **सावित्री** power and **सृष्टि** work are continuously working at an angle with each other which is the angle of the bent lever of which the wheel is formed.

In the ordinary wheel the power **सावित्री** and work **सृष्टि** are continuously

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changing their points of application or attachment to the wheel but there is a sort of wheel called eccentric **विषमचक्र** in which one of these is fixed to a point in the wheel. This is well seen in the **पेषणायंत्र** the Grinding wheel. By this means the circular motion of the wheel is changed into a to and fro motion and vice versa. This wheel can be used in **कर्कचयंत्र** Sawing wheel for sawing logs of wood; the circular motion of the wheel drawing the saw to and fro. In modern Steam and Motor engines these eccentrics are very widely used for changing this to and fro motion of the piston the rod into the circular motion of the fly wheel.

Up to now we have considered single wheels but two or more wheels can be fixed on one axle and thus produce different velocities and forces by the application of a common force. Similarly two or more wheels of different diameters may be joined by straps, belts, or strings. A collection of such wheels is called **चक्रसंघात**. In a **चक्रसंघात** some wheels may be fixed **अचल** and some may be movable **चल**. Such **चक्रसंघात** are called **कपिन्** from which the vernacular name **कप्पी** is derived as also **कपीतन** a Bunyan tree having ropes hung from the top as if from a block of pulleys *viz.*, the adventitious ropes. These are very widely used in modern mills for transmitting velocity to different parts of the work.

The power that can be obtained from water is from two sources *viz.*, (1) its weight and (2) the force of its velocity. The weight of water is used in two ways *viz.*, by putting a thing in water and by throwing water on a thing.

(*a*) We have already seen that if we put a thing in water, the latter uplifts it. This power is used in floating things such as boats and in finding out adulterations in metals, woods &c. We also use this power in removing chaff from corn, mud from metals, and in differentiating grains of different size and weight from one an other.

(*b*) We have seen that by means of the Persian wheel we can lift up water. If however we fix the pots to the wheel and throw water into them it will make the pots heavy and thus turn the wheel round and round. Water flowing along wheels is thus used for grinding corn. This also is **जल यन्त्र**.

The velocity of water is also used in two ways *viz.*, by going with it and by borrowing velocity from it.

(*a*) We have seen that by floating things along flowing water we can carry them with ease.

(*b*) If we make water push the planks or blades on a wheel as it passes on, the wheel can go round and round as the water passes. This is called **जलचक्र**. The converse of this is also true ; that is if we fix the oars of a boat on a wheel and turn it, the wheel would push the water and the boat would move. This boat is called **चक्र नौका** and was frequently used on the Ganges. Even today the Maharaja of Benares has such boats on the Ganges at Benares. On a boat four

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such wheels were generally used in old days.

धारायन्त्र is the ordinary syringe. This was another machine used with water. In this the pressure on water was removed in one place and the drawn up water was thrown out. The construction of this was suggested by the trunk **शुंडा** of an elephant and hence it is called **शुंडायन्त्र** also. The word **धारायन्त्र** is sometimes used for a syphon which is worked on the same principle and was used in draining off pools of water into lower valleys.

The modern hydraulic presses are only converse of this as instead of removing the pressure on a portion of water surface they add it on one portion. This was not known in ancient India.

The reaction of water on revolving things was used in **मन्थनयन्त्र** or **भ्रम यन्त्र**. This was a fountain with a revolving head, and as the water escaped from this head, it turned round and round and cooled the air. The modern turbine producing electrical current is a **मन्थनयन्त्र** on a large scale,

In **नौकाशास्त्र** we read of **भ्रम नौका** and I suspect the **भ्रम** used is a turbine and the reaction of the **भ्रम यन्त्र** on water moves the boat. Details of the construction of these are not available beyond only a mention that on a boat four such **भ्रमयन्त्र** were used. I think **भ्रमयन्त्र** does not mean screw-propeller but only turbines like the churn used for churning curds, &c,

Water can be lifted up by means of the screw invented by Archimedes. In the inside of a cask planks are fixed like the thread of a screw and the cask is fixed on a slanting axle. When this axle is turned the water rises up and flows out at the other end of the cask so long as one end is immersed in water.

मन्त्र

The modern Pumps, Hydraulic presses, Hydraulic rams are all instances of **मन्त्र** power of water.

In ancient Indian Engineering when water was dammed and conveyed in open channels or closed conduites, it was considered the **वशीकरण मन्त्र** controlling of water. This controlled water was used for Irrigation, Water Supply or Power purposes as noted above,

Another use of water **मन्त्र** was in extracting salts by means of solutions. Various kinds of salts were extracted from the earth or ashes of plants in this way.

Crystalization of sugar etc. was another **मन्त्र**. The shapes of the crystals denoted the quality of the material. Thus flaked sugar candy was preferred to block crystals, and the tissue-shaped or thread-like **तंतुमय नवसागर** Ammonium nitrate to the crystaline variety and so on. When dealing with salts the shape of the crystal is particularly specified by Indian Engineers.

मन्त्रित जल or Acids of various sorts were also used in destroying and burning enemies or demons. It is already noted that Sulphuric Acid was used with Potasium Cholate or nitrate as a blasting agent.

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A PROPHET OF THE DAWN.

By T. L. Vasvani.

I am not an Arya Samajist but I am a *bhakta* of Rishi Dayananda. He is not the monopoly of a samaj or society. He belongs to an International Samaj of the Spirit. Today you meet under the flag his hands held high—the flag of Om. The Day is coming when the West will pay homage to the flag.

In his hands a heavy club, in his heart a vision of the flame.—Dayananda went from place to place to proclaim to his people:—Arise; Awake; The Dawn is coming; Dayanand was a prophet of the Dawn.

He created a new pride in India. When he went upon his mission, the people were immersed in *tamas*—in inertia, in mental and spiritual darkness. The masses were engulfed in superstition. The "educated" turned westward for light and strength. Dayanand raised the cry:—*Back to yourselves*! With the vision of a *Rishi*, he saw the greatness of Aryan civilization and culture. His was a voice almost in wilderness. We know now that he spoke wisely, for he saw truly. As the years have passed, we have learnt to see more and more of the shut-in splendours of Aryan ideals and Aryan achievements. Not without reason did pilgrims come from foreign lands to India in search of her Scriptures and Sadhus. Not without reason did Aristotle say to Alexander that the gift he wanted from India was the gift of a Yogi. Not without reason did Timocles say he had visited Italy, France and Africa but met not one man who was either wise or happy but that when he came to India he met on the banks of the Ganges a silent man who was wise and happy and who expressed the highest philosophy of life in a few beautiful words:—*God alone is steadfast.* We know now that ancient Aryans were great not alone on the plane of thought and religion and art but also in the realm of action. And materials exist for volumes on Aryan influence on Egypt, Greece, Babylonia, Java. It was a refined civilization the Aryans had evolved. Modern age is civilised—over-civilised, but—as Kant saw over a century ago-is not moralised enough. Modern civilization is like the structure of Ibsen's *Master Builder* who built towers rising higher and higher but in the end making the architect himself dizzy and so carrying him high only to perish just when he thought he stood on a pinacle of fame. Modern civilization is perishing of its pride (*ahankar*) and *bhoga*. In Wisdom is the cure of the world's malady.

And repositories of wisdom are the Vedas. To them did Dayanand turn for light to take the world out of the deepening darkness. The Vedas—not a "babb-

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Brief notes of address at the Arya Samaj Anniversary, Karachi.

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ling of an infant people," as Max Muller called them once. But a Revelation to the Race; Guard them, said Dayanand. And rightly. Science is built on laws of nature. Psychology is built on laws of mind. Dharma or religion must, also, be built on *laws*. And the singers of the Vedas have been named *Rishis* i. e. seers because they saw into some of the mute laws of the Spirit and of Civilization. These laws are hinted at in the Vedas. Let me, in passing, refer to a few of them.

(*a*) *Law of Brahmacharya or simplicity*:—The Vedas repeatedly urge that in simple life is our salvation. Does not history show that racial decay is due to luxury? Prof. Herman Lunbong, head of the Race Biological Institute at Upsala, Sweden has recently pointed out that neither wealth nor luxury is good for civilization. Modern civilization is smitten with passion for *bhoga*. Hence its decadence. Back to the simple life,—is the Vedas' call to the Nations.

(*b*) *Law of Surya Shakti*. This, too, is hinted at in several places in the Vedas. There is a connection of Vedic rituals with the daily ritual of the sun. We are fortunate in this country to have the bright sun upon us. In London the climate changed so much, I was tempted ask to them here;—"Have you a climate at all?" For days and days together I did not see the sun. Clouds, Rain. But I panted for a sight of the sun. At Marseilles! I saw the sunrise. What a glorious sight! And I came back to India with a deeper love for the sun. Our skin is sun-tanned. Thank God for it! The sun's rays have a healing quality. The sun is a medical agent. It destroys bacilli. Education authorities in Europe have recently drawn attention to the value of sunlight baths. Not without reason did the aryans have open air education in ancient India. Breathing exercises in the fresh air do good to the body and the mind. Vedic Aryans did not stuff themselves with clothes like the moderns; but more light clothes and exposed their bodies to the health-giving violet and ultra-violet rays of the sun. By taking in the Surya Shakti and being in tune with nature, the Aryans built up refined bodies and spiritual minds.

(*c*) *Law of Prayer*:—The Vedas have been called a collection of Prayers These prayers may, I think be classified. There are in the Vedas:—

(1) *Cosmic Prayers*—Prayers for rain, prayers for proper regulation of nature's elements and operations. Then there are (2) *Racial Prayers*—specific prayers for the health, happiness and progress of the Aryan race. How many of us who ask for *Swaaraj* Pray to God to bless India in the Struggle? Then there are (3) *Atmic Prayers*—prayers for the soul's intimate communion with the Divine Spirit. I believe in Prayer. I believe that true prayer is a creative force. And true prayer is like the ancient Aryan's prayer, full of child-like faith. If we moderns could but be as *children* and pray in faith to the All-father!

(*d*) *Law of Yajna or Sacrifice*. The Vedas are full of beautiful Mantras bearing upon Yajna or sacrifice. What could not Indians achieve if they paid homage to this great Law of

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Sacrifice. *Sacrifice of Caste*;—therefore no untouchability The only low birth is ignorance; the only *Sudras* are the illiterate. *Sacrifice of narrow nation-cult*;—therefore no hate or strife in the sacred name of Freedom. *Sacrifice of communalism*, therefore no Hindu-Muslim conflict. The Hindu and the Muslim both belong to the one Mother, India. For India must be free not that she may dominate others but that she may serve Humanity. *Bharat Hamara.* "India is ours". I have heard this sung with great fervour and patroitic faith. But there is yet a higher strain—*Barat Tera*—India is Thine, O Lord!" Sing that in your heart. Make a sacrifice even of India at the feet of the Lord. Pour yourselves into the great *yajna* of the Spirit, as did Rishi Dayananda. And out of the ashes of Sacrifice will rise a New India, a New Civilization, a New Humanity.

FROM BERGEN TO CHRISTIANIA.

(Mr. Manmohan Rai H. Desai.)

At 8-15 A. M. we started and Bergen and its environs began to recede out of our ken. The Bergen-Christiania Railway managed by the State is said to be one of the best scenic railways of the world. It is also said to be a marvel of engineering skill. Upto Christiania it commands, in its own way, typically glorious scenery, certainly among the best, in Europe. The Railway must have cost a fabulous sum to construct. It took fourteen years to complete, being 370 miles in length with 184 tunnels and 55 stations. It was a warm and sparkling day. The train was crowded and I was pervaded with an unpleasant feeling—why I can't say. As Bergen receded from us, both to our right and to our left began a series of splendid pictures of gleaming fjords and austere tho' significant fields, magnificent mountain ranges, beautiful valleys, glistening water-falls often relieved by picturesque little hamlets, children-like basking under the sun-rays in the laps and at the feet of mountains or on the banks of the fjords or nestling themselves in the bosom of the valleys, with wooden houses noticeable alike for their modesty and their simplicity of design Here and there, the sturdy mountaineer could be seen gliding on the glossy waters of delightful fjords in a small canoe or regaling himself in search of the salmon either for recreation, sport or food. Vaksdale was the first station, we halted at, and approached Dale thro' cleaved mountains and beautiful streamlets which were a delight to the eyes and poetry to the soul. We approached the modest yet graceful Dale for a short halt to soon behold a fine picturesque effect of the loop round the river lying at Evanger, round whose

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banks in a semi-curve our train glided vouchsafing us a glorious view of the river, enclosed in the bosom of majestic and wooded mountains with the unpretentious quiet and secluded village of Evanger stretching in wooden houses at its feet. At almost every bend of the line, the scene changed. Bold head lands ran out in the calm waters of the fjords, often dotted with rocky islets into which sometimes silvery cascades descended, sometimes glinting roaring rivers dashed. Occasionally a few patches of arable land were seen. From Evanger could be obtained a beautiful view of the mountain (Myklethveit-vete) 3470 feet high.

We now arrive at Voss where the panting train rests for a while from its labour of a journey thro' fjords and fields, chasms and ravines, beautiful and grand for us to see, irksome for it to ascend and traverse. From Bulken on to Voss, we noticed patches of snow scattered about on the tops and sides of hills, but from Voss, the landscape changed to one of more dour and grave aspect than the one we had emerged from. We had two huge engines to draw our train and with a speed that was slow and dull, they laboured up the ascent of some hill, and we soon arrived at Ygre, through a landscape conspicuous for deep ravines, low valleys, yawning chasms, sturdy rocks clothed with vegetation and passed the stations of Grove, Reime, Opsel and Myrdal. Now began our journey over the Hardanger Range to Pinse (4000 ft), considered to be the finest ski-ing resort in the world. Here and there we saw low abysses illumined with glistening water-falls. "The view from the train as it emerges from the innumerable snow-sheds constructed for the protection of the track in winter is of the wildest and the most rugged character and as Pinse is approached, there is a fine view of the Hardanger Glacier obtained.' And a splendid vision of the Glacier with its eternal snows were obtained. It was a bright mid-noon sun that was now sporting with the snow. Immaculate white of the glacial ranges was now beautifully set off by the sky with its blue shadows of colour reflection on account of the sun-rays. Like a lovely chrystal sparkled the glacier. A profound silence or repose as of death pervaded its regions. Nature seemed wrapped in mysterious or rather mystic symbols significant of the purpose of creation. I felt that there was a deeper significance in life than one of mere existence. Evidently the glacier seemed shining to admonish me, of what I could not catch however much I tried.

The railway here between Myrdal, Pinse and Hangastol lies on the great mountain waste at an elevation of from 2800 to 4000 ft. "All around there lies the land of glaciers covered with snow, broken often by black crags and huge boulders, covered at low-lying regions with pools and lakes of water. From Pinse the railway descends to Hangastol and passing Ustaooet, we came to Gjeils— a beautifully wooded resort on the lower slopes of the mountains. Now began the more soft and relaxed landscape very pleasant after the stern and awe-inspiring solitude of the glaciers. Now we passed thro' the mellifluous Eastern coast scenery with chains of hills grown with luxuriant vegetation, nice villages having quite

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an affable look, beautiful green lawns, and splendid firs, oaks and pine forests. Porpse, Nosbyen, Gulwick we passed. Nice rivers dashed along guin crags or broke thro' huge stones raging against them with thunder and storm. Pine forests were plenty and from the dining car we saw a beautiful lake of placid waters at the feet of a stern rock on whose breast human beings enjoyed rowing, angling etc., according to their taste. But now with the shadows of twilight as the night began to darken, the lines became invisible and blurred and I too napped. A lovely moon hung in the firmament with infinite sadness. It was indeed a lovely and enchanting scenery in this land of the Midnight Sun, the land of the Sagas, the land of loveliness.

THE VEDIC IDEA OF THE GOAL OF LIFE.

(By Pt. Dharma Deva Siddhantalankar.)

'What is the summum bonum of life?' is the question with which the science of Ethics is mainly concerned. No religious scripture has left the question entirely untouched. According to the atheists like Charvak and Brihaspati sensual enjoyment is the only goal of life. "Eat, drink and be merry" is their motto. According to the Buddhists, Nirvana or the annihilation of self is the end of life. The Advaitees or the pantheists hold that to be united with or to merge in Brahman is the ultimate end of human life. Here I do not propose to discuss the matter at length. I only propose to give to the readers a clear idea of the goal of life according to the Vedas. I hope that my readers will try to grasp the Vedic ideas thoroughly and then on a comparative study will realise the sublimity of the Vedic teachings.

There can be no gainsaying the fact that the attainment of emancipation or Moksha is the final end of every human soul. The whole Vedic literature is full of sincere prayers for the attainment of deliverance from pain and bondage. But what is the nature of that deliverance which is so often sought after by all the seers, sages, and saints? Is to be literally one with Brahman or to merge one's self in the Universal Self the meaning of Moksha? In other words, to extinguish the separate entity of the human soul--is this the meaning of Mukti? I think the answer to such questions can not be given in the positive. I can say it positively that the Vedas do not give tone to the neo-Vedantic idea of being literally one with God in emancipation. The Vedic conception of Mukti is that state of perpetual happiness in which a pure spirit enjoys the bliss of Brahman and is free from the bonds or slavery of matter. Let us take into consideration the following few Mantras from the Rig Veda.

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यत्र ज्योतिरजस्रं यस्मिंल्लोके स्वर्हितम्।
तस्मिन् मां धेहि पवमानामृते लोके अक्षित
इन्द्रायेन्दो परिस्रव ॥

The sum and substance of this Mantra is--O God, the purifier of our spirits, lead us to that perpetual immortal world or state where there is always divine light and where happiness reigns day and night. Shower on our heads the eternal bliss. It is in sincere prayers like this, that we can find the idea of the goal of life according to the Vedas. The attainment of divine bliss and divine vision have been chiefly mentioned in the above quoted verse. The seers never run after the transitory objects of the world. They do not condemn riches but their aim in life is never to amass wealth. They take greater care of the spiritual wealth which consists in getting true abiding happiness and peace. To attain immortality is in their eyes the greatest achievement. Without the grace of the Almighty the attainment of true and abiding happiness is impossible, therefore regarding God as their Father, Mother and Friend they pray to Him for fulfilling their heartfelt desire. In the same Sukta we find another verse which is equally remarkable. It runs as follows :--

यत्रानन्दाश्च मोदाश्च मुदः प्रमुद आसते।
कामस्य यत्राप्ताः कामास्तत्र माममृतं कृधीन्द्रायेन्दो परिस्रव ॥

It means--O my Lord, the giver of all the true delight! Lead me to that state of immortality where there is happiness and perpetual happiness. Where there is not the least contact of misery. Where all the desires of a soul are fulfilled. Shower on me eternal bliss. What a noble prayer is this! The attainment of happiness is the end of life no doubt, but not the fleeting happiness that is got by riches or honour. Riches and honour are not looked down upon by the Vedas but they alone can never give us true happiness. The true and abiding happiness comes always from within, never from without. The abiding peace is the outcome of the realisation of Brahman within the soul. It is this divine peace that we should all aim at. It is this divine eternal happiness that should be sought after by all of us. This then is the goal of life, *viz* the attainment of divine power, divine peace and the divine happiness. What have we to do for the attainment of all this?

We have to devote ourselves heart and soul to the contemplation of that All-powerful God who alone is the giver of all true happiness. We all are His children and if we sincerely pray to him for the attainment of His divine vision, He will certainly grant it. Let us then pray to our Father in the following manner :-

इन्द्र क्रतुं न आभर पिता पुत्रेभ्यो यथा।
शिक्षाणो अस्मिन् पुरुहूत यामनि जीवा ज्योतिरशीमहि ॥

Atharwa 20-79-1.

O God Almighty! Fulfil all our desires as a father fulfils the desires of his children. Give us true knowledge so that we may enjoy divine light. The Divine vision or light prayed for in verses like this stands for the spiritual vision which enables us to see the hand of God everywhere or to realise the presence of God in all the things

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and beings of the world. It is only after getting this realisation that we may attain abiding peace and happiness and never before that. The Holy Communion with God lifts up the veil of illusion from our eyes and then only we are in a position to feel His Omnipresence. But have we to renounce all our worldly duties in order to reach that summum bonum of life? No, it is not only for the Sanyasis to realise Brahman, though undoubtedly they are in the best position to do so. The realisation of Brahman is open to all—to Brahmacharis, house-holders, forest-dwelleres as well as Sanyasis. Here is a verse from the Rigveda which clearly says that the house-holders also can certainly receive the divine vision if only they get rid of all sins and try to develop their powers harmoniously.

विश्वाहा त्वा सुमनसः सुवक्षसः प्रजावन्तो अनमीवा अनागसः। उद्यन्तं त्वा मित्रमहो दिवे दिवे ज्योग जीवाः प्रतिपश्येम सूर्यम्॥

Rig. 10-37-7.

It means, Oh Divine Sun-God the dispeller of all spiritual darkness! Let us always receive Light, being possessed of noble minds, perfect sight, endowed with noble offsprings perfectly free from diseases and sins. Truly God is the dispeller of all darkness that prevents us from seeing His hand everywhere. Truly it is mainly by the grace of God that a devotee gets the divine vision and then becomes free from the bondage of material things. He is no longer under the thumb of matter, but feels his distinct spiritual existence. But even that realisation of the highest order won't do. According to the Vedic idea mere knowledge or mere devotion can never lead us to our destination. Knowledge and actions must go together. Therefore the Yajnas have been regarded as an indispensable factor in the attainment of Mukti. The true worship of God Himself demands that disinterested actions must be performed by every one who desires to enjoy the bliss of Brahman. To do good to God's children is certainly the best way of pleasing God. It is for that reason that it has been said in all the Four Vedes.

यज्ञेन यज्ञमयजन्त देवास्तानिधर्माणि प्रथमान्यासन्॥

Rig. 10, 90, 16 Yaj. 31, 16.

i. e., wise men worshipped God through Yajna, that is——Honour to superiors, association with equals and charity to the deserving. This threefold duty constitutes Yajna which is one of the primary Dharmas of all men. Whatever is done with a disinterested heart only keeping the good of the society at large in view may be called a Yajna according to the Vedic idea. The Upanishads which propound many of the Vedic ideas tell us plainly that the whole life of a man should be regarded as a sacrifice. "पुरुषो वाव यज्ञः" that is what we read in the Chhandogya Upanishad. Unless the whole life of a man becomes as a sort of sacrifice for the welfare of others, one can in no way fulfil the goal of human life. Let us then make up our minds to acquire divine power, divine peace and divine bliss through meditation and disinterested acts of service. Let us be in right earnest to realise the eter-

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nal truth mentioned in the Vedas regarding the goal of life and then leave no stone unturned to propagate the sublimest Vedic ideas. May God give us power to realise these things for ourselves, so that being endowed with the divine spiritual vision, we may be in a better position to propagate the eternal trurths taught by Him through the Vedas.

Intellectual Freedom and the Arya Samaj.

(By Pt. Rala Ram M. A.,)

Thought is more powerful than dynamite; it is stronger than steam. It is more terrible than an earthquake. Thought is the biggest and mightiest revolutionary; the worst destroyer and the best builder. Autocratic governments are not afraid of individuals but of thought that runs counter to them. A man is small or great, base or holy, good or bad according to his thoughts. A man is a bundle of thoughts. In society he is valued according to the worth of his thought. Thought is the mother of action. From it germinate all the institutions and all the movements. The Protestant Reformation was at first a mere subtle invisible Thought pregnant with potentialities mightier than those of an earthquake. The French Revolution was a thought at first. Rousseau and Voltaire did not bring about the revolution; they were too feeble for it; it were their mighty thoughts—of which they were the humble instruments of propagation—that upset thrones, shook kingdoms to their very foundations and sent kings abegging. The love and the feeling of brotherhood born of community of thought is stronger than any that comes of blood-relationship. Difference of thought sets son against father, brother against brother. So thought is a mighty factor to be reckoned with in our dealings with humanity, it is the first and the foremost item to be considered in our estimate of individuals, movements and institutions.

Freedom or slavery is also a matter of thought. A man free in his thoughts is free, whatever the form of government may be. Mahatma Gandhi was right when he said that Swarajya or no Swarajya, he was already a free man, because his thoughts were free. A slave is a slave only so long as he *thinks* he is a slave, so long as he has got a slavish mentality. A free mentality and he is free. When a man has achieved freedom in the domain of thought, he is free for ever. Put him in chains but he is free. The free soul discards these irons. For him then "stone walls do not a prison make, nor iron bars a cage." But a man who has got a slavish mentality, who must think according as somebody else thinks, who feels bound to believe what this or that man said, who thinks it his duty to suppress or start a malignant compaign against certain thoughts that disturb *his* irrespective of their intrinsic merit, who will not hear of comparing the two opposed sets of thoughts, is the true slave although the system of government under which he lives may be the most democratic possible. Freedom like virtue is first and last a thing of the mind; so is slavery.

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As with individuals, so with nations. A nation is an aggregate of individuals. If a large majority of its members possess intellectual freedom, the nation can not be kept under subjection by any power ; nay all the states of the world together can not reduce it to the status of a subject nation. When a nation or the major portion of it have a slavish mentality, sooner or later it is sure to fall a prey to foreign rule. The history of India from 500 A. D. to 1850 A. D. affords a wonderful proof of the veracity of the above statement.

The degradation of the Hindu Society is said to date from Mahabharat. But the decline in every sphere of human activity becomes very rapid and quite manifest about the beginning of the sixth century A. D. Only here and there we see glimpses, transitory and fast-fading, of the pristine glory of the Aryas. These glimpses are very few and very far between. They are the flicker of the dying flame, the last gasps of expiring greatness. India or say the Hindu Society is fast preparing to assume the role of a subject nation, it seems rushing fast to put on the shackles of slavery. Its downfall is complete about the time of Mahmud's invasion of India. The reason of this downhill descent is not far to seek. If we examine the trend of thought in the Hindu Society and Hindu literature, we at once come to kdow the real cause of it.

Duriug these ceuturies Hindu mind and consequently Hindu literature—for literature is only a reflexion of life—had been loosing freedom of thought. The Hindu brain was becoming slavish. Literature, the re ervoir of thought, was becoming putrid. To a Hindu, religion is an all-embracing force. There is no department of his life but religion controls it. There is no action but religion guides and determines it. There is no detail of life but religion must regulate it. Religion is to a Hindu as the breath of his nostrils. Consequently Sanskrit literature is first and last religious literature. Other elements of literature are present in it but religion (Dharma) dominates all others. So when religion, deviating from the original pure channels, began to foster a slavish mentality, there could be no hope for the Hindu. The Hindu came to loose the faculty of thinking for himself; the critical faculty altogether disappeared. A typical Hindu believes implicitly in destiny ; he believes that he has no hand in the making of himself, that he is a toy in the hands of fortune ; circumstances mould him, while he has no power to fashion his own circumstances. He firmly believes that he can in no way change the existing state of affairs ; if he is suffering at the hands of others, it is ordained that he should suffer.

He is innocent and peace-loving and rascals trouble and torment him ; well (he will tell you) in Kaliyuga it is bound to be so. He can not conceive of anyhow remedying the defects in the existing state of affairs, of bettering his position in the world. Almost every Hindu believed and argued thus in the past. His (so called) religion taught it. Thus the Hindu became a slave to circumstances and environments. He came to have a mentality exactly calculated to produce slaves. Without such a mentality, how could he design and scheme, how could he adjust himself to changed circumstances and how be up and doing at the time of a national calamity ? He lost all originality of thought (so characteristic of his ancesstors of remote antiquity). In History he has since the beginning of the 11th century again and again shown his incapacity for combination and co-operation. Men with such a slavish mentality are truly incapable of it. This incapacity is the necessary consequence of such a slavish theory of life. Such a theory of life could not but be productive of superstition. In the Hindu mind the boundary between the imaginary and the real became blurred and was at last quite obliterated. He became incapable of practical action. Therefore the foreign invaders soon re-

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duced the Hindus to subjection, because their brains had already been enthralled, their minds were already in a prison. Intellect enslaved, there was nothing else worth conquering. They were already slaves, only a master was wanting.

This state of affairs continued right up to the middle of the 19th century. Whoever invaded India remained the master of the field. Then came a mighty Rishi with the torch of Light and Reason in his hand. He applied the axe of rational criticism to the roots of the Upas tree of pessimism, superstition, fatalism and ignorance. In teaching with all his might that man is the architect of his fate and the creator of his environments and that he can control and shape to his end all his circumstances he rendered the greatest service to the Hindu Society. He taught that Activity (पुरुषार्थ) and not Fate is the dominant factor in life. He showed the Hindu his better self and thus induced him to bestir himself. He introduced Reason in religion and thus dealt a fatal blow to superstition. Like the true slave the Hindu had no confidence in his own intellect. He thought it his duty to follow whatever custom happened to be in vogue at the time and to accept as gospel truth whatever was written in Sanskrit in any book. Dayanand taught him that he must accept only what his own reason told him to be true, that he had the power, the right, the capacity to modify or give up what was against nature, whatever did not suit his conditions, whatever violated the eternal moral laws. He could not have rendered a higher service to the Hindu society than infusing a spirit of self-confidence in it. He liberated the Hindu intellect from the thraldom of scholastic absurdities.

The Arya Samaj has been persistently teaching all these healthy doctrines. It has by its teachings, to a large extent, shattered to pieces the original slavish mentality of the Hindu; the necessary consequence of which has been the rise of a spirit of freedom. Intellectual freedom always makes for progress in all directions and in fighting for freedom of thought it has done a very splendid service to humanity and the cause of progress.

No amount of education on western lines could have accomplished this object. It could not have dispelled the clouds of superstition; because almost every Hind distrusted, (rightly no doubt), in the past and now distrusts this education and the culture on whiich it is based. This education couldnot have remedied the defects except by dehinduising the Hindus, to say nothing of the other defects that, being inherent in it, the Hindus would have imbibed. The culture on which the western system of education is based is quite different from and in many ways diametrically opposed to ours. It looks down upon our culture even as seen in its purity in our Shastras. The system of education as started by our foreign rulers was instinct with this feeling of its (the western culture's absolute superiority to our culture and therefore it proposed to mend matters by ending our culture and building upon its ruins a Christian or semi-Christian civilisation. To have accepted this system of education would have been suicidal. The Hindu Society, therfore, acted very wisely in rejecting this system and repudiating the claims of absolute superiority put forward by Western culture. It ridiculed those purely dyed in colours of Western culture and thus saved the culture it cherished. Its children might receive this education for securing government service but its principles were not to enter into their social and religious life The teaching of history was especially so managed in schools that it should instil into the students" mind a sense of the inferiority of their nation and culture. The Hindus, therefore, looked at it with an eye of extreme suspicion. Consequently this education had no influence on his life and could not modify it for better.

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The Arya Samaj brought with it the rationalism of Europe without scepticism. It claimed to be the representative of the real ancient Hindu civilisation The conservation of the Hindu prompted him to oppose its teachings at first. But how could he have withstood the appeal of his own Shastras to his better self? By and by the rational and pure teachings of the Arya Samaj penetrated to the most orthodox bosom and have changed his beliefs for better in many respects. The Hindu is now shaking off his savish mentality. The credit, eighty per cent of it, of bringing about this healthy change belongs to the Arya Samaj, people have not as yet adequately realised the great part the Arya Samaj has played in dispelling the clouds of ignorance and superstition, in restoring the self-respect of the Hindu and in destroying his slavish mentality. Although the numerical strength of the Arya Samaj is not great, yet the currents of its powerful rational thought have been running strong everywhere and transforming the Hindn society for better.

The Hindu Maha Sabha and the Congress Leaders.

(By Mr. S. P. Kulyar.)

What a poor attendance of Hindu leaders there was in the last session of the Maha Sabha!

With the exception of Pandit Malviya and Swami Shradhanand all other Hindu leaders are Indians first, Indians last and—perhaps Hindus..... ..... They live for the Congress and they will die for the Congress--beyond the Congress there is nothing worthy of their attention. We may take it that Hinduism does not appeal to them.

It is not difficult to understand their mentality or to account for it; one word will explain all. They have it not in their blood, in their constitution, in their organism,--they are quite innocent of all religious zeal—the zeal of Mohammad--the zeal of Christ--the zeal of Buddha—that would—not mar your life like the fanaticism of a Mullah—but ennoble your life- raise it--purify it—and lead it to the service of others. For centuries long we have had no zeal and we cannot have it now for the wishing. It will demand a supreme effort——a strong will to produce it and than a careful nursing before it can grow into a trait of our character. Zeal! But zeal is a word of bad odour with some people. It so often passes for fanaticism. Perhaps some of your readers would turn upon me and say—have we not had enough of this zeal? Are not these riots and outrages the outcome of this very zeal which I am preaching? Let us make our meaning clear.

Some years ago I mentioned to a friend of mine that I was at that moment trying to obtain a license for keeping a gun. He said in a very grave tone that he did not like the idea. On my pressing for an explanation he said he knew a man who had recently lost

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his only son through keeping a gun. The boy had been reprimanded by the father and in a huff took the gun and shot himself. I thanked him for the hint and said that it was easy to give up the desire for the gun ; but how could any one keep boys from getting at knives, hatchets, axes and swords ? The wells too could be filled up, but the great Ganges and the Jumna--how could they be swept away to make it impossible for the boys to harm themselves ? When a man or a boy has determined to throw away his life he will not have to go long in search of an instrument. I too knew a poor ticket collector whose son—a mere child of 12 or so—threw himself before a running train and was instantly done to death and for what ? For a mere rebuke to mind his school lessons.

The truth is we confuse matters. We blame the gun when we ought to blame ourselves. Seldom will it be found that a suicide or a murder or any such serious act is the result of a sudden impulse. It is always the last act, the consummation of many such uncontrolled impulses that the man has been harbouring in his breast—unknown. unseen, uncared for, unguided. It is guidance that is needed. We should study psychology more and to better purposes. Weapons—these ought to give us education ! Till then it had not accurred to me how much good they can do to us. They can give us firmer nerves and a better control and a greater mastery over ourselves. With guns and swords in their hands our boys must learn to live and let live.

So it is not zeal that is at fault. It is want of guidance. The root of the matter lies there. We do not take sufficient pains to guide the energy of the people into right or safe channels. These riots are due to a remissness on the part of those who ought to have guided them aright—and also a remissness on the part of those whose duty it was to keep an eye over their activities. It cannot be the work of the rowdies alone. There must have been something more than the rowdy element to make an outrage of such dimensions possible.

A people's zeal must find a vent—if not through the good people—then through the bad people. If the good keep aloof, the bad will come in and take their place. Plato has well expressed the same truth. *If the wise and good will not govern the bad, the bad will govern the good and the wise.* That is inevitable. Choose your place, ye wise men.

Similarly if the wise and good among the Hindus will keep aloof from religion, the fool, and the ignorant will take the lead - and the wise and the good will have to submit and follow to where Folly and Ignorance may lead them. The question for consideration therefore is this :—

Is the religious sentiment of the people to be left uncared for and unguided ? The leaders may be from top to toe, only politically minded; they may not be religiously minded; but the people--the vast majority of them--are decidedly religiously minded and it would not be safe, it would not be wise, of the leaders to leave them to their own guidance. The leaders will not then be true to their duty. They must lead the people wholly and in all spherers

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not piecemeal now in this sphere, now in that. Man is a many-sided animal and if you care for him at all you must care for his whole being and not for this or that part of him. Politics cannot afford to neglect religion nor Religion afford to neglect politics. My contention is that if the leaders think that by neglecting or ignoring the religious instincts of the people they are suppressing and killing an undesirable trait or element in their character and are thus rendering a useful service to their country, I am afraid they are sadly mistaken. This religious instinct is an ineradicable instinct in man, you cannot extinguish it None *has been* able to do it and none *will* be able to do it. You must accept this fact-that people will practise religion *according to their lights*—that they will *worship* God—and they will *fight* for their God if need be. Since you cannot abolish God or His worship or His followers—the only thing left to you as leaders is to guide and control them and lead them to the right path. As Leaders your duty does not end with Politics. You must guide them in all their actions and activities—in politics, in religion, in education, in their fights and quarrels, even in their amusements and recreations. We do not advocate an aggressive policy; we do not ask our leaders to take up their lances and in the name of religion charge the nearest wind-mill they come across: no, none of these things, but neither would we like to see them sit unconcerned busying themselves with politics only — while our Religion and the things of our Religion go to the wall. Is their religion a thing in which they take no pride or of which they feel ashamed? If so, cast it away and at once. Get something nobler in its place. But we do not believe there is any one among us who entertains such a childish idea in his mind. We believe and sincerely believe that religion is dear to us all but it is dear to us only in our hearts. We do not make a parade of it. Even that is good but not altogether good. It is our plain duty to show to others—to impress upon them that we have our religion—that we live for it—that if necessary, we would die for it. So pure, so vital, so ennobling, so elevating should be our religion—an inspiration: a spiritual light, to lead us on to service of others. It should be something vital, something tingling, something burning within us, a living flame consuming all the evil tendencies of the mind and provoking all that is good and holy in us. No death-like inactivity—no indifference, no lukewarmness, that is pestilence. Learn from the brave Akalis, learn even for the moment, from our misguided brethren, the Mohamadens, learn to LIVE for your religion as well as for your country and for your people. There in alone lies Hope for us as a People, as Men, as spiritual beings, and not in being political animals only.

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THE SALVAGING OF CIVILISATION.

By H. G. Wells.

A REVIEW.

(Manmohanrai H. Desai)

Wells has come to be recognised as a great thinker and a master-force in the English literature of to-day. Novelist and thinker, Wells has a way of thought and expression which is direct, forceful and profound, on account of which he is in our day a great favourite especially with us in India. William Morris wrote a splendid book to tell us what an ideal world may be like and even today in socialistic literature, this book of his called News From Nowhere holds a prominent place. Morris' is the statement of a vision which it would not be wrong if we say Wells tries to materialise into practice by suggesting a method of world-Government. Wells would have a World State governed by the World People where education and happiness of human beings would be the most sacred concerns and where wars and hateswould be spurned as devils to be eradicated with a ruthless hand. Wells' World State is what Morris' Ideal Society or Tagore's United States of the World mean. The central idea of all these three is practically the same, but the value of Wells' work lies in his suggestion of possible practicable means to arrive at a state of life in the world so vividly imagined by Morris or eloquently preached by Tagore. The Salvaging of Civilisation is a very able and thoughtful work of a great master. In this chaotic world of today, thinkers like Wells are a beacon-light for us to see rays of hope amidst profound darkne s caused by wars and selfish political motives. In order to achieve his World State, Wells gives a great importance to propagandist work and for this, he would use the press, the books, the newspapers and above all he would recast our narrow system of education into one broad and comprehensive educational system which he would name the World-Education system. For this he would re-write the world-history and he has tried to suggest how it should be done by himself writing his famous work, the Outline of History. He would also synthetise the sciences and culture of the world into one World Culture on the basis of his project of World State. He would recast the Bible to be named the Bible of Civilisation consisting of

The Historical Books with maps and the like ;

The Books of Conduct and wisdom ;

The Anthologies of Poetry and Literature and finally

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The Book of Forecasts, taking the place of the prophets and Revelations ;

in short, the Magna Charta of the World-State which will serve as the pole star for the direction of the Ship which will, let us call it, be the Ship of World Civilisation. This is what Wells says.

"I would picture this revivified Bible to you as most carefully done and printed and made accessible to all, the basis of education in every school the common platform of all discussion—just as in the old bible used to be. I would ask you to imagine it translated into every language, a common material of understanding throughout all the world. And furthermore. I imagine something else about this—quite unlike the old Bible—I imagine all of it periodically revised. The historical books would need to be revised and brought up-to-date, there would be new lights on health and conduct, there would be fresh addition to the anthologies and there would be Forecasts that would have to be struck out because, they were realised or because they were shown to be hopeless or undesirable, fresh Forecasts would be added to replace them. It would be a Bible moving forward and changing and gaining with human experience and human destiny."

Wells gives a lucid summary of his idea of the World State at the end of the book in the short space of a couple of pages. He has nothing but censure for the present educational system of the world and rightly so Whatever may be the methods of education in other countries, it must be admitted that those in India are simply disgusting. Our system has the great drawback of repressing personality and creating a sort of slave-mentality in the child which becomes a great hamper to free and independent thinking. It is not education, we are having, but a mere rough-hewing of our brilliant parts into a most senseless medley of nonsense and rubbish. Wells will have "A dream not of *Individuals Educated*—we have thought too much of the individual educated *for* the individual - but of a *world educated* to a pitch of understanding and co-operation far beyond anything we know of today, for the sake of all mankind." And Wells has some really fine thoughts on the educational problems in a chapter called 'The Schooling of the World."

He also gives a lucid picture of the life led by the World Citizen in the World State which will be evolved in the future, and which according to him must evolve if we do not want to perish and be totally eradicated as human kind out of existence, for unless we chrystallise the social order into an idea of a World State whose SurpremeGod would be Peace and whose Arch-enemy, the War-Idea, we are bound with the almost anarchically chaotic state in which our world is today, to be effaced altogether from existence. He gives an eloquent picture in the book, of life under the World-State.

Wells' World-State will have no single individual human head. According to him "The linking reality of the World-State is much more likely to be not an individual but an idea—such an idea as that of a human common weal under the God of all

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mankind." He sketches the organism of the World-State as follows:—

There will be a Supreme Court determining not International Law, but World Law. There will be a growing code of World Law.

There will be a World Currency.

There will be a ministry of Posts, Transport and communications generally.

There will be a ministry, of Trade in staple products and for the Conservation and Development of the natural resources of the Earth.

There will be a ministry of World Health.

There will be am inistry, the most important ministry of all, watching and supplementing national educational work and taking up the care and stimulation of backward communities.

And instead of a War office and Naval and Military Departments, there will be a Peace ministry studying the belligerent possibilities of every new invention, watching for armed disturbances everywhere and having complete control of every armed force that remains in the world. All these world ministries will be working in co-operation with local authorities who will apply world-wide general principles to local conditions."

He does not think his idea of the World State a mere Utopia. He thinks it is as practicable as anything and he relies a great deal on propaganda through the Press, and thro' a recast system of not national, but world education which he discusses in the brilliant pages of this book. In his short resume of his thesis, he says:—

"We need, therefore, before all other sorts of organisations educational organisations; we need, before any other sort of work, work of education and enlightenment; we need everywhere active societies pressing for a better, more efficient conduct of public schooling, for a wider, more enlightening school curriculum, for a world-wide linking up educational systems, for a ruthless subordination of naval, military and court expenditure to educational needs, and for a systematic discouragement of mischief-making between nation and nation and race and race and class and class. I would wish to see Educational Societies organised as such, springing up everywhere, watching local bodies in order to direct economies from the educational starvation of a district to other less harmful saving: watching for obscurantism and reaction and mischievous nationalist teaching in the local schools and colleges and in the local press; watching members of parliaments and congressmen for evidences of educational good-will or malignity; watching and getting control of the administration of public libraries; assisting when necessary in the supply of sound literature in their districts, raising funds for invigorating educational propaganda in poor countries like China and in atrociously educated countries like Ireland, and corresponding with kindred societies thro' out the world."

I 'll give one more excerpt regarding what Wells thinks to be the most

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urgent need of the day. "Human life" says he "will continue to be more and more dangerously chaotic until a world social idea chrystallises out. That and no existing institution and no current issue—is the primary concern of the present age."

If we think over the history of the last ten years with its great war, its peace problems, the Ruhr troubles and the labour problems—a history of Discontent writ all over the world, we must feel with Wells that the world does need the Salvaging of its civilisation very badly and yet in 1923, we are as far off from an ideal society as possible. Europe has still more men under arms than it had ever before the war. The independent nations are as keen as ever in their race for armaments in spite of Naval Disarmament Conferences and the nations ever ready with the slightest pretext to be on the war-path. The world-atmosphere is surcharged with seething discontent and with a militant and distrustful aggressiveness towards one another due to distrust and perverse propaganda. Indeed, never did the world stand in such great need of overhauling its own civilisation before as it does to-day. Can we with our spiritual and catholic minds not head for this goal?

MY INDIA.

(By Pt. Parmanand B. A.)

What a dear expression! 'My heart leaps up in joy'. 'My own, my native land'. 'Dearer than Heaven itself'. But jealous am I. My India is not the dream of the boundary-ridden patriots. Nor is it the 'golden sparrow' of a world bent on political and economical exploitation. With equal force I would repudiate India, a poor copy of the civilized Occident. I am sick of all such platitudes and sophistries. The very word India jars on my ears. For want of a more popular and better-understood word. I have adopted it almost inspite of myself. I am sorry for the limitations which the use of this word imposes on me. But gentle reader! if you bear with me. this word won't stand in my way and my say will be said.

To me India is a culture, a polity. It is the dream of the gods of the Bhagavata, if it is a country at all. It may be Bharata Varsha. But I would prefer Aryavarta. Oh! what holy associations are connected with this name! The moment you utter this sacred symbol, you really conjure up all that is best and noblest in human life. Geographical limits disappear. You become in tune with the Infinite. Political philosophers would dub it idealism. They jeer and sneer at Gandhi's idealism. But where is a greater man today than Tagore, Gandhi and on a smaller scale Vaswani. Dayananda's Aryavarta is a Utopia to many! But you also talk of an Asiatic federation, a world federation of free people. You too revel in painting the

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picture of a world-wide labour organisation with ramifications all over. The more cunning of you make the farce of a league of nations. The bustle and turmoil, the buzz of a warring world constantly disturbs your sleep and haunts you like a shadow and then the divine in you turns back (though rarely) to a more peaceful order of things and in still better moments, to God, the embodiment of peace. But my Aryavarta presents a different picture. From the realm of bloody conflict you at once soar high into a domain where equal opportunities are afforded to the meanest and the highest, where storms and strifes are unknown, where there is a real brotherhood of man and man, where there is a struggle for duties and not one for rights, where your pet pan-Islamism, pan-Hinduism all shudder and shrink. The very word Arya betokens harmony and humanity

Yes, the Land of Aryans! The vision gets expanded, the horizon becomes brighter. As the sun rises in the East, so does civilisation too take its birth in my Aryavarta. To me it connotes a happy synthesis of material, moral and spiritual interests of man, but a triumpth of the 'I' over the 'It' as represented in the person of Dionysis, the penniless sage who brought the proud Alexander at his feet. Even such is the conquest of the West by the East. The thinking mind of Europe rejoices over it and is proud of the Aryan origin. So is J. K. Nariman, the distinguished Parsi delegate to the last Hindu (should I call it Arya ?) Mahasabha conference at Benares. Says he:—"..... ...The conference was a splendid success—thoroughly representative of the whole conglomeration of Aryan civilization— .....

"It (the movement) only endeavours to bring the various limbs of the Aryan body. I am glad that the word Aryan is deliberately and advisedly used in the resolution. I wish the movement takes on the character of an Aryan movement, Hinduism being its main branch. I hold that my religion has many points of similarity as well as of identity with Hinduism theological as well as sociological, that Hinduism and Zoroastrianism are two branches of the Aryan religion. I pray the Aryan movement may become strong, so that a federation of Aryan religions may influence Indian and world history..... .....If properly worked it may lead the world to peace and happiness."

The view set forth above, though making the closest approach to the tradition of Aryavarta, still savours too much of religious aggressiveness and dogmatism. A certain federation defined and narrowed by notions of Geograpy and earthly considerations is as much a menace to the world as a possible source of peace and happiness. A more faithful delineation would be a self-contented, valiant, dry, dutiful, and literate India as proclaimed by Ashvapati the Great of Kekaya fame.

Pooh! Pooh! They make a dumb, inarticulate lamb of the glorious Bharatavarsha. They would have Aryans speak through other tongues. Politics they would borrow, patriotism they would import, but as if that was not enough, the language also which they use and the idioms and sentiments express would be outlandish. And are they now out for delivering their country

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from the foreign yoke ? The children of the soil aspire to be free, leaving the mother-tongue in chains and consigning it to oblivion ! But am I myself not similarly atrocious to my mother-speech? Yes and the extent to which I do so in common with my countrymen, I stand in the way of the fulfilment of my country's destiny. The young-folk of India would have their private correspondence and other transactions in English. 'My dear papa' is a dearer expression to them than any their simple mother-tongue could afford. Well may Gandhi exclaim that his blood boils within him when he sees any boy writing to his father in English. And well may Bhai Paramanand bend his head in shame before his American friends who rushed in joy to see a letter that had come to him from India but alas it was couched in English ! As if India had no medium of communication, it was dumb ! I shrug my shoulders and say this is not my India, far less my Aryavarta. This Aryavarta has a beautiful language all its own, once spoken throughout the length and breadth of the world. Professor Max Muller admits it to be the eldest sister, if not the mother, of all Indo-European languages.

Let alone Aryavarta, my India is not the one generally known. If anywhere, it dwells in villages and hamlets. It is in the sweet chant of some ancient devotional song sung in the early hours of the morning to the accompaniment of the grinding-stone as the peculiar musical instrument of Indian ladies both married and widowed. It is in the humming sound of the spinning wheel that spins into one thread chastity, feminine modesty and honorable living. Your flour-mill has robbed India of its grindstone. Your Lalimlis and Dhariwal have dealt a death-blow to the spinning wheel of my indigent mothers and the handloom of my workless village weaver and peasant, what to say of the capitalist tyrant of the West who has now brought his shuttle at my very door.

In cities, you would see India finding expression in the Seva Samities, social service leagues. Truly the sweating millionaire with a bucket of cold water sometimes iced and sometimes mixed with *gur* or sugar at some noon train or late in the night represents my India better and more faithfully than my clean-shaven brother of some English University with a hotel bill against his father. The opulent and affluent brother of my ancient India would spend little or nothing on his personal comforts or luxuries. No. Here is a *serai* constructed by some *lala* of revered memory for the weary traveller. There you find a well and a big tree overhanging it for the thirsty and sun-burnt pilgrim. A beautiful garden catches your eye next but the owner seldom takes anything out of it for his personal use. Every thing is for the village folk and the rambling Sadhu. What care I if I don't get in some remote village the long list of vegetables or fruit which, strangely enough, have come to include eggs and fish in the food provisions of a modern city like Lahore. My old fashioned landlord is content with his *sarson-ka-sag* and *lassi* (curdled milk). Today German and American doctors prescribe this *lassi* for longevity. What if his house is less ventilated, unphenyled, unwhite-washed and uncemented! It is all the same a stranger to the

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hundred-and-one diseases, to your old-new Dingu fever, to fashionable pthysis, pneumonia, influenza and what not. It is a real blessing that he knows little about thermometre. How many die before death on account of the panic created by this little play-thing of yours? Sandow's Grip-bells and chest-expanders are hardly necessary, so also the paraphernalia of gymnastics and costly games. Indian exercises and games are invariably better substitutes, such is his experience. Your newspapers and telegrams spread sensation and heart-burnings all around, why should he not commune with his God all this while. And His simplicity entitles him to such communion. You boast of your railways and steam-engines but at the same time you send away your cow and your horse to some European. My old-fashioned brother has both of them and used to ride in a right royal fashion till only recently. His cow-milk brought him better health and greater nutrition than all your coffees, and cocoas, and chocolates put together. He can tell the hour of the day by the shadow of the sun and the motions of the stars; what avails your regulator to him? He has no Albert hair, no Curzonian fashion, about him, but does not the ruddy glow on his cheeks make him look better? Collars and neckties, why should he have them? My Jaimal Singh and Fateh Singh kept their heads erect before monarchs like Akbar and being comparatively less crooked, my uncivilized villager can even stand erect before God. High-soled boots have proved the curse of many a European lady's eyes, so says Gandhi, and yet the contagion is fast spreading among the un-Indian butterflies of our ladies. Rightly does my ignorant brother of the village scorn the Dawson boots. It smells of Christianity in his simple way of putting it. Your *pant* is too light for him and out-of-place in a country like India where with a little exertion you begin to perspire. And what purpose will these socks serve with the nasty smell they emit the third day? The villager thanks his stars for freedom from such fashions and frivolities. The hunting coat of the moderner has also little charm for him It is below his dignity to bring down little sparrows, pigeons and doves with his revolver or gun. Why should he not take to the more manly sport of lions and tigers if the hunting coat means any such thing? Your kerosine oil, Ditmars also, he knows not. neither has he any need to spoil his eyes by waking long nights. In short, plain living and high thinking constitute my India. Aryavarta is something still higher.

I pause and a voice from the sky comes into my ears :—

In this Aryavarta lies the salvation of this gifted Aryan nation and the world at large.

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CONTEMPORARY THOUGHT REVIEWED.

THE ARYAN LAWS OF MARRIAGE AND MODERN PHYSICIANS.

As western science progresses, it brings to light more and more evidence in support of the principles laid down in the Aryan Shastras. Between the conclusions arrived at and theories formulated by modern doctors and physicians on the one hand, and rules prescribd for the guidance of man kind by seers of ancient times on the other, there are differences only in minor details. One wonders as one finds the greater points of agreement and in contrast only smaller ones of difference, and asks how those sages, in what is called an unscientific age, could make discoveries which science with its elaborate apparatus and well-equipped laboratories, is after centuries of laborious experiments and observations, constrained simply to repeat.

Of all human relations, marriage is of the greatest importance. On it depends the stability of human society. The very continuance of the human race is bound up with the maintenance of the purity of this tie. Scientists have for long been busy in studying the physiological and psychic effects of these unions and have arrived at some very important results. Thus Doctor George H. Napheys, A.M., M. D. in his *Physical Life of Woman* :—

THE DISTINCTION OF THE SEXES.

The frame of woman is shorter and slighter. In the United States the men average five feet eight inches in height, and one hundred and forty-five pounds in weight, the women, five feet two and a half inches in height, and one hundred and twenty-five pounds in weight. Man has broad shoulders and narrow hips; woman has narrow shoulders and broad hips. Her skull is formed of thinner bones, and is in shape more like that of a child. Its capacity, in proportion to her height, is very little less than in man, —about one-fiftieth, it is said,—which, so far as brain-power is concerned, may readily be made up by its finer texture. Her shoulders are set farther back than in the other sex, giving her greater breadth of chest in front. This is brought about by the increased length of her collar-bone; and this is the reason why she can never throw a ball or stone with the accuracy of a man. Graceful in other exercises, here she is awkward.

Her contour is more rounded, her neck is longer, her skin smoother, her voice softer, her hair less generally distributed over the body, but stronger in growth than in man. She breathes with the muscles of her chest--he with those of his abdomen. He has greater muscular force—she more power of endurance. Beyond all else she has the attributes of maternity,—she is provided with organs to nourish and protect the child before and after birth

THE AGE OF MARRIAGE.

Such circumstances as hasten the advent of puberty are, says the doctor fatal to the full development of both man and woman. Among these he enumerates the following:—

Whatever *stimulates the emotions* lead to an unnaturally early sexual life. Late hours, children's parties, sensational novels, 'flashy' papers, love stories, the drama, the ball-room, talk of beaux, love, and marriage,—that atmosphere of riper years which is so often and

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njudiciously thrown around childhood, —all hasten the event which transforms he girl into the woman. A particular mphasis has been laid by some physi- ians on the power of music to awaken he dormant susceptibilities to passion, nd on this account its too general or arnest cultivation by children has been bjected to. Educators would do well o bear this caution in mind.

The reader will see the wisdom of he ancients in prohibiting indulgence n music by the *brahmachari*.

Puberty, however, is no sign of the bility of the girl to bear a child. Says he doctor: —

It does not follow, because a girl is apable of marriage, that she is fit for t. Science teaches us many valid bjections to too early unions. It goes arther, and fixes a certain age at which t is wisest for woman to marry. This ge is between twenty and twenty-five ears.

Anatomists have learned that after uberty the bones of a woman's body ndergo important modifications to fit her or child-bearing. This requires time, nd before twenty the process is not ompleted. Until the woman is perfect erself, until her full stature and com- leted form are attained, she is not roperly qualified to assist in perpetuating he species.

From statistics which have been care- ully compiled, it is proven that the first abours of very young mothers are much nore painful, tedious, and dangerous o life, than others. As wives, they are requently visited either with absolute sterility, and all their lives must bear he reproach of barren women, or, what to many is hardly less distasteful, hey have an excessively numerous amily.

What adds to their sufferings in the atter event, is that the children of such marriages are rarely healthy. They are feeble, sickly, undersized, often with some fault of mind or body which is a cross to them and their parents all their lives. They inherit more readily the defects of their ancestors, and as a rule, die at earlier years than the progeny of better-timed unions.

Is this not a repetition of the wholesome injunction given in Sushrut :—

ऊनषोडशवर्षायामप्राप्तः पंच विंशतिम् ।
यद्याधत्ते पुमान् गर्भं कुक्षिस्थः स विपद्यते ॥
जातो वा न चिरं जीवेत् जीवेद्वा दुर्बलेन्द्रियः ।
तस्मादत्यन्त बालायां गर्भाधानं न कारयेत् ॥

Spouses to be Chosen for Life.

Once forged, the bond of marriage should last for life.

We have said love is a necessity in the life of either man or woman to complete their nature. Its effects, therefore, are eternal. We do not intend this as a figure of speech. It is a sober statement of physiology.

From the day of marriage the woman undergoes a change in her whole structure. She is similar to her former self, but not the same. It is often noticed that the children of a woman in her second marriage bear a marked resemblance to her first husband. In the inferior races and lower animals this obscure metamorphosis is still more apparent. A negress who has borne her first child to a white man, will ever after have children of a colour lighter than her own. Count Strzelewski in his Travels in Australia, narrates this curious circumstance. A native woman who has once had offspring by a white man, can never more have children by a male of her own race. Dr. Darwin relates that a male zebra was once brought to England, and a hybrid race marked by the zebra's stripes, was produced from certain mares. Always

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after, the colts of those mares bore the marks of the zebra on their skins. In some way the female is profoundly altered throughout her whole formation, and entirely independent of her will, by the act of marriage, and the alteration is never effaced.

If the body is thus influenced, shall not the far more susceptible mind and spirit be equally impressed ?

Another common observation supports what we say, and extends it farther, Not the woman alone,—the man also undergoes a change, and loses a portion of his personality in his mate. They two are one, not merely in a moral sense. We constantly notice a decided resemblance in old couples who have passed, say two score years together. They have grown to look alike in form, feature, and expression. That for so long a time they have breathed the same air, eaten the same fare, and been subjected to the same surroundings, explain this to some extent. But the greater part of the change flows from mental sources. They have laughed and wept together ; they have shared the same joys and pleasures ; a smile or a hair on the face of one evoked a corresponding emotion and expression on the face of the other. Their copartnership has become a unity. Even without speaking, they sympathize. Their souls are constantly *en rapport*. The man is as different as the woman from his former self.

We cherish the memory of a lady of strong character, who died past eighty. She had survived three husbands, 'The first', she said, 'I married for love, the second for position, the third for friendship. I was happy with them all.' But when, in her mortal illness, this venerable friend sank into the delirium which preceded death, she constantly called out the name of her first husband only. More than half a century had not effaced the memory of those few years of early love. This is fidelity indeed.

On Divorce.

The opinion of the doctor as regards divorce is a positive repudiation of the allowance that certain religions and states are making for human fickleness.

Whether we look at it as a question in social life, in morals, or in physiology, the American plan of granting absolute divorces is dangerous, and destructive to what is best in life. It leads to hasty, ill assorted matches, to an unwillingness to yield to each other's peculiarities, to a weakening of the family ties, to a lax morality. Carry it a trifle farther than it now is in some of the Western States, and marriage will lose all its sacredness, and degenerate into a physical union, not nobler than the crossing of flies in the air.

Separation of bed and board should always be provided for by law ; and whether single, married, or separated, the woman should retain entire control of her own property. But in the eyes of God and nature, a woman or a man with two faithful spouses living, to each of whom an eternal fidelity has been plighted, is a monster.

On Polygamy and Polyandry.

What has been said of divorce applies with tenfold force to the custom of a woman living as wife to several men, or of a man as husband to several women. We should not speak of these customs, but that we know both exist in America, not among the notoriously wicked, but among those who claim to be the peculiarly good—the very elect of God. They prevail, not as lustful excesses, but as religious observances.

It is worth while to say that such practices lead to physical degradation. The woman who acknowledges more than one husband is generally sterile ; the man who has several wives has usually a weakly off spring, principally males. Nature attempts to check polygamy by reducing

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the number of females, and failing in this, by enervating the whole stock. The Mormons of Utah would soon sink into a state of Asiatic effeminacy, were they left to themselves.

Marriages between Cousins.

There is a difference of opinion among doctors as regards the physiological advisability or otherwise of allowing marriages between cousins. Ourdoctor is, subject to certain limits, in favour of such unions.

Hardly any point has been more warmly debated by medical men. It has been said that in such marriages the woman is more apt to be sterile; that if she has children, they are peculiarly liable to be born with some defect of body or mind,—deafness, blindness, idiocy, or lameness; that they die early; and that they are subject, beyond others, to fatal hereditary diseases, as cancer, consumption, scrofula etc.

An ardent physician in America persuaded himself so throughly of these evils resulting from marriage of relatives, that he induced the Legislature of Kentucky to pass a law prohibiting it within certain degrees of consanguinity. Many a married couple have been rendered miserable by the information that they had unwittingly violated one of nature's most positive laws. Though their children may be numerous and blooming, they live in constant dread of some terrible outbreak of disease. Many a young and loving couple have sadly severed an engagement, which would have been a prelude to a happy marriage, when they were informed of these disastrous results.

For all such we have a word of consolation. We speak it authoritatively, and not without a full knowledge of the responsibility we assume.

The fear of marrying a cousin, even a first cousin, is entirely groundless, provided there is no decided hereditary taint in the family. And when such hereditary taint does exist, the danger is not greater than in marrying into any other family where it is also found. On the contrary, a German author has urged the propriety of such unions, where the family has traits of mental or physical excellence, as a means of preserving and developing them,

So far as sterility is concerned, an examination of records shows, that whereas in the average of unions one woman in *eight* is barren, in those between relatives but one in *ten* is so. And as for the early deaths of children, while on an averge, fifteen children in a hundred die under seven years, in the families of near-related parents but twelve in a hundred is the mortality.

The investigations about idiotic and defective children are by no means satisfactory, and are considered by some of the most careful writers as not at all proving a greater tendency to such misfortunes in the offspring of cousins. Among a thousand idiotic children recently examined in Paris, not one was descended from a healthy consanguinity.

But as families are wholly without some lurking predisposition to disease it is not well, as a rule, to run the risk of developing this by too repeated unions. Stock-breeders find that the best specimens of the lower animals are produced by crossing nearly-related individuals a certain number of times; but the carried beyond this, such unions lead to degeneracy and sterility. Such, also, has been the experience of many human families.

The consideration that has led Ar law-makers to prohibit consanguino marriages is not simply physiological, which phase of the question, too, it possible to hold more opinions than o The greater objection to such match is social. Once you permit unions b

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ween near relations, the purity of the relation of a sister and brother vanishes. What prevents children of the same parents from marrying each other is exactly the consideration that makes wedlock between cousins repugnant to refined ideas of consanguinous morality. As to the preservation and development of traits of mental or physical excellence, which the German doctor referred to aims at in recommending marriages among cousins, our seers have made ample provision for it by attaching greatest merit to *Savarna vivah i. e.*, marriage in one's own class, misnamed caste.

THE MARRIAEGEABLE AGE OF MAN.

The epoch of puberty comes to a boy at about the same age it does to a girl,—fourteen or fifteen years. And an even greater period passes between this epoch and the age it is proper for a man to marry,—his age of nubility.

Not only has he a more complete education to obtain, not only a profession or trade to learn, and some property to accumulate, some position to acquire, ere he is ready to take a wife, but his physical powers ripen more slowly than those of woman. He is more tardy in completing his growth, and early indulgence more readily saps his constitution.

Previous to the twenty-third year, many a man is incapable of producing healthy children. If he does not destroy his health by premature indulgence, he may destroy his happiness by witnessing his children the prey to debility and deformity. An old German proverb says, 'Give a boy a wife, and a child a bird, and death will soon knock at the door.' Even an author so old as Aristotle warns young men against early marriage, under penalty of disease and puny offspring.

From the age of thirty-three to fifty years, men who carefully observe the laws of health do not feel any weight of years. Nevertheless, they are past their prime. Then also, with advancing years, the chances of life diminish, and the probability increases that they will leave a young family with no natural protector. The half-century once turned, their vigour rapidly diminishes. The marriages they then contract are either sterile, or yield but few and sickly children. Many an old man has shortened his life by late nuptials; and the records of medicine contain accounts of several who perished on the very night of marriage.

The reader will remember that the age between the twenty-fourth and the forty-eighth year is the period recommended by our *rshi* in which a man may be allowed to marry.

THE TIME OF MARRIAGE.

The rule laid down in the *Shastras* as regards the season of marriage is when the sun is in the Uttarayan. The opinion of our doctor on this point is:—

Woman, when she marries, enters upon a new life, and a trying one. Every advantage should be in her favour. The season is one of those advantages. Extreme heat and extreme cold both wear severely on the human frame. Mid-winter and mid.summer are therefore alike objectionable, especially the latter.

Spring and fall are usually chosen, as statistics show, and the preference is just. On the whole, the spring is rather to be recommended than the autumn. In case of a birth within the year, the child will have attained sufficient age to weather its period of teething more easily ere the next summer.

It almost appears as if there were but one season for generation, that in which the sun re-warms and vivifies the earth, trees dress in verdure, and animals respire the soft breath of spring. Then

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every living thing reanimates itself. The impulse of reproduction is excited. Now, also, its gratification is most beneficial to the individuals, and to the species. Children conceived in the spring-time have greater vitality, are less apt to die during infancy, than those conceived at any other time of the year. The statistics of many thousand cases, recently carefully collected in England, prove this beyond peradventure. It is well known that a late calf, or one born at the end of the summer, is not likely to become a well-developed and healthy animal. This has been attributed to the chilling influence of approaching winter; but it is capable of another and perhaps, a truer explanation. Nature's impulses, therefore, in the spring of the year are for the good of the race, and may then be more frequently indulged without prejudice to the individual. Summer is the season which agrees the least with the exercise of the generative functions. The autumn months are the most unfruitful. Then, also, derangements of the economy are readily excited by marital intemperance.

The Marriageable Age of Woman

The Shastras have prescribed the sixteenth as the earliest and the twenty-forth as the latest year of a woman's life for marriage. The same appears to be the counsel of modern science to women.

The age of a wife at the time of marriage has much to do with the expectation of children. As the age increases over twenty-five years, the interval between the marriage and the birth of the first child is lengthened. For it has been ascertained that not only are women most fecund from twenty to twenty-four, but that they begin their career of child-bearing sooner after marriage than their younger or elder sisters. Early marriages (those before the age of twenty) are sometimes more fruitful than late ones (those after twenty-four). The interesting result has further been arrived at in England, that about one in fourteen of all marriages of women between fifteen and nineteen are without offspring; that wives married at ages from twenty or twenty-four inclusive are almost all fertile; and that after that age the chances of having no children gradually increase with the greater age at the time of marriage.

There are two kinds of sterility which are physiological, natural to all women, —that of young girls before puberty, and that of women who are past the epoch of the cessation of the menses. In some very rare cases, conception takes place after cessation. In one published case, it occurred nine months afterwards, and in another eighteen months. In some very rare cases, also, conception has taken place before the first menstruation.

The older a woman is at the time of her marriage, the longer deferred is the age at which she naturally becomes sterile. She bears children later in life, in order to compensate, as it were, for her late commencement. But although she continues to have children until a more advanced age than the earlier married, yet her actual child-bearing period is shorter. Nature does not entirely make up at the end of life for the time lost from the duties of maternity in early womanhood; for the younger married have really a longer era of fertility than the older, though it terminates at an earlier age.

It has been asserted that compound pregnancies are more frequent in certain years than in others. But that which seems to exert the greatest actual influence over the production of twins is the age of the mother. Very extensive statistics have demonstrated that, from the earliest child-bearing period until the age of forty is reached, the fertility of mothers in twins gradually increases. Between the ages of twenty and thirty, fewest wives have twins. The average age of the twin-bearer is older than the general run of bearers. It is well known

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that by far the greater number of twins are born of elderly women. While three-fifths of all births occur among women under thirty years of age, three-fifths of all the twins are born to those over thirty years of age. Newly-married women are more likely to have twins at the first labour the older they are. The chance that a young wife from fifteen to nineteen shall bear twins is only as one to one hundred and eighty-nine; from thirty five to thirty-nine the chance is as one to forty-five,—that is, the wives married youngest have fewest twins; and there is an increase as age advances, until forty is reached.

Effects of Heredity.

The precautions recommended by Manu to would-be husbands, and by Dayananda to would-be wives as well, find an echo in the laws enunciated under this head by our doctor.

1. First as to physical characteristics.

In general, it may be said that there exists a tendency on the part of the father to transmit the external appearance, the configuration of the head and limbs, the peculiarities of the senses, and of the skin and the muscular condition; while the size of the body, and the general temperament of constitution of the child, are derived from the mother. Among animals, the mule, which is the produce of the male ass, and the mare, is essentially a modified ass, having the general configuration of its sire, but the rounded trunk and larger size of its dam. On the other hand, the hinny, which is the offspring of the stallion and the she-ass, is essentially a modified horse, having the general configuration of the horse, but being a much smaller animal than its sire, and therefore approaching the dam in size as well as in the comparative narrowness of its trunk. The operation of the principle, though general, is not universal. Exceptions may easily be cited. In almost every large family it will be observed that the likeness to the father predominates in some children, while others most resemble the mother. It is rare to meet with instances in which some distinctive traits of both parents may not be traced in the offspring.

A peculiar aptitude for procreation is sometimes hereditary. The children of prolific parents are themselves prolific. It is realated that a French peasant woman was confined ten times in fifteen years. Her pregnancies, always multiple, produced twenty-eight children. At her last confinement she had three daughters, who all lived, married, and gave birth to children,—the first to twenty-six, the second to thirty-one, and the third to twenty-seven. On the contrary, sometimes a tendency to sterility is found fixed upon certain families, from which they can only escape by the most assiduous care.

Deformities are undoubtedly sometime transmitted to the progeny. It is by no means rare to find that the immediate ancestors of those afflicted with superfluous fingers and toes, club-feet, or hare lips, were also the subjects of these malformation. There are one or two families in Germany whose members pride themselves upon the possession of an extra thumb; and there is an Arab chieftain whose ancestors have from time immemorial been distinguished by a double thumb upon the right hand. Darwin gives many similar instances. A case of curious displacement of the knee-pans is recorded, in which the father, sister, son, and the son of the half-brother by the same father, had all the same malformation.

2. Inheritance of mental Equipment.

Of six hundred and five names occurring in a biographical dictionary devoted to men distinguished as great founders and originators, between the years 1453 and and 1853, there were, as has been pointed

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out by Mr. Galton, no less than one hundred and two relationships, or one in six. Walford's *Men of the Time* contains an account of the distinguished men in England, the Continent, and America then living. Under the letter A there are eighty-t-five names, and no less than twenty-five of these, or one in three and a half, have relatives also in the list; twelve of them are brothers, and eleven fathers and sons. In Bryan's *Dictionary of Painters*, the letter A contains three hundred and ninety-one names of men, of whom sixty-five are near relatives, or one in six; thirty-three of them are fathers and sons, and thirty are brothers. In Fetis's *Biographie Universelle des Musiciens*, the letter A contains five hundred and fifty names, of which fifty are near relatives, or one in ten. Confining ourselves to literature alone, it has been found that it is from one to six and a half that a very distinguished literary man has a very distinguished relative; and it is from one to twenty-eight that the relation is father and son or brother and brother respectively. Out of the thirty-nine Chancellors of England, sixteen had kinsmen of eminence; thirteen of them had kinsmen of great eminence. These thirteen out of thirty-nine, or one in three, are certainly remarkable instances of the influence of inheritance. A similar examination has been instituted in regard to the judges of the Supreme Court of Massachusetts, and other American States, with like results. The Greek poet Œschylus counted eight poets and four musicians among his ancestors. The greater part of the celebrated sculptors of ancient Greece were descended from a family of sculptors. The same is true of the great painters. The sister of Mozart shared the musical talent of her brother. As there are reasons, to be detailed hereafter, for believing that the influence of the mother is even greater than that of the father, how vastly would the offspring be improved if distinguished men united themselves in marriage to distinguished women for generation after generation!

GLIMPSES OF DAYANANDA.

XIII

A PHYSICAL COLOSSUS.

Dayananda's greatness lay not in his intellectual and spiritual excellences alone, his body, too, was no less a prodigy of physical strength. As he stood amidst large concourses of people, he could easily be distinguished by his towering height. The make of his whole body was gigantic. He had a bulky constitution, which, however, continuous exercise and asceticism had wrought into a solid mould of prowess and power. In his movements he was agile. As he went out for his morning constitutionals, those that accompanied him had literally to run.

'Sound mind in a sound body' was the maxim that Dayananda in his person typified. Yogis there are, who by continued fasts and self-tortures, emaciate all their limbs, so that for the purposes of physical activity, they are no better than a bare skeleton, incapable, or as some have the hardihood to assert, infinitely incapable, of strenuous exertion. Such, however, was not Dayananda's idea of *Yoga*. In his early years, before he had the good fortune to knock

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at the door of the hermitage of his sage Guru, Virajananda, he had learnt all the physical exercises of *Yoga*, and as he somewhere candidly admits, had derived great benefit from them. Yet what is physical is barely physical. Of real *Yoga*, which Patanjali defines as the restraint of inner and outer organs, moral rectitude is the first and foremost factor. Among *Yamas* and *Niyamas*, which according to the author of the Yoga Darshan, are the first rungs of the ladder of *Yoga*, there is prescribed *Swadhyaya*, which commentators iterpret as the study of the Veda. Thus in order to be a *Yogi*, in the sense in which *Rshis* use the term, exertion, physical as well as mental, is necessary. Both these presuppose a sound body and a sound brain. Among one of the achievements of *Yogis* is mentioned आरोग्य, *i. e.*, freedom from disease. And in case a *Yogi* should rivet his attention on his body, he is said to acquire, by the continuation of that attention, an adamantine physical frame.

Such, too, appears to have been the ideal of our ancestors during, and before, what are termed in history the Epic Ages of India. The Arya warriors of old were not the human automatons that are driven mechanically to the fields of battle to-day. The work of fighting for the country was, under the old *Varnashram* system, entrusted to *Kshatriyas*, who were *Dvijas* or twice-born, having passed through a second birth by undergoing a course of intellectual and spiritual training at some *Gurukula*. Patriotism was in those times an intelligent sentiment which none but the educated had the right to cherish and profess. Those that incited men to bloodshed under holy pretences of 'maintenance of liberty, 'love of the motherland,' etc., etc., were themselves responsible for keeping that spirit intact amidst revolting barbarities of war. The development of intellect had, thus, to go hand in hand with the development of the body.

Dayananda who has, by a devotee of his, been characterised as a glimpse of the good old India of the time of *Rshis*, typified, in him, like his forbears of old, harmonious working of all the human powers that conjointly make for perfect human growth. He was a refutation incarnate of the idea, that had of late begun to gain ground, that physical strength and prowess were inconsistent with a keen intellectual acumen. Those that are spiritually great should also be physically great. Sunken eyes are no doubt an indication of nocturnal vigils. They, however, harbinger, also, an early imbecility, which is sure to hasten a premature decadence of the intellect. The work that Dayananda had set before himself was gigantic. It required, for its accomplishment, a gigantic physique, with gigantic capabilities of enduring gigantic strains. A few years before his death he could point to the havoc that constant exertions had worked on his once colossal body. That he could endure such incessant exertion of both body and mind up to the end of his life was due to the early care that he had during his period of preparation, or what some call probation, for apostleship, bestowed on his gradually but harmoniously growing constitution. He had consciously developed it, consciously strengthened it, consciously hardened it, till the process

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of deliberate development had given him a whole, unbroken and unbreakable, vehicle of work.

Immumerable are the feats of strength that Dayananda performed and to which witnesses are found even today among old men of some of the places which he had the occasion to visit. It was at Jullundhur that Vikram Singh, one of the big landlords of the place, a *reis*, asked of Dayananda some physical proof of the prodigious powers with which he used always to credit practisers of *brahmacharya*. And the sage, instead of giving an answer, was, silent. After a while, the Sardar made preparation to go somewhere and a carriage, drawn by a pair of horses, was made ready for him. The Sardar sat in it, and the syce made sign to the animals to start. Finding them loth to move, he whipped them, but their obduracy was unconquerable. Looking behind, what should he see but that Dayananda stood holding one of the wheels with his hand, making it impossible for the carriage to move.

At Wazirabad in the course of a lecture, he held up his hand and called to the wrestlers that had mustered strong in the audience, to come and lower it. None of those present had the courage to answer the challenge.

Passing through a lane he was, all of a sudden, confronted by a huge bullock, which, from its reddened eyes, appeared to be infuriated. Nothing daunted he pressed on, while his companions stood behind, thinking to find out some way of avoiding the ferocious beast. Later when they had joined him,—in what way they crossed that lane blocked by the beast, is not known—one of them inquired of the sage as to what he would have done if the animal had attacked him. He closed both his fists and said, he would catch it thus by the horns and force it back.

A constable, who had kept watch for the night, sank, terrified on the ground as he perceived the gigantic figure of the sage advancing towards him in the early dusk of the dawn, when the *rshi* was probably returning from his *yogic* meditation in some silvan solitude.

At Karanvas he made objection to the *ras lila*, or dance performance of characters representing Shri Krishna and Radha, arranged under the orders of a Thakur, by name Karan Singh. The latter, getting incensed, came to the habitation of the sage, armed with his sword, and after a furious altercation, actually advanced to strike him, when lo ! the sage leapt from his seat, and with the alacrity of a practised warrior, wrested the sword from the rude assailant's hand, and resting it on the ground pressed it so that it broke in two.

Dayananda never aggressed in fighting. Nor did he ever evince a desire of making show of his physical indomitability. Even when acting on the defensive, he invariably spared his opponent. His sublime vow of Sanyas prevented him from pressing his advantage further. Yet the consciousness that he had with him an immense store of strength on which he could draw at the time of need, made for self-reliance, so that he went about quite undaunted, wherever and whenever exigencies of

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his mission to spread Vedic culture drove him, often alone in the face of odds.

Physical power, to-day, is the dire need of society. In fields, political, religious and communal, strong invincible bodies are in great requisition. They will aid in fighting patriotic battles. They will save communities from the onsets of other communities. They will, above all, help in carrying the message of the True Faith to lands where barbarism rules, and culture, unless it has, to shelter it, if need be, an invulnerable shield in the shape of a strong physical constitution, is sure to succumb. Let Dayananda then, the Dayananda that was indomitable, as much by dint of his adamantine physique, as by the wonderful radiance of his intellect and the marvellous magnetism of his spirituality serve as a model for that hankering humanity, which is impatient to press its pace in fields alike of politics, scientific physical truth and of religion.

XIV.

THE EDUCATIONIST.

Dayananda wanted to reform humanity at its source. He was conscious that the future of the nations is budding in the hearts of their young hopefuls. In order that the reform you make may be permanent, plant your spirit in the hearts of the future citizens of the commonwealth. Spare not the youth. They will help you in moulding the character of the generations to come. To give the hearts of youngsters the trend you will, their immediate elders are a powerful influence. Utilise them therefore, as an influence, but your main hopes should be centred in the citizens that are to be. Look for the fruits of your efforts from generations yet unborn. It is to this end that Dayananda has devoted many chapters of his books to the question of education. To this topic he reverts every now and then. Young children appear to occupy a very tender corner in his affectionate heart.

He started a school or two, but finding the attempt premature and therefore at the time futile, had to close them down. The atmosphere in which seminaries to his heart could flourish was yet to be created. The boys of the day were not fit to be received in schools of his designing. Nor were teachers available, to whom the sacred charge of the fulfilment of his mission could be entrusted.

Education, as Dayananda would have it, begins from the mother's womb. Preparations have to be made long, even before conception, to make that womb a fit receptable for a worthy and promising soul. For, according to the *Aryan Shastras* the character of the *atma* that enters a mother's womb depends on the character of the mother. Your invocation, the spirit that characterises your *prana-pratishtha*, determines the grade of the deity that will, with its presence enliven the idol. For long months the aspiring parents remain in close commune, paving by their sound moral musings the way for the advent of a blissful beneficent soul. The more carefully they observe the injunctions of the *shastras* in this respect, the more confident they can be of having a sound, worthy progeny. Their concern increases, as the expected boon is vouchsafed. During the whole period of pregnancy the mother has to be on her guard against all sorts of mishaps. An unworthy idea of the

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mother may mar the mind of the child for life, and be carried perchance also to the generations that are to come after him. For five years the chap is nursed and trained by the mother. He learns the alphabet with her. Without overburdening his brain, an attempt is made to stuff his mind with wholesome maxims, and easy verses, full of useful instruction. During early years the memory of a child is very keen and retentive. Unless you give it something salubrious to retain, it will run after questionable matter—some street slang or filthy abuse.

Before the age of eight the child should go to school. This should be a compulsory duty, for the performance of which the parents of both boys and girls should be responsible under the laws of the state. Every attempt should be made to give all children of the land the advantage of a second birth, as the authors of *Arya Shastras* delight in terming the process of acquiring education under a *guru*. A child, found naturally unfit to be taught, can alone be excused. To such are entrusted the duties of a *Shudra*, menial servant. Any the highest lineage should not exempt him from being so classed. For in the interests of society conventional privileges of individuals have of necessity to be sacrificed.

According to Dayananda's scheme —and that scheme, was formulated in conformity with principles enunciated by the ancient *rshis*—schools, whether of girls or of boys, have to be located at a distance from townships and cities. Considerations not only of health, but also of the moral welfare of the student community render this recommendation necessary. For the cultivation of a spirit of learning and meditation, solitary seclusion is essential, a factor that towns can not by their very nature provide. Every little ripple that disturbs the stream of the outer communal life has its influence on the inner flow of the institutions that have their being in it. The noise and bustle which is in the essence of town life can not but be detrimental to the pursuit of studies.

Man learns principally from nature. In the present industrial age, the opportunities of direct contact with the virgin beauties of nature are, if any but few. However prosaic the mind of the mechanical man of today may have become, the poetry that is inherent in the grand and glorious scenes of the everyday phenomena of nature appeals to it with an irresistible force. In fact it is by that poetry that the inner workings of the spirit are, in various persons, directed into their various channels. Lest later life should shut out this chance of direct vision of God with his glories, it is but befitting that the early years be passed in the open, amidst scenes of immaculate joy, of unsophisticated bliss.

Till at least the ages of 24 and 16 respectively, the boys and girls live within such surroundings. The academies are all residential and the relation between the teachers and the taught is personal. In the treatment meted out to the latter, in the matter especially of their physical wants, strict equality is observed, so that differences of birth and of the pecuniary and social position of their parents are effaced, and a spirit of *esprit de-*

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esprit de corps is cultivated by a continued life of willing co-operation and self-reliant inter-dependence. Contempt of poverty, and with it the spirit of self-important superciliousness seeking to dwarf the capabilities of those born only in different circumstances from one's self, a common feature of the artificial system of society of today, is by the very nature of these democratic schools, ruled out of their corporate scholarly life.

The function of education is to fit up the pupils for the varied role that awaits them in the civic life of the community. The old four-fold division into classes—a division that every state of society has perforce to observe, whether consciously and with deliberate endeavour to make it efficient in its working or let it drift and shape itself according to circumstances is the problem before the reformer—has to be borne in mind. The present ills of nations, arising out of an inequitable distribution of nature's goods, can be cured, says the *rshi*, by the introduction anew of the now antiquated system of *varnas*. Only, you have to establish that system on a basis of righteousness. Individual merit, and not privileges of birth and inherited means, determine the occupation, and with it the social status, of a man or a woman.

Dayananda entrusts the determination of the class, mistermed caste, to which a pupil shall belong, to the corporation of teachers that have taught him. On this distribution of offices in the communal life hangs, as on a hinge, the future of the whole society. The executive body of the state, Rajya Sabha, gives only official sanction to the decree of the preceptors. From this the reader may imagine what great dignity attaches to the office of teacher. He decides by what means the future citizens of the country will earn their bread and what, in consequence, shall be their place in society. The treatment they will receive at the hands of their fellow-citizens, in fact their whole destiny as members of the human race, is bound up with the occupation which will give them their living, and that occupation, as we have said, is determined by the teachers.

Dayananda set his face absolutely against co-education of the sexes. Apart from moral considerations, which should dominate in the decision of matters involving continual accompaniment of the sexes, there are also educational and economic drawbacks in yoking persons of different sexes together. To one sex nature allots a longer period for studies than to the other, inasmuch as puberty makes its onests felt among males considerably later than among females. The task, again, assigned to the tender sex is that of mother. A considerable portion of the life of woman is taken up by the duties of maternity which confines them to their home, while men are all the time free to roam where they will. Providence, it appears, has assigned the winning of bread to man, and the management of the household to woman. Such being their respective role in the economy of the community and the household, it is but meet that their training for that role be different. Discrepancies of natural temperament and constitutional make, both physical and mental, point to the same conclusion as regards the arrangement, joint or separate, for their education.

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Of languages, Dayananda would begin with the mother-tongue of the pupil, the alphabet of which he would teach him in themother' s lap. Gradually as the instruction of the lad or lass progresses, a knowledge of other languages may, at the proper stage, be added. The medium of instruction can be no other than the mother-tongue. In the syllabus, too, the mother-tongue will, of necessity, be allotted, among languages, the place of honour. While other forms of speech serve some commercial or literary or scientific purpose, a purpose at best secondary, the purpose of the mother tongue is, first and foremost, spiritual—it helps the unfolding of the soul. Mastery of one's own tongue is a perpetual joy, a joy on which the spirit may turn at any time and in any clime. The mother-tongue embodies the evolution of the race to which the individual belongs. It is the spiritual heritage of the nation which none but a bastardly offspring can forego.

For the benefit of beginners Dayananda got a few primers compiled. Ono of these is *Vyavhar Bhanu*, a mine of sound moral instruction. Another is *Sanskrit Vakya Prabodha*. This latter is a series of conversations on ordinary topics of daily talk. The compilation of this book unmistakably shows that the method that Dayananda would himself adopt for the teaching of a language was conversational, and that the knowledge that he would like his pupils to acquire first was practical, *viz.*, that which should help them in conducting their every day business of life. Book-lore he would add later as an embellishment.

Dayananda, it is objected, was very fond of Grammar. Well versed in that branch of literature himself, he would place grammar in the beginning of every course of studies that he formulated. In this he differed from modern educationists. As we have pointed out above, his own first treatises written for the use of boys and girls embody a number of dialogues, showing that he would himself teach language by means of language. The *Sutras of Vyakaran* that he would at the same time stuff into the brains of his disciples were to be at the first stage a supplementary study. The case of Sanskrit differs in one respect from all other modern languages. Grammar in those languages does not even approach the exactitude and what may almost be called comprehensive completeness of Sanskrit Grammar. In Sanskrit, grammar is a science. It is by itself a study that should absorb the attention of the pupil if he be resolved to pursue it to the end of its abstract speculations, which latter are some very interesting theories. To Dayananda the paramount necessity of his age appeared to be that of the study of the Veda, in which the misunderstanding of merely a *svara* or tone would cause a misunderstanding of the meaning of the verse. In the modern age when Vedic idiom is almost obsolete, the thread of correct Vedic learning can be caught again by acquiring a mastery of the *sutras* of Panini. When knowledge of the Veda has become common, then there may be time for reading the Veda, as a part, by far the most important part though, of literature. Then perhaps scholars, acquainted by daily perusals and discussions with the shades of meaning of the Vedic diction and idiom, may find it practicable to dispense with Grammar as a preliminary to the study of the Veda.

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An incident from the life of the sage, illustrating what his behaviour towards his pupils would be if he had the opportunity of assuming the role of a teacher will be a fitting close to the present 'Glimpse' from his variedly, and in every phase profusely, instructive career. In a *pathshala* established by him, a wall of a room had fallen and the boys were exposed on that account to all inclemencies of weather. Coming in the course of a tour to visit that academy he perceived the inconvenience of the pupils and forthwith ordering a thatch to be brought proceeded with his own hands to set up a wall of straw. Never disdaining labour, he was today prompted to it with redoubled impetus by the consuming love of *brahmacharis* which to him as a *bal-brahmachari* was a passion of his llfe.

THE WORLD OF BOOKS.

The New Japan. By James H. Cousins. Published by Ganesh and Co. Madras. Price Rs. 4.

The author is a well-known Irish poet and writer. His previous writings have already met with appreciative reception. For some time he was Professor at the University of Tokio. Through a poet of Japan, with whom he had formed his friendship, before he set his foot on Japanese soil, he had unique opportunities of studying the inner life of Japan. While living among the Japanese he tried to become one of them. He adopted their ways and lived quite in the native style. The experiences he thus gained he has published in the form of a book. His keen insight into humanity, and his sympathetic outlook on the ways of people of all lands and all countries, of which the lands of the East appear to have special fascination for him, are writ large on every page of the volume. And he has got to say much which should prove enlightening to all other peoples. How though by profession Budhists, the Japanese have become meat-eaters, so that at a certain party which Cousins attended, he seemed to himself to be the only Budhist present, how western civilisation which the Land of the Rising Sun has been importing wholesale, has changed the whole face of Japan, so that Cousins finds instead of one country many varieties of Japan in the present Nippon; has been mentioned with due pathos. Japanese love of art finds vent in the numerous species of flowers they sow and the designs in paper they make of all sorts of articles they require for daily use. At present there is taking place a fusion of Eastern and Western arts, leading according to Cousins to a happy consummation. So anxious are the Japanese for the preservation of what they regard to be beautiful, so profound is their innate veneration for what pleases the eye, no matter whether it is nature's art or a product of human artifice that even children will not harm the paper lanterns they hang out on some festive occasions, which you may find in their original place and posture till many days afterwards. The outer surface alone—things as they seem—appeals tothe Japanese intellect, not the spiritual designing that

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is hidden behind the surface. For that would require an effort of inner reflection, of which the Japanese is strangely incapable. Your Browning and Tagore are a very hard nut for the Japanese boy to crack. Teach him poetry that deals with figures and objects—poetry that he can visualise, and that he will instantaneously enjoy.

The change from India to Japan was for Cousins a very sudden one. While physically residence in the former country prepared him for his life in the latter, so that he could easily dispense with chairs, etc. and accomodate himself without inconvenience to life on the floor, the politically dependent state of India, with its necessary concomitant, a slave-mentality among the people, made the contrast which the absolute freedom of Japan presented to the state of things here, striking and difficult to adapt one's self to. He expected *salams* from the constables, and to do penance for the unworthy wish, went to ask of one an unnecessary question, for which he had, according to the usage of the country, to make a bow. The book in short is interesting and will much interest the reader.

The Cage of Gold. By Sita Chatterjee. Translated into English by A.E. Brown, M. A., Principal Wesleyan College, Bankura. Published by R. Chatterjee 210—3—1 Cornwallis Street, Calcutta.

The story told in this book of just 200 pages is a simple and interesting one. The plot is judiciously laid and there is not a single redundant scene. The heroine of the story is Urmila, the daughter of a woman who had married according to her independent wish, and was murdered by the capricious husband she had chosen for herself. A lover of her mother somehow took hold of the child and brought her up in the solitude of his wealth-bedecked mansion. He left a will, by means of which he settled on her a property of a very high value. To his gift, however, he attached a condition that she should marry a husband whom he named and appointed in the wish. Till the marriage she was to live in the house of a Brahmo friend of his. The girl in the meantime developed affection for the son of her new guardian, in whose company she now spent her days. She was thus placed on the horns of a dilemma. On one side there was vast wealth and the prospect of a life tied up with one whom she did not love. On the other side was a young man of ordinary means who offered her his heart-he perhaps was divinely appointed to be her mate. The struggle was hard and long, but at last the right bid was made. The decision of the maiden is announced on the last page, so that the interest of the story is kept up to the end. One misses the dexterous unfolding of mysterious and complicated working of lovers' minds met with in novels by master hands. The design of the writer of this novel appears to be simpler, and as such has been well executed. The get-up of the book is beautiful and the printing neat and correct.

आसन—*By P. Satvalekar. Published by Swadhyaya Mandal, Aundh, Dist. Satara. Price Rs. 2.*

The book, as its name indicates, sets out a number of postures of the body, which, besides other benefits claimed for them by those that know, con-

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stitute a useful system of exercise. They require no apparatus and are therefore very cheap, costing absolutely nothing to perform. P. Satvalekar has, as is his habit, systematised them. A speciality of this system is that it develops both nerves and muscles and yet does not stiffen the limbs. On the contrary it makes all the limbs elastic. In certain diseases also, some of the *asanas* have been found of great benefit.

वैदिक धर्म की विशेषता—*By the same author Price as. 8.*

The author in this booklet quotes, as is his wont, Vedic verses to show that the religion of the Veda is all-sided. It takes into consideration all phases of human life viz., physical, political, social and spiritual. This is its distinctive feature which marks it out from other religions.

EDITORIAL REFLECTIONS.

THE LEADERS' MANIFESTO.

A declaration signed by a hundred leaders, including Hindus, Mohammadans, and Sikhs has for the last few days been going the round of the press. The manifest object of it is to emphasise the duty of keeping civic peace, which every religion, if it does not belie the sacred epithet "religion', the halo of which it wears and is on account of it held in reverent esteem, ought to and does, as it seems to us, in fact, teach. The manifesto runs :—

In view of the recent deplorable disturbances we the undersigned Musalmans, Hindus and Sikhs hereby declare, that if any individual or group of individuals, belonging to any community commits any act of violence against, or attacks the person, property or honour of, women or places of worship (mandir, mosque, church or gurudwara, etc.) of his neighbours or fellow townsmen or helps those who indulge in such misdeeds, he is, from the religious point of view, guilty of a great sin ; and that it is the duty of co-religionists of such offenders to stand up to resist these miscreants and to protect those who are so attacked. We further appeal to the followers of every religion that they should act, each towards the other, with mutual toleration and regard for the religious ideas of their neighbours and townsmen.

The truth enunciated in the above lines should be patent to men even of the most ordinary intelligence. The professed object of religion is to make men divine. The brute in human beings it is the professed aim of every religion to suppress and kill. If religion ranges men on opposite sides, and arms them with weapons other than those of the spirit, it stultfies its own purpose. There are occasions when it becomes necessary to shed human blood. For instance, when the honor of women has been outraged, no matter of what religion and race those women are, or when the opponent is guilty of aggression, from which there is no way of escape except through force of arms, or when liberty of thought and action in matters especially with which is bound up the spiritual welfare

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of human beings, is in danger, on such occasions it is sheer cowardice to recede from sanguinary fight, provided all other means of averting the bastardly tyranny have been tried and failed. The Arya community never took up arms to blot out differences of religious opinion. Of metaphysical speculation there has been a good deal among thinkers of this community itself. It is on account of this very religious freedom to which there was, in the past, no check among the Aryans that the sublime flights of philosophy, in which the Indians of today rightfully take delightful pride, have been possible. Indian genius became barren when as a result of the contact with other cultures the tyrannous practice of stifling independent philosophic opinion was adopted by the people of India. Annals of both Rajput and Maratha kingdoms abound with instances of manly chivalry practised by members of these clans in the event both of victory and defeat. Not a single mosque was demolished by the Arya conquerors. Not a single copy of the Koran was desecrated. Not a single woman was offered insult for the reason that she was Mohammedan. With what parental care Durgadas brought up Safiat-ul-Nasa, the granddaughter of Aurangzeb during the tender days of her wardship with him, how he managed to teach her the Koran, while treatment quite the opposite of this, was meted out by Aurangzeb to the heir-apparent of the Rajput throne, forms a glorious chapter of Rajput history. Even today it is a matter of well-merited pride to the leonine Lala of the Panjab that his co-religionists have during the inter-communal skirmishes that took place in variops parts of the country refrained from making attack on female honor a legitmate game in war factics. The old spirit of chivalry towards women even of a hostile community yet lives. It is quite in conformity with Aryan traditions that Gandhi, one of the pick of his community, has celebrated the marriage of a female Mohammedan ward of his as if the girl were his own child.

If Mohammadans—not the leaders only but the rank and file also —were to imbibe the fine spirit embodied in the manifesto all ignoble strifes between the communities that disfigure the contemporary history of India, and to us appear to be a great impediment in the way of Indian self-rule, should cease. The Hindus are already practisting the golden virtue of self-restraint sought to be inculcated in the leaders' manifesto and if Hindu leaders have put their signatures to it, it is out of courtesy to their Mohammedan com-patriots. The sentiment at work behind this joint declaration is that of a desire to cloak the exclusive character of the criminal habits of one of the communities. We wish our brethren of Islam should appreciate this feeling and make a befitting response to it.

The difficulty with the rowdies among Mohammadans is that some of the Mullas of that community whose influence with the masses is great have a very perverse idea of the injunctions of their religion under this head. Maulana Abdul Bari, a few days ago, issued a *Futwa* or what we regard as such, that in his opinion the right to

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disseminate his faith was a special privilege of the Mohammadan and that with a renegade from that religion he could never be at peace, though with a scorpion or a snake he might. Khwaja Hasan Nizami, another alumnus of the Arab creed has been seeking aid of his allen sisters, the prostitutes, to help in the spread of Islam through their inglorious profession. As one comes across such ignoble writings which to us seem to e the travesty of religion, one feels tempted to strike off the name of Islam from the sacred catalogue of religions. For religion, as we understannd it, is a word with holy associations, a word which, as it is uttered, arouses feelings of profound veneration and regard.

It is our sincere wish that the Mohammadan signatories to the above manifesto should take courage into both hands and declare peaceful *Jihad* with the other section whose sole aim is to tarnish the fair name of their religion. We doubt if the name is yet fair. It should infinitely appease us if the real exponents of Islam should be these enlightened souls of balanced minds and not the perverse followers of Abdul Bari and Hasan Nizami.

What appals us most is the dreadful prospect of a revengeful resolve that Hindus in some parts of the country are inwardly forming of returning a blow for a blow and meeting an atrocity with a like atrocity. The future of the Arya race hangs in the balance. The Hindu, brought to sore straits that he is, may bid farewel to the glorious traditions of his ancestors, and be prompted by a spirit of triumphant revenge to defile the shrines of the Musalman, and what is more terrible to contemplate, make ignoble discriminations in his observance of rules of chivalry towards his sisters of his own, and those of his opponent's, faith.

The manifesto comes not a minute too early. That it has the salubrious effect which it is intended to make, will be judged by the future attitude of Mohammadans to their com-patriots of other communities. The prospect at present is gloomy.

A FANCIFUL COMMENTARY ON A LINE OF VALMIKI.

Some say, Shakespeare never intended to put into his lines the meanings that commentators of later days have read into them. Could Valmiki have intended to signify by a line of his what Mr. T. V. Krishnaswami Rao makes that line signify in his "Half Hours with Valmiki" appearing in *the Kalpaka.*

The fancy of the writer has suggested some twenty simultaneous ideas that Sita wanted to express by a single act of hers. The reader will find these ideas an interesting reading.

'Thrinam Antharathah Krithva prathyuvacha Suchismitha,.

तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता ।

('Sita) maintaining her usual smile, laid a piece of grass on the ground (before the advancing Ravana) and (with her eyes turned towards it) spoke to him thus.'

Maintaining her usual smile.

1. She pitied him for his one great weakness that hopelessly marred the brightness of the many brilliant qualities he possessed.

2. She doubted if a woman-stealer like him would ever think of facing the enemy in the open field.

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3. She laughed at his ignorance of the eternal law of nature 'They that sow wickedness reap the same.'

'Laid a piece of grass.'

1. To offer a seat to guest is the primary duty of a host's attention; and Sita unable to procure a finished mat offers him a single blade of grass to sit on, requesting him to accept the will for the deed.

2. She thought that he would leave her alone, if she paid him the court esyof a subject to the sovereign and offered him a seat accordingly.

3. She created a partition between her persecutor and herself by throwing a piece of grass before the advancing Ravana.

4. Being forbidden by religious laws to have any direct converation with a stranger, she began to address him looking at the blade of grass.

5. She wanted to create an impression in his mind that the inanimate stuff on the ground could be more easily converted into a human being endowed with human intelligence than the thick-headed monster standing in front of her.

6. She seemed to tell Ravana that he had forfeited his claim to the realm of human beings, and as such he had like an animal to live upon grass alone in future.

7. She warned him that, even like a piece of grass he would fall an easy prey to the fury of the elements.

8. She made him understand that all his riches and powers were but a trash to her.

9. She appeared to tell Ravana that the grass piece at least possessed better qualities, inasmuch it had no such thing as jealousy, anger etc.

10. She asked him to acknowledge his defeat at the hands of the arch-wrestler Rama by 'biting the grass'.

11. She reminded him of the presence of the All-powerful even in the tiny grass piece, who would not hesitate to make his appearance therefrom in the same way as he came out from a stone pillar in the form of Man-lion (Narasimha) and rescued the youngster Prahlada from his tormentor Hiranyakasipu.

12. She swore upon the grass that Rama would surely take away his life for all his misdeeds.

13. She threatened to reduce him by a curse to a blade of grass.

14. She warned him that she would plunge the grass bit in his eyes even as Mahavishnu pierced the eyes of Sukracharya when he offered resistance to him in his dealings with Mahabali.

15. She gave him to understand that Rama was able to pierce the eyes of a demon (Kakasura) with an ordinary piece of grass and it would not be long before he used the very same weapon even in his case.

16. She seemed to infuse the fire or chastity into the little thing the potency of which could in a moment burn all the seven worlds.

17. She appeared to say that she would cut him down into so many pieces like the one on the ground.

18. She made him understand that she considered her life as trash wherein her honour was concerned.

19. She exhorted him to remember the use of grass as an essential material in the making of a hut, for ere long his kingdom was going to be reduced to ashes by Rama with no trace of any dwelling place at all.

20. She expected that by her determination not to look at him, he could understand her mind and leave her alone.

A HUMANE SLAUGHTERING DEVICE.

The Mohammadan reads his *takbir* when killing his food-animal, while

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the Sikh sticks to his *jhatka*. And western science, and with it western humane feeling, is dissatisfied with either of these methods of disposing of the animal. Here is an extract from *Our Dumb Animals* delineating a new device and the success it has met with :—

The National Committee on Slaughter-house Reform, with a Committee from the American S. P. C. A., of New York, (the Society that offered the Ten-Thousand Dollar Prize for a humane slaughtering device) visited Omaha, Nebraska, recently to witness a demonstration of killing cattle, sheep, and swine by electricity. This visit was made upon the invitation of one of the large packing-houses of the country, a concern having 26 different abattoirs in the United States. The experiment was being made with electricity because a member of the firm had been shocked at seeing an employee of the company strike a steer 26 times before he destroyed it. "This is horrible," he said "we must find some better method."

Before the Committees made the visit they asked, "Does your method of killing by electricity render the animal instantly unconscious?" Is it wholly painless?" "Is there any possibility of returning to consciousness before the use of the knife?" To the first two questions the answer was "Yes"; to the last "No." This was difficult for us to believe, for we had had the best authority for stating that animals stunned by electricity would not bleed out properly and so the meat from their carcases would not keep.

What did we find? The Company, sincerely working for a humaner method than the hit-or-miss one of the knocking-hammer, had discovered that an animal shocked with a high voltage would not bleed out, and that therefore, the meat would not keep a sufficiently long time to answer commercial purposes. They had then reduced the voltage to something like 400 or less and found that the animal dropped, became motionless, could easily be hoisted up and bled, and that the blood flowed freely.

But what about the animal meanwhile? It was suffering torture, if the testimony of human beings so shocked is to be believed. There could be no doubt of it. We had with us as one of the Committee of the American S. P. C. A. the president of the New York State Veterinary Association, a thoroughly trained scientific veterinarian, who examined animal after animal and found that, while the current did produce more or less effectively *motor* paralysis, it did not produce paralysis of the *sensory* portion of the cerebrum or fore-brain, which controls the sense of feeling, as was manifested in the remaining reflexes of the eye and eyelids of the animal several minutes after being shocked.

To lie upon the slaughter floor, to be hoisted, and to have the throat cut, while powerless to move but still keenly alive to pain, is a horror one vainly tries to imagine.

And what about this suffering? Innumerable witnesses who have experienced these shocks which did not kill affirm that the agony endured untill the current is shut off or they loose consciousness is beyond description. We talked recently with an expert electrician who was caught by a low voltage current and held for some short time who said, "No words can portray what I suffered. My eyes seemed as if they would leap out of their sockets, my heart appeared to stop, I could not breathe, my chest felt as if it was on fire, I hoped I could die, then I became unconscious."

We believe this scheme of destroying our food animals by electricity is settled once and for all, that it will not be tried out again in the light of what was demonstrated at Omaha. Our hope is that the report of the device to be given practical test in Chicago, and of which we wrote in our last issue, will be a very different one.

A Bill with some similarly humane object was thrown out the other day

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by the British Parliament, because the Jewish population of the British Isles would not allow deviation from the time-honored Mosaic practice. *The London Morning Post* has the following comment on this, to it unpalatable, event :—

"The Jewish practice, which follows what may be called the Mosaic ritual, is to cut the animal's throat and leave it to bleed to death ; and to preserve this practice Jewish influence is exerted to prevent any change in the law, as applied even to Gentile slaughter-houses. For although the Jews insist on their own ritual, they do not provide their own slaughter-houses. They cause to be killed many more animals than they consume, and it is estimated that at least 70 per cent of the slaughtering in the Islington abattoirs is done in the Jewish method, under which an animal may retain consciousness for some minutes after its throat has been cut. The very moderate Bill which was moved yesterday would not prohibit the Jewish method, but would give the Minister of Health power to grant special exemptions, from the general law in approved cases ; which means that if the Jews cared to establish and maintain their own abattoirs, they would be at liberty to do so, but that the country generally would be redmeemed from the reproach of a tribal barbarism. If the Jewish community insisted on its own methods for its own people, there would be less to be said of its attitude to this question ; but that it should obstruct reform as relating to the non-Jewish population is intolerable. The Bill, on which all parties—and all interests except that of Jewery—are agreed, could be passed in ten minutes but for this selfish and sectional opposition. It is a scandal that a measure of simple humanity should be held up in this way in the interests of a fractional section of the community."

That a feeling of humanity towards animals has begun to stir, let us say disturb, western hearts is welcome. The way, however, to carry the holy wish into practice is vegetarianism enjoined by the Arya *shastras*, and not the doubtful half-way methods of diminishing the torture at the time of killing.

BUDDHA ON CHRISTIAN CALENDAR.

B. P. Wadia, writing to *Orient*, has the following remarks as regards the inclusion of Budha among Christian saints :—

(Dr. de Filippi) spoke of the many parallels between the Buddhist and Christian faiths, and finally startled his audience by boldly declaring that Guatama Buddha is to be found in the Roman Catholic Calendar of Saints under the name of St. Giosofatte, or Josophat, venerated on the 27th of November, and that story of Barlaam and Josophat is really the story of the young Buddha and the holy man who showed him the signs fo suffering, age and death.

This religious romance called "*The History of Barlaam and Josophat*" was for several hundred years one of the most popular works in the whole of Christendom, and was translated into every European tongue, including the Icelandic. It has been used by Catholic missionaries with the greatest success, and has furnished many of the early playwrights with material for their miracle plays, no lesser lights than Boccaccio and Shakespeare having been lured by its romantic possibilities.

We find this Christian story first appearing in Greek among the works of John of Damascus, a theologian who lived in the first part of the eighth century, and by peering a little into the life of the man before he was made a saint both in the Greek and Latin Churches, we find the possible clue to the mystery of how the Buddha became a Christian Saint. For this St. John held a high office at the

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court of the Caliph Abu Jafar al-Mansur, as did his father before him. Here he seems to have heard the story of Guatama Siddharta, the Buddha, and after his adoption of the monastic life he could easily have adapted the story, changing the names to suit the new dispensation. The story, roughly sketched, is as follows:

After the conversion of the people of India by St. Thomas, a powerful pagan king, Abenner by name, began a persecution of the Christians. To this king was born a son, matchless in beauty, thoughtful and devout in character, to whom was given the name Josophat. After the prediction of an astrologer that the kingdom of the young prince would not be the paternal kingdom, but another infinitely more exalted, the king causes a palace to be built where his son should live, surrounded only by tutors and servants in the flower of youth and health. Here the young prince was to be kept free from contact with poverty, disease, old age or death, so that no inducement would be found to tempt him into the outside world, and so that no word of Christ and His religion would ever penetrate into his seclusion.

Here the young Prince Josophat passes his youth. But one day, through neglect of orders, he goes outside the palace gates, and encounters a leper and a blind man. In astonishment he asks his attendants what such things mean. They tell him with reluctance that these are ills to which the flesh is heir. On another occasion he meets old age, and contacts death. Again the questions—is this the fate of man, is there no way of escape? He goes home with these questions in his heart, seeking for an answer.

At this time Barlaam, a hermit of great sanctity and knowledge, gains access to the young prince, to whom he imparts the Christian doctrines and commends the monastic life. Suspicion arises and Barlaam departs. But all attempts to shake the young prince's convictions fail. At length Josophat renounces his kingdom and departs for the wilderness, and after many years of wandering finds his old friend Barlaam again. After the death of the latter, Josophat survives as a hermit for many years. After his death, the two bodies are transferred to India, where they are the source of many miracles.

It will be seen by the most casual observer that this story agrees, not only in broad outline but in essential details as well, with the well-known story of Guatama the Buddha.

Further than that, the word *Josophat* (which in Arabic is *Yudasatf*) is a corruption of *Bodisat*, due to a confusion between the Arabic letters for Y and B, and it is well known that Bodisat is a common title for the Buddha.

The identity of these two stories have embarrassed many of the Christian ecclesiastics, and we hear Dominie Valentyn complaining: "There be some who hold this Budhum for a fugitive Syrian Jew, others for a disciple of the Apostle Thomas; but how in that case he could have been born 622 years before Christ I leave them to explain!" Later we find the historian of Portuguese India, Diogo do Couto, telling us of his travels in the Isle of Salsette, where he saw the pagoda called the Canara (Kanhari Caves) made in a mountain with many halls cut out of the solid rock. Here he inquired of an old man as to who had done this work, and was informed that without doubt the work was done by the order of the father of St. Josophat, so that the young prince could be brought up in seclusion. The historian continues: "And as the story informs us that he (Josophat) was the son of a great king in India, it may be well. . . . that he was the Budao . . ."

Since the days of John of Damascus, the heroes of his story have attained saintly rank, as Petrus de Natalibus included them in his Catalogue of the Saints, and Cardinal Baronius inserted them in his Martyrologium, authorized by Sixtus the Fifth under the date of the

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27th of November. In the Orthodox Eastern Church "the holy Joseph, son of Abener, king of India" is allotted the 26th of August, and in Palermo a church dedicated to this same saint exists.

Here we can do no better than to quote the words of Prof. Max Mueller:

"Whatever we may think of the sanctity of the saints, let those who doubt the right of Buddha to a place among them, read the story of his life as it is told in the Buddhistical canon. If he lived the life that is there described, few saints have a better claim to the title than Buddha; and no one in the Greek or the Roman Church need be ashamed of having paid to his memory the honour that was intended for St. Josophat, the prince, the hermit and the saint."

APOLOGIA FOR MOHAMMADAN POLYGAMY.

It is a happy sign of the times that Mohammadans, especially those that are enlightened among them and have a broader outlook on religion than that of the ecclesiastic zealot, are seeing the defects of the institution of polygamy in Islam, and instead of upholding the doctrine, are finding pretexts for the permission of more than one marriage ties at the time when the Prophet lived. Says H. A. Noureddin Addis in an article contributed to the above journal:—

In Arabia, during the early days of Islam, polygamy performed a mission of inestimable worth to the Muslim people. Previous to the time of the Prophet civil warfare among the Arab tribes had so greatly reduced the male population that among this primitive and barbarous people it was considered the proper procedure to put to death new-born girl babies. This had grown to be a custom, dictated doubtless by what seemed to them good and sufficient reasons,—viz., the vast outnumbering of Arab men by Arab women. It was among the pre-Islamic Arabs that the savage saying gained currency: "The grave is the best son in-law."

Then again, at this time in Arabia the usual sexual relation was the free-union. It was a condition of free-love in its most repulsive aspect, wherein the position of the female was little, if any better, than that of a prostitute. Thus it was that the first task confronting the new faith was to ameliorate this condition and give the woman and her child both legal and social status.

Muslim polygamy, then, among these people meant that as many as four women could be rescued from this state of degradation and misery and elevated to the rank of wife by one man; thus saving their children, if not from a violent death, at any rate from the evils and miseries resulting from the absence of all civil rights. Monogamy alone, in this society where the female outnumbered the male population so vastly, would have been totally inadequate to work the redemption of woman as did a reasoned polygamy during the early years of Islam.

The early Imams (commentators on the Islamic doctrines) soon subordinated the practise of polygamy to such variety of onerous restrictions as in reality to interdict it. Aside from this the Quran and Hadis (Traditions) are replete with texts extolling the pleasures and virtues of the monogamic state; thus indicating it as an ideal system, not then wholly practicable. In his History of the Saracens Seyyid Ameer Ali says: "The Arabian Prophet, by imposing a limit to the custom indirectly forbade polygamy, but made it conformable to all stages of society." No less than six of the narrators of Traditions of the Prophet have related that he said: "He who possesses two wives, but inclines towards the one, he shall appear on the day of resurrection with half of his body muti-

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lated." The following is from the Quran: " . . . . . take in marriage such other women as please you, two, or three, or four, but if ye fear that ye shall not be able to do justice to them, marry only one. . . ." Many Muslim jurists, basing their argument upon the fact that it is next to impossible for a man to possess more than one wife without feeling a preference toward one above the other or others, have held that this verse alone is sufficient to abolish polygamy.

However that may be, to the Quarnic student this fact stands out clear and distinct: In the mind of the Prophet the institution of polygamy, in opposition to monogamy, was not to be adopted except in view of certain exceptional social conditions such as those existing in Arabia during his time.

Beyond doubt polygamy is, in principle, a faulty institution.

GANDHI AND EUROPEAN CIVILIZATION.

M. Romain Rolland is now a famous name in the world literature. He is the author of the novel 'Jean Christophe' which brought him the Nobel Prize for Literature. To the French review " Europe ", he has contributed an essay on Gandhi. We make the following excerpt from quotations from it made in *the Hindu* :—

Since the time of Rousseau, the arraignment of modern civilisation has been ceaselessly made by the most libearl minds of Europe, and awakened Asia had only to search in these records of arraignment for providing itself with a formidable weapon against its invaders. Gandhi himself has not failed to do this, and his " Hindu " " Swaraj " enumerates a list of these books of denunciation, amongst which a good number is written by Englishmen themselves. But the irrefutable book is that which European civilisation has itself written in the blood of races, oppressed bled white and out, raged in the name of the chief sinners: and this same thing has been the astounding revelation of the hypocrisy, the rapacity and the ferocity shamelessly displayed before the eyes of the world by the last war, called the war of civilisation ?. So great was Europe's shamelessness that she invited the peoples of Africa and Asia to see her own nudity. They have seen it and judged it too,

" The last war has shown the Satanic character of the civilisation that dominates Europe to-day. Every canon of public morality has been broken by the victors in the name of virtue. No lie has been considered too foul to be uttered. The motive behind old crimes is grossly immaterial.....Europe is not Christian. It adores Otamon.

Both in India and Japan, such thoughts have been many times expressed by even amongst those who are too prudent to expound this fact openly, this conviction is inscribed firmly in their hearts. And this is not the least ruinous consequence of the Pyrrhian Victory of 1918. Gandhi, however, had seen the true character of Western civilisation even before 1914; it had exhibited itself to him without any mask, during the 20 years of his South African life. In his " Hindu " "Swaraj" of 1908, he denounced modern civilisation as " the great evil."

Civilisation, says, Gandhi, is only that in name. It is, according to a Hindu expression, "the dark age." It makes material greatness the sole aim of life. It makes the Europeans dote upon the acquisition of wealth and enslaves them to it, deprives them of all peace and interior life, it is a hell for the weak and for the labouring classes and it undetermines the vitality of races. This satanic civilisation is bonnd to be consu. med by its own fire. It is this civilisation which is the true enemy of India, more so than Englishmen themselves who are not individually evil hearted but only frantic about their civilisation beinig infected with its virus. Thus Gandhi

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combats the view of those of his compatriots who would like to draw away Englishmen from India, for making India "a civilized State", civilized in the modern sense. "This would be the nature of the tiger, without the tiger itself." Now the great and the only effort to be put forth should be directed against the civilisation of the West.

"Since thousands of years India remains unshaken" alone, in the midst of the changing currents of empires. Everything else has passed away, but India has learnt to make the conquest of mastery over self and the knowledge of happiness. It has not wished to possess machinery and great cities. The old chariot and ancient indigenous education have ensured its wisdom and its good. We have now to get back to this ancient simplicity, not by one leap, but gradually and patiently, following the examples of individual leaders.

This is the kernel of his thought and this is serious enough. It lays down the negation of Progress and also of European science. This medieval faith runs the risk of coming into clash with the volcanic movement of the human spirit and of being shattered to pieces. But it would perhaps be prudent to say not "of the human spirit" but "of one human spirit" for if one can conceive (and I do) of the symphonic unity of the universal spirit, it is made up of many voices each of which follows its own path: and our youthful West, carried away by its rhythm, does not think enough that it has not always led this symphony, that its law of progress is subject to eclipses, to contrary movements and recommencements and that the history of human civilisation is, more exactly, the history of the civilisations and not merely of one civilisation alone.

Without, however, discussing here the, European dogma of Progress, and in only considering the bare fact that the actual movement of the world is contrary to the vow of Gandhi, we should not be led to [illegible] that the faith of Gandhi is going to be shattered. To think so would only be to misunderstand the oriental mind, Gobineau says that "the Asiatics are in all things; much more obstinate than ourselves: if necessary they wait for generations for the fulfilment of their hopes, and their ideas, even after the lapse of a such a long time, never suffer from loss of vigour or enthusiasm." Centuries cannot frighten a Hindu. Just as Gandhi is ready to welcome success for his efforts within one year, he is equally ready to wait for it for centuries together, if necessary. He does not wish to hasten time, and if time itself slackens pace, he also does the same. If he finds India insufficiently prepared to understand and practise the radical reforms which he wishes to be introduced in the land, then he knows how to adopt his course of action to possibilities. We cannot at all be astonished to hear this irreconcilable enemy of machinery say, in 1921."

"I would not deplore the disappearance of machinery but I have no hatred actually against the machines," or further "The law of complete love (without exception or restriction)" is the law of my existence. And, I do not want this law to be universally applied to all political measures which I extol.....That would be to condemn ourselves in advance to rebuffs and defeats. It would not be reasonable to expect the rabble to conform scrupulously to this law.

I am not a visionary, I claim to be a practically idealist" (11th August '20) Gandhi's description of himself is correct. He demands from men only what they can give, but he does demand from them all they can possibly give, and this is indeed a great thing in India whose people are large in numbers, in traditions and in the development of the soul. Between his people and Gandhi, from the first moment of contact, there has existed perfect harmony and they have understood each other without any outward expression of their feelings. Gandhi knows what he can expect from them, and the people also

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know what he will demand of them. Between the two, the bond of connection is first and foremost, "Swaraj," or Home Rule for India.

"I know," " writes Gandhi, that Swaraj is the aim of the nation and not non-violence."

And he even adds the following words which really stupefy us with wonder,

"I would rather see India freed by violence than see her chained to slavery by the violence of her oppressors."

But he soon corrects himself. "This is to suppose the impossible, for violence can never free India, and Swaraj can never be attained without the forces of the soul which form the proper weapon of India the weapon of love, the force of truth, Satyagraha. Gandhi's stroke of genius consists in his having revealed to the people of India the true nature and the concealed strength of this formidable weapon.

AGNI THE SOURCE OF MATTER.

That light may be the prime cause of matter is a speculation of Sir Oliver Lodge stated at length by him in an address to a learned audience. The *rshis* of old held Agni to be a subtle form of matter. They went a step or two further, resolving Agni into Vayu and Vayu into Akasha. The tendency, however, shown by modern scientists towards finding a finer root of matter than the gross elements indicates that they are proceeding in the same direction. We reprint the following gist of the address published in *the Times*, educational supplement :—

What happens to the waste radiation in space ? The earth catches less than a two thousand millionth part of the solar radiation, and this seems to have been going on for hundreds of millions of years. The fraction we absorb is of vital importance to us ; it produces our weather, sustains the green vegetation which is the foundation of our food supply, and makes the earth habitable. Is all the rest wasted ? The radiation from many of the stars is still greater. Space is so enormous that it is no warmer, although thousands of millions of suns have been pouring out their energy for thousands of millions of years. What happens to the radiation.

These questions were raised by Sir Oliver Lodge in an address to the staff of the National Physical Laboratory, recently printed in Nature. He insisted on our right to repel the idea that so much energy was wasted. He rejected a suggestion made by Sir W, Siemens as to the possible concentration of all the radiation by total reflection at an aether boundary, on the ground that he cannot imagine an aether boundary, a physical limit to space. He has offered the extraordinarily interesting speculation that light (using the word to cover not merely visible rays but all radiations, including X-rays and other forms of short-wave radiations) somehow generates matter,

Light is known to exercise pressure, as was first shown by a little toy made by Crookes, which spun round when light fell on it. Its advancing wave-front possesses momentum, which it transmits to any obstacle that either reflects or absorbs it, And so when a wave front from any of the stars is advancing through "empty" space, may be for hundreds of years, according to the third Law of Motion—the uuiversal truth of which must be assumed until it is negatived--there must be a longitudinal stress in the stream of light, with a re-action on the source at one end and on the advancing wave-front at the other.

The source is always material, for light emanates only from a vibrating or rotating electron. But what happens at the other end, to accord with the customary experience that a line of stress always stretches from one piece of matter to the other ? When the beam reaches the earth or the matter of a comet, or any other form of matter there is difficulty for the reaction in normal fashion is exercised on the resisting body. But when the advanc-

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ing end is still in free aether all that can sustain the reaction is the wave fornt itself travellig with the speed of light. According to Sir Oliver Lodge, therefore, the wave front has one of the properties of matter; it has the power of sustaining stress. The beam consists of associated electric and magnetic "vectors" (quantities with direction, length and sense), the electron consists of motions characteristically rotatory. These two kinds of motion may not be entirely distinct. The former must advance; the latter stays still in space. But they may be usually connected. It is known that the electron generates light; Sir Oliver Lodge suggests that light may generate an electron.

Radiation has certainly many effects on matter. It can produce the irregular movements known as heat. It can stimulate chemical change, as in photography. More recently it has been found to be capable of threwing out an electron from matter with an amount of energy that seems to depend on the quality and not on the quantity—that is to say on the wave length of the radiation and not on its intensity. Sir William Bragg has called attention to an apparent interchange between radiation and matter which is suggestive. The impact of a beta-particle (a definite piece of matter) emits X-rays; but the impact of X-rays similarly emits a beta-particle. The energy of the beta-particle and that of the one liberated, or called into existence by the X-rays, are practically identical. It seems as if the same beta-particle or electron had gone out of existence when it generated the X-rays and had been re-created in another place, the link through space being a radiation of indefinite wave-length travelling with the speed of light.

MOHAMMAD'S CONDITION DURING REVELATION.

What was Gabriel?

Who was Gabriel, spoken of by Mohammad as an angel who prompted all his revelations? Many conjectures have till now been hazarded. S. Khuda Bakhsh, writing to the Calcutta Review, so repudiates them:—

Certain it is that the attacks with which Mohamed suffered were not of the nature of epilepsy (*Cf.* Muller, *Der Islam*, p. 56, note 1). It is also very much to be doubted whether he had these attacks before his prophetic mission. I cannot accept Sprenger's assertion that Mohamed was hysterical.' The picture of the Prophet, such as we know it, with his more than twenty years of unresting activity, is certainly not a picture which corresponds to that of one suffering from neurasthenia.

We find in him that sober understanding which distinguished his fellow-tribesmen: dignity, tact and equilibrium; qualities which arr seldom found in people of morbid constitution: self-control in no small degree. Circumstances changed him from a Prophet to a Legislator and a Ruler; but for himself he sought nothing beyond the acknowledgement that he was Allah's Apostle, since this acknowledgement includes the whole of Islam. He was excitable, like every true Arab, and in the spiritual struggle which preceded his call this quality was stimulated to an extent that alarmed even himself; but that does not make him a visionary. He defends himself by the most solemn asseveration, against the charge that what he had seen was an illusion of the senses. Why should we not believe him?'

The process by which Mohammad received his first revelation is thus described:—

How did this Call present itself? Tabari, 1, 1153, has the following tradition. Abu Kuraib has relâted to us that Waki has said on the authority of Ali Ibn-ul-Mubarik, on the authority of Yahya Ibn Abi Kathir, who said: I asked Abu Salama as to the first that was revealed of the Qur'an. He said: the first that was revealed was "O, thou Enwrapped One" (Sura 74). I said: People say, however, that the first words revealed

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were : Read in the name of thy Lord who has created thee (Sura 96). He replied : I asked Jabir Ibn Abdullah who said : I shall only relate to thee what the messenger of God has related to us. I had retired, said the Prophet, for devotion, to Hira, and when I had finished, I came down, and lo ! I heard a voice. I looked to the right and I saw nothing, I looked to the left and I saw nothing. I, looked ahead and I saw nothing. I looked backward and I saw nothing—then I lifted my head and I saw something. Then I came to Khadija and said : Wrap me up and pour water upon me. She covered me up and poured cold water upon me. Then was revealed—O thou enwrapped in thy mantle. (See note 3 to p. 3 of Rodwell's translation of the Qur'an.)

The something ' which Mohamed saw, is described in another tradition, which is also to be found in Ibn Ishaq, and which, adorned and embelished as it is with other legends, yet retains the main outline of original tradition. I borrow from it the following words put into the mouth of the Prophet : I came rushing down, out of a rock, with the determination of putting an end to my life and thereby securing peace at last. But when I was about midway I heard a voice from heaven saying, O Mohamed ! thou art the messenger of God, and I am Gabriel. I raised my head towards heaven, and I saw Gabriel in the form of a man (at prayer) He said ; O Mohamed ! thou art the Prophet of God, and I am Gabriel. I remained standing looking at him—altogether forgetting what I had resolved upon. and moved neither backward nor forward.

I began to turn my face in various directions, and indeed to whichever side I turned I saw him. Neither advancing nor retreating, I stood fixed to the grorund until Khadija sent out her messenger to look for me, and the messenger came to Mekka and returned home, while I stood rooted to the spot. Then he (Gabriel) disappeared, and I returned home to my family (at the foot of Hira).

The doubt that the mental state of the prophet, as described above, was not a sound one was, entertained and expressed when an announcement of his apostleship was first made by himself. The prophet had to produce incontrovertible evidence to prove that his senses were sound during revelation, that evidence being no other than a statement on oath by God the pseudo-author of the Quran. Says S. Khudha Bakhsh:—

Two passages in the Qur'an prove that this account rests in the main on truth. Sura 81, Verses 15 *et sqq.* : "And I swear by the stars of retrograde motion, which move swiftly and hide themselves away, and by the night when it cometh darkening on, and by the dawn when it clears away the darkness by its breath, that verily this is the word of an illustrious Messenger, Powerful with the Lord of the throne, of established rank, obeyed by angels, faithful also to his trust, your compatriot is not one possessed by Jinn ; *for he saw him in the clear horizon* : nor doth he keep back heaven's secrets, nor doth he teach the doctrine of a cursed Satan. "

And Sura 53, Verses 1 *et sqq* : " By the stars when they set, your compatriot erreth not, nor doth he go astray, neither speaketh he from mere impulse. Verily the Qur'an is no other than a revelation revealed to him : One terrible in power taught it him, endued with understanding. With even balance stood he, and he was in the highest point of the horizon : then came he nearer and approached closely, and was at the distance of two bows, or even closer,—and he revealed to his servant what he revealed —His heart falsified not what he saw : will ye then dispute with him as to what he saw ? "

Is there still any room for doubt that the Quran is a revelation from God and not the ravings of a mad Mohammad ?

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What, after all, was this Gabriel? Says S. Khuda Bakhsh :—

In reviewing Dr. V. Hautz's. "*Muhammeds Lehre conder offenbarung quellenmaszig untersucht*" in *theologisch tijdschrift* 1899, I wrote : "Dr. Pautz and many with him have looked upon this phenomenon as an hallucination. But the simple, straightforward manner in which this event is related in the Quran and in the tradition alike throw a great deal of doubt apon the correctness of the view set forth by Dr. Pautz. I hazarded an opinion long ago that Mohamed saw a hazy shadow of his own self, similar to the phantom seen on the 'Brocken.' If the observer finds himself between the low-standing sun and a bank of clouds he sometimes finds his own shadow projected upon the latter enormously enlarged and generally surrounded by a coloured circle which we call an aureole or a halo of glory.' It appears that Mohamed noticed this apparition early in the evening—a fact which would explain the anxiety of Khadija. It would also explain how the man who was timid by nature and who only slowly and gradually became conscious of his mission, and who was wellnigh on the point of despair as to how he was to fulfil his destiny—how, such a man, suddenly stepped courageously forward, strengthened and fixed in his innermost conviction that the voice which urged him onward to announce, with becoming dignity, the revelation of God, was the voice which came from above."

A colleague of mine to whom I had sent a copy of this article wrote to me ; "There is much to say in favour of your explanation of Mohamed's hallucination and it appears to me to be a very good account of the various versions of the story. If I still entertain any doubt it is to be ascribed to the fact that your argument fails in one important element ; namely, in the proof that such phenomena, as are observed in the misty Brocken have been observed in the sunny neighbourhood of Mekka. Perhaps such is the case in the 'land of mirage.' My doubt is due, to a certain extent, to my [illegible] knowledge."

seen on the Brocken" (*Brokengespenst*) I find the following in Badeker:—

When the rising or setting sun stands at the same altitude as the Brocken. and on the opposite side down in the valleys mists gather which rise along the Brocken, whilst the Brocken itself, free from the mists, stands beetween the mists and the sun, the sun will throw the shadow of the Brocken, with all that may happen to be on it, on this bank of mist, on which gigantic figures are formed which soon grow smaller and smaller as the mist comes nearer or recedes further and further. The phantom is rare, and it occurs about once every month.

In the description of the hazy figure in the qur'an we find the nearest approach to the phenomenon just described. Probably this phenomenon is of extremely rare occurrence at Hira. It may also have taken place in the morning, which would better fit in with the story, according to which Mohammad saw it while wandering about in the hills after a dream that had frightened him overnight,

Mohamed could have had no idea of such optical illusion. For him what he saw was a divine phenomenon which announced to him what he had already in his heart: he was the messenge of God to his people. In great excitement he returned home. Wrap me up ! wrap me up ! he called out to Khadija and then he had one of those overpowering nervous fits with which he was henceforward attacked each time that he was supposed to have heard the voice of God in the heart. Unconscious, in this condition, he never was. The fits were the outward manifestations of inward mental struggle antecedent to spiritual revelation. No sooner was the struggle over than he recovered himself and uttered the revelation, The first rovelation in all probability is Sura 74 : O thou enwrapped in thy mantle ! Arise and warn And thy Lord—magnify him ! And thy raiment—purify it ! And the Abomination—flee it ! And bestow not favours that thou mayest receive again with increase : and for thy Lor

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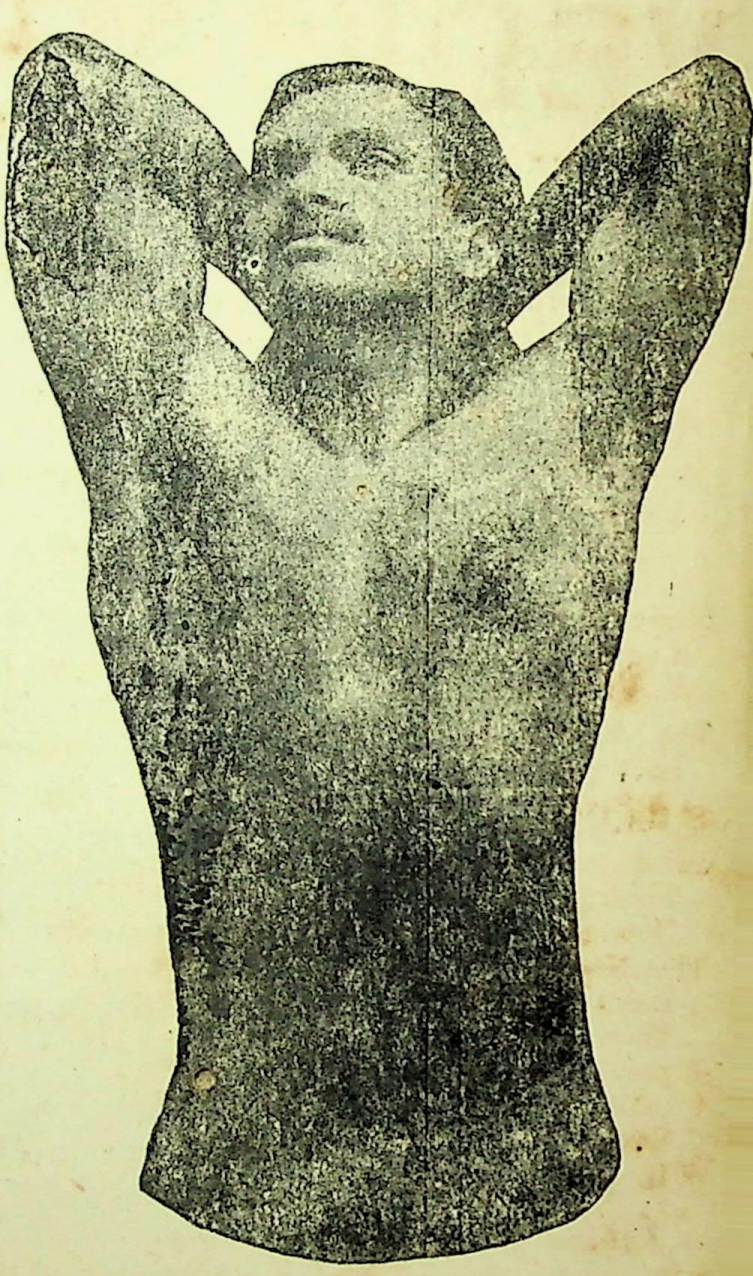
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CONTENTS:

	Pages.
Study of Mechanics from Indian Engineering Books—Rao Sahib K. V. Vaze I. C. E. ..	979
The Search after Atma—Prof. Rallia Ram Kashyap ...	989
At the Gate of Eden—"Tourist"	991
Hinduism and Muhammedanism Their essential unity—Mr. Doonger Dharamsee, Spal ...	997
The Social Problem—The faith India has lived by—Pr. T. L. Vaswani M. A.	1003
A plea for co-ordinating the Educational Activities of the Arya Samaj—Mr. Brij Nath Mithal B. Sc., L.L. B. ...	1005
The Good Law—Mr. M. H. Syed, B. A., L. T.	1008
The Arya Samaj and the Hindu Society—Mr. G. A. Chandavarkar, B. A.	1011
Glimpses of Dayananda	1014
Contemporary Thought Reviewed Mothers' Marks	1019
Editorial Reflections—	
Religious Tolerance	1024
The Dionysian Origin of The Christian Encharist	1026
Cow-Killing under Muslim Rule	1027
Islamic Marriage	1029
Back to Brahmanism	1029

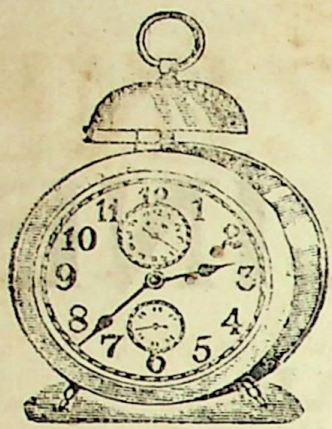
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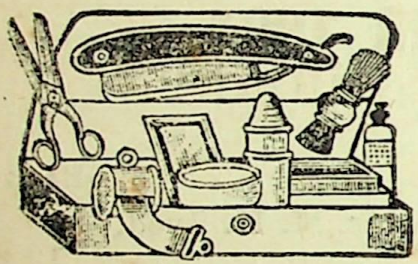


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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest and noblest.

VOL. XXI No, 6. | MARGSHISH 1980, NOV. 1923. | WHOLE No. 181 NEW SERIES No. 41.

STUDY OF MECHANICS FROM INDIAN ENGINEERING BOOKS.

(By Rao Sahib K. V. Vaze I. C. E.)

SECTION III.

वायुयंत्र Mechanics of the Wind.

वायुस्तुदेवतावायोरगस्त्यश्चऋषिः स्मृतः ।
प्रभावात्तपसः सोऽपिमैत्रावरुणिरुच्यते ॥
यंत्राणव.

The Deity of वायुतत्व is वायु and अगस्त्य is its propounder. The sage अगस्त्य excelled or defeated आतापि sails and वातापि kites by his balcons. When अगस्त्य lived, there was a sweet water sea between the हिमालय and विंध्य, and into this all the Himalayan rivers flowed. Sage अगस्त्य invented the electric battery कुंभ and used it for many purposes. Positive electricity he called मित्र and negative electricity वरुण. Owing to the extensive use of कुंभ and मित्रावरुणौ, the sage अगस्त्य used to be called कुंभोद्भव or मैत्रावरुणि. By his Baloon he flew over the fresh water sea to विंध्य. In Indian Engineering वारुणि means a Hydraulic Engineer and मैत्रावरुणि means Electric Engineering. On coming to विंध्य the sage अगस्त्य found that the विंध्य was not so high as to obstruct the path of the sun,

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that there lived another civilized race of men there, and that he lived on the Deccan plateau and helped राम in conquering रावण.

वायुतत्त्व or the element of Wind is more uncontrollable अदाम्य than water and hence in using it one has to take some special precautions such as are noted below :—

(1) Water flows along the surface of the earth and hence it can be stopped or controlled by stone walls and can be made to flow into particular sorts of channels with particular velocity ; but wind sours very high and in order to use it one has to erect high towers.

(2) The direction of wind is not steady ; it may change at any time and hence the contrivance for using wind-power must be able to revolve or rotate in any direction to meet the wind.

(3) The velocity of wind is also very variable and sometimes it may be so low that it would not work even the lightest machine or contrivance. The work to be obtained from wind has therefore to be reserved, to be got done at the time, when it is blowing. Consequently before wind-power can be used, the velocity, direction, time etc. of the wind has to be observed all the year round and the mean of these observations has to be used in dealing with it.

In modern Engineering air is compressed by means of steam or electric machines and is conveyed through pipes to work drills &c., but in Ancient India this was not done and hence wind was considered to be a very intractable element. With all its defects there is one advantage with the wind, and this consideration encourages men to use it. This advantage is that wind is spread over an enormously extensive area and it is never exhausted. Water gets exhausted after it has done its work. Once a quantity of water falls down, it can work no further, once steam gets off it is lost but wind can work a series of wind mills one behind the other ; the series of wind mills may be extensive and continuous and yet it will work them all simultaneously. Thus wind power is very cheap and very convenient, where its direction and velocity is fairly steady all the year round, for example on the top of Western India or Konkan or on the sea-coast.

For being able to make use of wind-power on an extensive scale, we ought to know the following details :—

(1) The weight of the atmosphere. For ascertaining this we have Barometer and the idea of this contrivance begins from the use of the धारायंत्र. The conditions of the atmosphere at various heights and in various localities ought to be ascertained and noted. Our तीर्थ, क्षेत्र areas are areas of particular kinds of water or air, and ancient Indians went to काशी, प्रयाग, बदरी or महेन्द्र, as Englishmen go to Simla, or Darjeeling for getting British climate.

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(2) The direction of wind in any place and at any season ought to be ascertained and noted in Geographical statements. There should be ध्वज indicators showing the direction of wind on all high towers etc.

(3) The force or velocity of wind should be observed all the year round in District towns and this information should be available to the public at a nominal charge.

(4) The resistance of wind *i.e.*, the resistence wind offers to things passing across it is worth observing. This will be useful not only for wind mills but also for baloons and sails. In Indian Engineering there is a chapter on धूलिनिरोध or the obstruction of dust. This chapter deals with the prevention of the flow of dust into houses and may be useful for the prevention of the entrance of smoke in industrial or mill-towns like Bombay.

(5) Simultaneous observations of the state of wind at different heights in the same locality.

These observations, when taken and tabulated, will form वायुशास्त्र and will be useful in wind installations. India is not suited for steam machinery but it has a very large scope for water or wind machinery, and these must be systematically developed if India wants to be recognised as a self-supporting nation. India's animal and vegetable resources developed, with water and wind power would work marvels and can easily compete with the contrivances the West.

तंत्र.

Just as the तन्त्र of पृथ्वी is its weight and animals, just as the तन्त्र of जल is its flow and fish, so the तन्त्र of वायु is its velocity वेग and birds. The velocity of wind is used in propelling boats by means of sails. As water-flow carries things floating on it, so wind-flow carries saiis etc. with it.

पवमानसोमाभ्यां नीता नौः । नौका शास्त्र

नौ is defined to be a boat that is propelled by the flow of water and wind, and a boat that is propelled by oars worked by hands or power is called नौका.

देवदानव संग्रामे शत्रुभिः परिपीडितान् ।
समुद्रेया गृहं भूता(सानौका)दानवानां सुखप्रदा ॥
अरेस्त्रायतियत्क्षत्पं अरित्रं तत्ततः स्मृतम् ॥
नौका शास्त्र

नौका Boat was the refuge of the defeated दानव when they fled into the sea, and the oars were the things that saved them and are thus called अरित्र, the saviors from the enemies.

As water is used for sifting corns etc. so is the wind. Water is the enemy of fire but wind is its friend; the one extinguishes it while the other increases its blaze. As water is useful in mining operations, in removing and separating earthy particles from the metallic particles, so is wind useful in burning them off and freeing metals from their impurities. As by means of weight (specific gravity) water discloses

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the adulteration in metals, so fire by the melting point and colour of the heated pieces discloses adulterations.

As beasts are useful for drawing carts, and ploughs etc., so birds are used in conveying post or dragging baloons. The baloons of अगस्त्य were floated in the sky by bags filled with light gases (Hydrogen) and then these were dragged in the required direction by birds yoked to them.

गरुत्मद्हंसैः कंकालैरन्यैः पक्षिगणैरपि ।
आकाशेवाह्येद्यानं विमानमिति संज्ञितं ॥

विमान शास्त्र

There is a separate treatise on training of birds शकुंतविद्या and a great bagful of hydrogen is called उर्वशी अप्सरस् (उर्वशी, very extensive अप्सरस् waterproof, through which water or gases would not escape).

In रामायण we find that राम conquered रावण because he obtained the training under three great sages viz., वशिष्ट the great Hydraulic Engineer, विश्वामित्र the great Engineer in cannonry धनुर्विद्या and अगस्त्य the great Electrician and baloonist. At last राम threw away the baloon as it was found to be more a machine of destruction than anything else. There are signs in Western civilization also showing that the Baloons and other such modern inventions are more useful as destrurtive agencies than anything else.

When the air in any place is heated, it becomes lighter and rises up, the surrounding air rushes to fill the vacant place produced by this action and gives rise to wind. The fireplaces that are built at a higher level get advantage of the winds for blast. This hot air is conveyed through a chimney to a height at which it would be a little hotter than the surrounding air, and where there would be wind blowing all the year round. A fireplace with the chimney &c. has already been described in the वास्तु शास्त्र under "Amenities."

As water lifts up things thrown into it, so does wind, but the weight of that mass of air is so little that the upward lift is generally negligible. If a lamp is lighted under a spread or extended umberella, the air under it gets heated and lifts up the umbrella; lanterns &c. are thus floated in the sky but is contrivance is not useful for floating any heavy articles. It was expected that baloons would be constructed in this way, and when अगस्त्य was able to analyse water into Hydrogen उदान and Oxygen प्राण he was able to construct विमान Baloon that could float for any length of time at a moderate height. Full details of the construction of these baloons will be described under विमानशास्त्र, and for describing the तंत्र power of वायु the above details are enough.

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In the Atmosphere there are seven chief gases and there are seven combinations of each, thus there are forty-nine मरुतः kinds of gases known to Indian Engineers. These gases first emanated from the earth दिति but being transparent and invisible have been classed as आदितेय celestial beings under the generic name of मरुतः. दिति means earth and अदिति means the world beyond it. Thus in Engineering, terrestrial rocks, metals &c. are called दितिज or भौम. And nebular or meteoric stones or metals are called अदितिज or दिव्य. The gases first emanated from the earth and then were classed as nebular. When water is analysed by the electric current of a battery of hundred cells शतकुंभ, the lightest (hydrogen) उदान वायु is evolved and this is filled in a bag to which a box or boat is attached by means of ropes. This is the baloon of अगस्त्य. And in this he travelled from the Himalayas to Lanka the land of रावण. While thus travelling, अगस्त्य saw a volcano in Malva then under the sea and called this fire और्वानल the terrestrial fire and also noticed that gems were formed by the sudden cooling of the lava when it flowed into the cool water of the sea which is therefore called रत्नाकर or mine of gems. The baloon of अगस्त्य was dragged through the air by birds specially trained for the purpose.

यंत्र.

It was noticed under the machines of water that the wheel or pulley was formed by the revolution of an elbow-shaped lever अधिदंड round its pivot. In order to move such wheels, hands or feet are used, but if the periphery of these wheels be composed of projections which are technically called दंत teeth, a set of these may be moved simultaneously by moving one of them. There are two sorts of these toothed wheel combinations, viz. समदंत and पुटभेददंत. समदंत wheels are wheels moving in one plane or in parallel planes; पुटभेददंत are wheels moving in planes at an angle, generally a right angle. Toothed wheels may be combined or joined by means of chains as ordinary wheels or pulleys are joined by ropes or straps. These chains are better than straps, as they do not slip or slide; if the strain be too great, a tooth may give way or break.

When wheels joined by straps are intended to move at one time and stop at another, while one is always moving, it is usual to set a movable as well as a fixed wheel on one axle, and the strap is moved either on the fixed or on the movable wheel, according as it is intended that the axle should move or stop. A

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chain working on a toothed wheel cannot be slipped in this way, and for this purpose the toothed wheel itself is slid on the axle. The axle has a projection fitting into a cut on the inside of the wheel ; when the projection is set into the slit, the wheel and axle move together and when the projection is out of the slit, the wheel turns round on the axle which does not move.

The wheels of a clock are generally **समदंत** but those of mortar mill, are water wheels worked by a bullock &c. Toothed wheels of various sizes may be fixed on one axle to give more or less velocity and outturn, and thus there may be **दंत संघात** as there is **चक्रसंघात.** Such **चक्रसंघात** is seen in the machinery of a clock.

A saw is a toothed wheel used with **पृथ्वी.** It is called **ऋकचयंत्र** and may be straight, bent or circular to suit the mode of application and the work to be done.

The construction of a wind mill is similar to that of a **मंथनयंत्र,** where the water flowing out of orifices or pipes on a wheel sets the wheel in motion. Compressed air may be similarly let out and made to move the head which may work a drill for making holes in wood, stone or metal. The rotating wheel is made to go up and drop down a screw, and thus holes for blasting are drilled in rock by this contrivance.

Every one has seen the revolving wheels of paper set on a stick sold in the toy shops. A piece of paper is folded to form leaves of a flower, and as wind strikes these leaves, they rotate on the pivot in the center. This is the construction of a wind mill seen in Thana District and other places for working water pumps. In order that the wheel should always face the blowing wind, it has a tail fixed at right angles to the wheel. As soon as the wind changes direction, it strikes on the tail which moves, so that its plaine may be in the plaine of the wind, and the wheel thus always faces the wind and rotates. The axle of the wheel is bent into the shape V and as the wheel rotates the V goes up and down and works the pump or any other machinery set on it. These wind mills are called **भ्रमयंत्र** in old literature and were much used for cutting wood or grinding corn in the Himalayas.

मंत्र

The principal feature of **वायुमंत्र** is **स्तंभन** or stoppage or obstruction. The modern steam or oil engines may be classed as **वायुमंत्र** as there is confinement of the gases. Some oil engines may be classed as **तेजोमंत्र** as the heat of the combustion of the oil produces the force that sets the machine at work. These engines, or something similar to them, were unknown in Ancient India. In Ancient India Hotblast **अग्नामरुतः** was used only as a reducing agent in metallergical operations, **अग्नीषोमौ.** Hot liquid was used only in sugar refineries ; but the use of hot steam or superheated gases as motion power was never made in Ancient India.

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SECTION IV तेजोयंत्र.

MECHANICS OF HEAT AND LIGHT.

तेजसोदेवतासूर्यो विश्वामित्रश्चतद्ऋषिः ।
स्वकीयतपसाक्षत्रोब्रह्मर्षित्वंलआप्तवान् ॥

यंत्राणव.

The Deity of heat and light is सूय tthe sun and विश्वामित्र is its sage. By lhis experiments on this element though sa क्षत्रिय he obtained the title of ब्रम्हर्षि sa sage versed in experiments. Sage विश्वामित्रused the results of his experiments in Heat and light in his धनुर्विद्या (Canonry, and the results he arrived at sare as noted below :—

(1.) The rays of heat or light go in sstraight lines, but they bend slightly con passing from thick to thin substances sand vice versa. This is due to the cchange in the resistance which the rays meet with in the changed substances.

(2) Rays on striking an impervious ssubstance rebound like a ball and this iincessant striking of rays causes lheat in the substance on which they sstrike.

(3.) Though the rays are extremely uncontrollable, they can be controlled sand concentrated by means of inclined planes.

(4) When the rays of the sun are sanalysed by the inclined plane, they sare divided into seven colors. The lhottest of these are red and the lheat decreases as we go towards the lblue. This means that the red rays sstrike with greater force than the lblue ones.

(5.) The power of the eye is limited and there are rays both beyond the red and blue. When God created the world there was darkness, that means that the rays at the time were of a very low intensity and therefore had no light or colour but as concentration went on, the light became apparent.

(6.) Some authors say that the creation was from ब्रह्म to आकाश, वायु, तेज, जल and पृथ्वी as they misunderstand the non-visible तेज to be वायु. Really it is not so. The creation is in the order ब्रह्म, आकाश, तेज, वायु, जल and पृथ्वी. The creation began with the advent of Gravitation and things were created by concentration

(7.) The birth of मरुतः is the real वायुतत्व and three व्याहृति *viz* भूः, भुवः and स्वः denote the three spheres constituting the world. भूः is composed of अग्नि hot mass with the envelop of solid crust पृथ्वी. भुवः is composed of gases वायुwith the envelop of अंतरीक्ष astral transparency, स्वः is composed of the solar systems enveloped in space.

तंत्र

The तंत्र of तेज is the eye. There are three sorts of eyes as under:—

(1.) Eyes that see only the lower rays, such as eyes of the owl, bat etc. These are able to see only in dim lights and the less the light the better they can see.

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(2.) Eyes that see only the bright or strong light. The eyes of man and ordinary beasts are of this sort. These can see only in a certain strength of light.

(3). Eyes that can see in both. The eyes of cats, lions and, tigers can see both in the higher and lower shades.

Light can be used as an agent for speech or signalling by means of flashes of reflected light.

यंत्र

The **यंत्र** of **तेज** is **सरणि** an inclined plane and the idea of the inclined plane starts with the art of climbing straight trees like the palm. When a man wants to climb a palm, he holds it firmly in his embrace and lifts up his feet. He then embraces it in his feet and lifts up the hands. Thus by leaps he rises. Then instead of leaps he uses rope ladders called **नि.सरणि** and then an inclined plane is used for raising up and this is the **सरणि.**

The **सरणि** is used for lifting big stones to high places in building construction. Our carts owned by Vadars are examples of the oldest **सरणि.** The stones of large temlpes are raised to the top in this way by the inclined plane and rope.

The moat or the leather bag is used for drawing water from a well on this principle only. A pair of bullocks walks along the inclined plane and drags up the bag full of water.

Inclined planes are used with the earth in wedges, axes, and other tools.

यंत्र

Lenses are the **मंत्र** of **तेज** and their principle is **जारण** or **एकीकरण** concentration. Two sorts of lenses are used in practice, viz., **सोमकांत** concave lenses and **सूर्यकांन** the convex lenses. These are used for concentrating rays and producing fire and for optical instruments. The **सरणि** was used for seeing the objects on the earth from the baloon, and this contrivance was used as shown in the sketch.

A triangular piece of **स्फटिक** or prism of glass had its inclined side coated or covered with silver and it had two tubes **नलिका** on the two sides. The man sitting in the baloon peeped into one tube and saw the things on the earth through the other. These instruments were used for seeing things at the back. The modern Camera Lucida is an instance of the same.

The **सूयकांत** lenses and **सोमकांत** reflectors were used in concentrating rays and producing fire at a desired point and thus used in destoying the enemies at a distance.

Deceiving one by false appearance is called **माया.** This **माया** is of two sorts viz. steady **स्थिर** and movable **चंचल.** By the magic lantern one produces **स्थिर माया** and what is called cinema is **चंचल माया.** The **माया** produced by **रावण शंबर** and others may be similar to this but the details of the construc-

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tion are not available. By means of statues and images also one produces माया, but that art is not called माया as it does not completely deceive any body. An image is seen to be false when the appearance is tested by the use of some other organ but the real माया is such that as you try to touch it it flies further like mirage मृगजल. False appearances are thus to be classed into चित्र statue, आभास picture, and माया deception. The existing world is also a deception but it is दैवी माया eternal deception and we can never get beyond it.

SECTION V.

आकाश यन्त्रे MECHANICS OF THE ETHER

आकाशदेवतामित्रोभरद्वाजस्तुतद्दृषिः।
दुष्करेणास्य तपसासोऽतर्ज्ञानमाप्तवान् ॥
गुणातीतंचयत्सर्वं महदाकाशउच्यते।
पतंजलिर्योगयुक्तस्त्रिकालज्ञानमाप्तवान् ॥
यंत्राणव०

The element आकाश is divisible into two parts viz. स्थलाकाश ether or space and महदाकाश time. When one gets control over आकाश one annihilates both time and space. Spread of the knowledge of the wireless is annihilating space. Sage भरद्वाज had made research in this branch of electrical manifestation but I have not been able to get a text of the same. The text is called यंत्रसर्वस्व. The sage पतंजलि by his योग had control over time and was called त्रिकालज्ञ. योगसूत्र of पतंजलि is available and requires to be carefully acted upon.

The spiritualistic societies of Europe and America are after this study and one day we may hear more about the truth of the writings and results of पतंजलि. Annihilation of space and time is the fruit of every civilization, and as soon as this is obtained, the civilization comes to an end. The पुराणग्रंथ of India tell this and the truth is attesed to by reason. The world is composed of egoistic beings and any invention is always used for the destruction of others. As soon as two such conflicting parties meet they naturally kill each other and leave the world a blank. The more subtle the methods of destruction are, the more quick and effective they become. The two contending parties may send missiles—destructive missiles from opposite ends and may kill each other unawares.

तंत्र

Thought and the realistion of the object thought of is the तंत्र of आकाश element. You think and concentrate on Time or Space and you realise them.

यंत्र

भ्रम or screw is the यंत्र of आकाश element. When an inclined plane is rolled round one of its sides, it forms a screw. The action of the screw is similar to that of an inclined plane but it occupies less space and is more handy. Screws or भ्रम are of two sorts, viz., the संहार or दक्षिण right-handed

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screw and विस्तारor दाम left-handed screw. The strength of the screw depends upon (1) the thickness of the thread and (2) the pitch or the verticle distance between the two threads. In the bazar screws are sold by numbers which denote the number of threads in its length. Screw is used for joining together two things. Every screw requires two parts which are called पुरुष or bolt and स्त्री or nut and the piece of metal etc. that is put between the two is आच्छादन or washer.

मंत्र.

The present day electrical machines are all आकाशमंत्र. Sage भरद्वाज has divided electricity into the following classes :—

(1.) The electricity that is produced by lashing silk cloth, or the skin of a cat or fox is called तड़ित् *i.e.* electricity produced by lashing. This electricity is used in the brushes made of the feathers of a peacock etc. and is used in mesmerising and healing skin diseases.

(2.) The electricity that is produced by rubbing gems, glass, etc. is called सौदामिनी or the electricity of necklaces. Different gems produce different variety of this and each variety has its peculiar effects.

(3) The electricity produced by the particles of water while coagulating in the air is called विद्युत. The sprinkling of water on the body or face, shower-bath or rain-baths produces this electricity and is very useful in curing nervous diseases.

(4.) Electricity that is produced in a battery by chemical action of different substances is called कुंभोद्भवा. The positive electricity or that in which metals are deposited is called मित्र and the negative electricity or that in which acids are deposited is called वरुण and the whole current is called मित्रवरुणौ. The pot used for this battery is घृताची, a pot used for storing Ghee and it must be अप्तरस् or water-proof. As hundreds of cells are required to be used in this battery; this electricity is called शतकोटी or शतकुंभी.

(5.) When a magneto revolves round its axis, it produces a current in the copper wire wound round it and the electricity thus produced is called अशनि. This electricity is used in all mechanical and commercial operations.

(6.) The electricity stored in a storage battery is called ह्लादिनी and the pot in which it is stored is called a ह्रद.

(7.) Electric spark is called स्फूर्जथुः and the lightning flash is called मेघज्योति.

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THE SEARCH AFTER ATMA.

(By Prof. Rallia Ram Kashyap.)

ओ३म् य आत्मा अपहतपाप्मा विजरो विमृत्युर्विशोकोऽविजिघित्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स आप्नोति हवै सर्व्वान्कामान् सर्व्वान्श्च लोकान् यस्तमाऽऽत्मानमनुविद्य विजानाति।

1. Om is the Indestructible Supporter (*Prajapati*) of all. He is the Greatest amongst the great. Pervading every animate and inanimate object He succeeds in protecting them all. Ever the same, He is an embodiment of existence, consciousness and bliss. Souls forgetting themselves in Him commence to act as He and succeed in t'at act even. But unfortunate fools neglecting Him who is in them, heeding not the note He sounds in their hearts, keep ever in misery, barred from the pleasure He alone could give them.

2. He is the Subtlest amongst the subtle. Even a soul, which can reside within an ant, is permeated with Him. Thus it is that He rules all from within and without.

3. Who indulges in sins? Anyone who requires something which he has not got; to secure that he sins, if he can not secure it without committing sins. God is present in everything. Consequently everything is already in His reach. That is why He never sins; that is why He is called "Apahatpapma" by the great Prajapati in his declaration made in the Brihdaranyak Upnishad.

4. Who grows old? Who changes with time? Any one who is composed of a number of compqnents, because components unite or separate with the lapse of time. That Sinless "Atma" is one, homogenous throughout. He is the simplest of all. No particles compound together to bring him into existence. That is why he undergoes no change with the lapse of time. This is the reason that makes Prajapati declare him as 'Vijarah."

5. What is death? It is nothing but the separation of the various particles composing a compound from each other as well as from the one soul, the presence of which served to keep them together. God is continuous throughout them all and is present in that soul even. Being immaterial He can not contract or expand; consequently He can not pick up new particles and give up old ones; nor can he separate Himself from any soul. Particles of matter or souls can never separate themselves from Him. Thus God is always in everything; having always the same connection with matter; in Him no separation can ever occur. Souls and matter which are unto him, as a body (human or otherwise) is for a soul, can never separate from him. Knowing and seeing all this the Sage Prajapati called Him Vimrityu.

6. What is sorrow? Sorrow is an unpleasant sense of uneasiness in a mind enlivened by a soul, felt on losing some-

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thing or after having done an unwise deed. The Supreme Soul, God, being All-pervading, as stated before, can never lose anything, nor, being always Omniscient and a conscious indepedent worker, can He ever commit an unwise deed, for which He may have to repent afterwards. Thus both the bases for sorrow being ever absent in His case, He is termed "Vishokah"

7. Hunger is a sense of emptiness in the stomach, caused by the complete digestion of the food taken previously, and resulting in the creation of a desire for taking fresh food in, due to the stimulation of the nerves of the inner wall of the stomach by its secretion, which in the presence of the food there, was serving to digest the same. Now all these phenomena *viz.* the taking of food, digestion, hunger, desire for fresh food etc. occur in a living body, *i.e.* a body which is material in itself but has a soul as its resident. These phenomena occur because a living body is constantly undergoing decay and repair due to a constant series of performances going on in it. *viz* respiration, blood circulation etc. Now God has got no living body, hence no stomach and no lungs; as a result no digestion, no respiration nor therefore any blood circulation. That is why He never loses or gains anything, hence He has no desire for taking food. Hence he is called "Vijighitsah". Similarly when water previously drunk has been properly utilised in the body, (in the moistening of its various parts, which on account of respiration etc. are being constantly dried by heat liberated in them during the course of these processes,) a sensation of dryness is felt in the tongue and the throat owing to the insufficiency of the amount of water present in them. This sensation creates a desire in us for drinking water, which is termed " Thirst." It is obvious as in the case of hunger, that it is a phenomenon met with only in a living body and due to physical change going on in it, the latter being composed of a number of material particles which can separate or unite. God has no such body. Consequently He is beyond that effect of heat or water. As such He is free from Thirst also Therefore He is called "Apipasah."

8. All His ideas and thoughts always prove true. Never an unclean or untrue idea can exist in Him because He is always pure and ever Omniscient. He is indepedent, hence nobody can influence Him to do wrong. For all these and many more reasons is He praised as "Satyakama and Sataya sankalpa."

9. He should be searched into. All should wish to know Him; because knowing Him as pervading in all objects of creation, feeling Him to be their creator, and seeing Him as clearly separate from these all, one attains to the fulfilment of all desires and reaches the greatest heights he can wish to fly to. Nothing then remains which he can not enjoy.

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AT THE GATE OF EDEN.

It was some Persian poet, or more properly a poet of Persian, who styled Kashmir as the Eden on Earth. And yet a visitor, who went to Srinagar last year, exclaimed, it was hell—the very reverse of Eden. The poor fellow had gone by the Rawalpindi route and taken for his conveyance a Lorry—that devil's contrivance for bridging distance with dust and stench. The other much-frequented route, viz, that from Jammu, has, of late, been opened, too, to Lorry traffic, so that now all passages, leading to Eden, excepting one, which tourists on foot may yet avail of, to their infinite enjoyment and exhilaration, viz., that from Gujrat, bid fair to become passages through hell. The tour, however, on the experiences of which we base our short picture of our short journey, for the amusement, or, if it should perchance cause some, aesthetic gratification, of our reader, belongs to pre-motor times. For times that are following, this may prove a valuable record, a piece of history, to be of use in future ages which as we picture them to ourselves, will be lorry-laden—stench-stuffed and dust-encumbered.

Let us begin our description with Kudd. This is a village,—some seventy miles from Jammu, a retired place where the bustle of the busy world will not disturb you. The modern road to Kashmir has followed the lead of its ancient sister, and except in places where ravages of time are quite irreparable, has gone in close companionship with it. On one side of it there rise high mountains, clad from head to foot with verdure. On the other there runs a murmuring stream. You have to descend a good deal to reach its brown, dusty water. Rivers have, in ancient, as in modern, times, been the unfailing guides of men in striking out routes. Sometimes you meet with rills running headlong down the summits to your left, to join their scanty, and presumably on that account impatient, waters with the waters of the main stream. These cross your road, and at places, in their hurried, headstrong haste, pull down your bridge and all, and delay your equestrian journey by a day or two. You are more fortunate, if at such a juncture, you have only a light kit, which added to the weight of your body, may not be a burden too heavy for your own and, if need be, also a coolie's legs.

Coolie, mind me, is a problem on this route. Prevalent in the whole state is a system of *begar*. State officials force the services of a labourer and pay him according to their own scale. You will find none ready to hire himself for a willing wage. This may give you an insight into the absolutely dependent mentality of the resourceless inhabitant of those parts.

Fields grow on terraces and yield a meagre harvest, whereby in the midst of barren luxuriance, the poor peasant of the mountain drags on the burden of a toilsome existence. Small girls, and even grown-up women, may be seen here and there pasturing their cattle. Both sexes contribute their

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share towards the earning of a scanty livelihood. Mountain morality, they say, is lax—a sad tale of un-guarded, though in these parts, unavoidable, liberty among the sexes.

From Kudd you start early in the morning for Batot. While in this part of the journey, make a point of leaving the public road. Besides being lengthy and tiresome, it is plain and prosaic. The footpath that scales a mountain cuts the journey short by several miles. If in the way it rains, the ascent affords the pleasures of an adventure. Beyond a certain distance you find vegetation fails you. A sort of black rock crowns the hill, where human artifice has had to dig its own passage. A flight of steps excavated by the hands of man is your only resource for crossing that dizzy h e i g h t. At the first step you stand between two distinct regions and if perchance the weather happens to be misty, you need no flight of imagination to separate the lower from the higher world. Stop at the top. In case it be a sunshiny day, you are most lucky, if the first rays of the sun have overtaken you in the way and you have escaped the double difficulty of ascending in the growing heat of the sun. You have passed through trees and risen above many of them. To your surprise, you will find cattle grazing at that bewildering height. They have scaled it from the other side, where both for man and animal, it is an ordinary walk, up or down.

Batot is one of the highest places on this route, and commands a charming scenery. A halt there is worth more than the toil you have undergone. The ascent was a very pleasant travail. It will be the better requited by a day's glance round, for what more than a glance can a day afford in such a place ?

Further in your journey there come Pira and other stations equally alluring. None, however, dare approach the unassuming beauty of Ramban. That is my place, a poet's place. The designing of the station, if such preliminaries were needed for the wonders even of the hands of Nature, was, presumably, done by a poet in his happiest mood of poesy. No sordid gains of applause seem to have obsessed his vision, while he was engaged in this etherial, though to his own mind an earthly, task.

Which is Ramaban ? The village this side of the Chenab, or the spring on the other side ? A bridge of mixed wood and iron separates the two. The wail of the river has become more pathetically plaintive. It is resounded by the mountains on both sides. Pebbles join their voices audibly with the mournful tones of the torrent. The leaves of the treas seem to murmur too. As you go to bathe, the stream throws out its arms restlessly, and then as suddenly draws them back. What with the benumbing coldness of water, what because of the unfathomed woe, half expressed, half concealed, under the uneasy jesticulation and mourning of the dusty current, you cannot carry on your bath for more than a few minutes. And then you are busy contemplating. As the poet has it, our sweetest songs are those that tell our saddest thoughts. Milton will call it melancholy but to me it is an extacy, a bliss.

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At Ramban my shoes are torn, and I hasten to the house of a shoemaker. A poor fellow sits on the floor mending shoes with the simple primitive instruments of a village cobbler. What strikes me in his plain, small house is an almost overwhelming sense of religious cleanliness that seemed to surround the whole place with an exquisite charm. Was it cleanliness in fact or was it simply a delusion of my Arya Samajic sympathy that moulded itself into a concrete living picture.

Pass on, gentle reader, if a sight of woe pains you, or the lowly hut of a cobbler arouses in you? feeling proud disgust. The next stage is Ramsu. A Brahmin woman lodges, in the verandah of a shop, a host of travellers, who, for want of more comfortable quarters, squeeze themselves into the narrow space on that dusty floor. Bodily inconvenience extending over a night, buys, cheaply to all appearances, insight into itinerary human nature. Sadhus of almost all varieties and colours snatch from the courtsey of the dame their rest of a night. They smoke, blow strong gusts of darkened breath, tell interesting tales, join in altercations, and sometimes even quarrel. Every one, however, is in haste to proceed, and both friendships and animosities, contracted in the sojourn of a night, are forgotten with the dawn, when all assume their various ways.

Press your pace, gentle reader, to Banihal, with a buoyant hope to be in the Happy Valley next day. This is the last mountain barrier to Eden, which crossed, you will instantly be in the Region of Bliss.

Take care to forestall the heat of the sun in your ascent up this hill, too The experiences of this mountain are more than a mere replica of those gained in the ascent after Kudd. The artificial staircase was the peculiarity of that former adventure; greater height accompanied by a sight, a mere sight, of snow lying on neighbouring hills, is a speciality here. The air is bracing, the atmosphere is calm and cool. At intervals there fall in your way the huts of cow-herds and buffalo-herds, living in forced retirement, deprived of the natural comforts of their pastoral mode of life, by the usurpation of shrewd, wealthy ease-lovers of cities, who draw for their necessities on the toil of these poor, plain people.

The descent from Banihal, along the footpath especially, which you will probably pursue, is abrupt. At places you have to run, to avoid the possibility of a false step, which over-cautiousness, as it slackens the pace, is liable to lead to. Some dangers are obviated by being overlooked—among such are those attending a steep and narrow descent.

Verinag opens the Valley. It is a perennial spring, flowing, flowing, welling out its huge volumes of water, since nobody knows when. A few slabs fixed into the walls round the Nag will tell you that the Emperor Jahangir was specially interested in the enjoymet and preservation of the beauties of this Nag. In dimensions the spring is a little lake. Its water is very clear and very cold. You can not stand it for more than a few seconds. Now whichever side you turn, you find a small brook of this water running over, and whispering its woe to, small pebbles. This, to let you into a secret, is *the*

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beauty of Kashmir. There is water, water, everywhere. Besides affording, by themselves, a lively scene in every part of the principality, the little rills quicken growth, so that every little twig of a tree, that falls down on the earth, sprouts out into a new tree. Such is the belief of the vulgar about the fertility of the soil of Kashmir.

You have left the mountains behind you and are now walking in a plain. The roads are dusty and the temperature considerably higher than during your recent walks. You can stir out now only in the morning.

Some sixteen miles rom Verinag there comes Anantnag. That, too, is a spring of the same variety as Verinag, but smaller in dimensions, and considerably less beautiful.

Hindu superstition has associated with these springs a feeling of religious sanctity, so that constant pilgrimage goes on to both these places and a lot of priests reside there. They will annoy you or serve you according as your religious inclinations are found favourable or repugnant to their depredatory occupation The pity of it is that these natural sanctuaries of Divine Artifice have, in the hands of religion, lost, instead of preserving, a great deal of their purity and charm. They induce no devout feeling, to find which you have to resort to less favoured spots, those that are on account of the inferiority of natural attractiveness, less plagued by misguided religion and superstition.

Choose at Anantnag your route further. If a pilgrim bound for Amarnath, turn to Matton, a similar spring, similarly occupied, whence they will direct you to Pahlgam. A tourist, one who loves pleasure of scene simply, will find his thirst for natural beauty a good deal gratified at this place. One, however, that has gone in search of religious bliss should undergo greater toil, for pleasures of the soul are far more dearly bought than pleasures of sense. Beyond Pahlgam the route is uninhabited, and it requires the munificense of an orthodox raja to make yearly arrangements for the board and lodging, and what perhaps is more valuable, the safe conduct of a regular procession, consisting of thousands of pilgrims, starting and stopping at every stage together, as if at a bugle-call, obtaining all necessaries from moving bazars and stores, which latter, too, are managed under the supervision of state officers. Fven then you have hardships on the way. If rains ensue, they make your passage slippery. For a considerable part of the distance you have to walk over snow, and if by chance the ground under you fails, you are a lost pilgrim. A spring that falls in the way is said to be the habitation of a huge snake, or monster, with some five heads. No pilgrim verifies the tale; notwithstanding, the tale is current with all the plausibility, with which tales of that variety, invented by Dame Superstition are instinct. At the Cave of Amarnath, to visit which this whole toil and trouble is undergone, there is a small platform of snow which they say, is formed *within* the fortnight in which the pilgrimage falls. The platform is there, though *Shiva-linga*, the sacred

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idol which, too, devout superstition seats on it, has never been witnessed for want, perhaps, of proper credulity in the observer.

The pilgrimage is a dangerous affair, and through parts of it they run, in order to escape the casualty of an avalanche of snow falling on them, which catastrophe sometimes takes place, drowning hundreds of lives.

From Anantnag to Sri Nagar is less than forty miles of either motor or ekka drive. If you like, you may first make a short trip to Ichhabal, a natural spring which the Maharaj a has reserved for his own enjoyment and recreation. There you find no *pandas*, and no filth. Fishes of various descriptions are reared there, in a nursery, established for the purpose. The climate is invigorating, and the scenery around attractive.

On the road to Kashmir you will pass by the ruins of ancient temples of Budhistic design. If of an archaeological bent, you will find enough in them to rouse your melancholy sympathies with the art-loving illustrious dead. They may open to you a chapter from some long forgotten history of some never-to-be forgotten period.

Sri Nagar is the captal of Kashmir. One may expect it to be the heart of Eden. Climb up to the peak of Shankaracharya whence both the bright and dark sides of the picture will be open to you. On one side there stretches the city of Sri Nagar, a collection of dirty hovels, packed unwholesomely close together. The exterior of the Kashmiri which appears, as it were, polished white, deceives you as to the character of his house and surroundings. The city, the street, the house, that he occupies are all nasty and disgusting. Here if anywhere is a pure gem nicely chiseled and beautifully cut, lying in the midst of a pond of dismal mud. The circuitous course of the Jhelum, however, which, too, falls on the same side of the mountain, you may enjoy. The curves of the bed are so regular that it has been surmised they are artificial. A veritable snake of water glides beside and through the town, considerably relieving its filthy prospect, and appearing on that account absolutely misplaced. On the other side of the mountain there lies the lake Dall of ancient fame, extending over an area covering miles. It lends a peculiar charm to the landscape around, which is spotless green. The water of the lake meets the horizon in the distance and seems, as it were, passing into the azure blue of the firmament.

Sail one day in a Shikara *i.e.* a small boat, and have the pleasure of a cruise round the Dall. At a distance of about three miles from where the Dall ends there is Harbin, a place where water is stored and conducted thence in tunnels to Sri Nagar. A huge lake extending into the sky will give you an idea if such a finite thing as an idea were possible, of the watery infinite that enshrouds our earthy planet. In the way to Harbin excavations are proceeding into the ancient remains of what appear to be Budhistic temples

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and which archaeologists trace to the time of Kanishka.

At the extremity of the Dall from which you, a short while ago, digressed to Harbin, there is the Shalamar garden. At an other spot on the brink of the same lake, there is Nishat. Both these were at one time the pleasure resorts of Mogul emperors. The former was meant for the enjoyment of the Imperial harem. It is walled on all sides and is more extensive than the latter which is open. Grass is laid out in both. Lines of flowers of various hues enclose plots of varied dimensions and multifarious beauty. The level of the ground rises as you cross one spacious tract of verdant grass after an other. In the middle of the garden, along its whole length, there is a line of lavatories whieh play every Sunday. There is perhaps more of art in Shalamar, but greater liberty has been allowed to nature in Nishat, to suit, as I think, the different grades of freedom which the two sexes, for whom the gardens were meant, enjoy under Islam. The lavatories afford a natural dance in accompaniment to which flowers and twigs flutter casting reflections of variegated hues on the fitful dancing surface of water and enhancing with their gestures the flirting beauty of its incessantly flowing music. The Dall, as it were, enjoys the revel in its distant onlooker's silence.

In the Dall there grow the floating fields of vegetable, stories of the stealing of which by rival farmers you may have often come across. Lotus is the special beauty of the Dall. In one part of the lake it overgrows the whole expanse of water. You have open lotuses, half-open lotuses, and lotuses still budding—lotuses in short in every stage of bloom and beauty. Some stare at you, others invite you, still others welcome you, while a section are shy.

These, gentle reader, are some of the beauties of the gate of Eden—of merely the gate. The Eden you will find as you proceed further into the valley, where Gulmarg, Sonemargh and a lot of other *marghs* will give you insidious glimpses of the beauties of the Paradise on Earth, of which poets have sung so profusely and of which pleasure-lovers have at last found the whereabouts in the charms of the valley of Kashmir.

'Tourist'

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HINDUISM AND MOHAMMEDANISM.

THEIR ESSENTIAL UNITY.

(By Doongersee Dharamsee Sapal, Colombo.)

The Prophet and his followers are ordered by God only to preach their religion, not to enforce it at the point of the sword.

'Let there be no violence in religion. Now is right direction manifestly distinguished from deceit.'

'But if thy Lord had pleased, verily all who are in the earth would have believed in general. Wilt thou therefore forcibly compel men to be true believers? (The Koran.)

Says the Hindi Poet, Dindervash. "Hindus and Mohammedans are the two halves of a grain. There is no difference whatsoever between "Ram" and "Rahim" it is the same God common to both the peoples." Thus Hindus and Muslims are both beloved twins of Mother India. Hindus and Muslims are brothers not only as poetically described in the above poem; for centuries they have been living together and treating each other like brothers. In social, in religious, in political customs, habits, and thoughts, these two people have so much mixed., intercoursed and mingled that after many centuries there has at last developed a common fellowship and brotherhood.

Great sages like Kabir and Nanak have preached and practised spiritual rapproachment between these two peoples. which has born very good fruits and abiding results. If we examine old annals, records, songs, ballads and poetry of India, we will discover great harmony between the spiritual outlooks of Islam and Hinduism. In the broad-minded liberalism of Hinduism there is much in principles, doctrines and scriptures which will stand in favourable comparison with the doctrines of Islam. There are points of contact, too, in the ways of Sadhana of the two faiths. There does not seem to a tolerant eye any important fudamental incompatibility between Hinduism and Islam. It is on account only of narrow sectarianism, bigotry and ignorance of the true aspects and doctrines of both the religions, that people attach much importance to trivial and purposeless things like passing singing processions before a mosque or a temple. Hinduism and Mohammedanism are in reality far too grand and sublime to notice such minor things.

The Islamic culture and religion have much attraction for us. It is far better to study the same from the original source than from tinted sources of Missionary penmanship. Moslem theology is beautifully simple. There is one God who made and created all men animals and the whole world. He is. Omnipotent, Omniscient, Merciful and Righteous. Says the Koran "He is God beside whom there is none who should be served, the knower of the unseen and the seen. He is the Merciful, the Compassionate. He is God beside whom there is no God, the King, the Holy, the Author of peace, the Granter of security, Gaurdian over all, the Mighty, the Restorer of every loss, the Possessor of every greatness. High is God above what they set up with Him. He is God, the Maker of all things, the Creator of all existence, the Fashioner of all images. His are the most excellent and beautiful attributes that man can imagine. Everything that exists in the heavens or on the earth sings His glory and His perfection and He is Mighty, the Wise. In East and West is God. Withersoever men turn themselves, the face of God doth meet them there. He is the light of heaven and Earth. He hears with

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me. He sees with me and there is no God but one God."

The Upanishads say the same thing garbed in different words and form. "We cannot by searching find out God or know the Almighty unto perfection. For when there is, as it were, duality, then one sees the other, one hears the other, one perceives the other, one knows the other, but when God only is all this, how should one see another, how should one know another, how should one perceive another, how should one know another? How should one know Him by whom one knows all this? He is incomprehensible because He can not be comprehended. He is imperishable, for he can not perish. He is unfettered. He does not suffer. He does not fail. How, O beloved, should one know the Knower? He is intelligent whose body is spirit, whose form is light, whose thoughts are true; from whom all works, all desires, all sweet odours and tastes proceed. He who embraces all this, who never speaks and is never surprised. He is myself within the heart, greater than the earth, greater than the sky, greater than the heaven, greater than all these worlds. The All-worker, the All-desirer, the All-embracer. Unseen but seeing, unheard but hearing, unperceived but perceiving, unknown but knowing. He is one without a second"

A cursory glance will convince the reader that the teachings of the Koran and the Upanishads with regard to God are the same. Both Moslems and Hindus can with equal toleration read and study each other's scriptures, and the differences and divisions will disappear. The realisation of oneness, being the goal of Hindus and Moslems, there is harmony in the two religions which strikes any and every man. The Koran emphatically declares—"We make no difference between any of them." Muslims are enjoined to practise toleration. Their religion teaches them that teachers and masters from Adam, and Abraham and Sri Krishna, Zarathustra, Moses, Buddha, Jesus and Muhammad, all were divine personages, all benefactors of mankind, the representatives of God on earth, diffusing joy and peace, and minimising pain and suffering. Each of these preached and taught the Truth, according to the needs of the times and those amongst whom they lived. Says the Koran. "It is the duty of the Prophets to transmit knowledge."

Hindus also believe the same thing. In Bhagwad Gita it is proclaimed that "Wherever and whenever corruption and sins increase, I come to this world to spread righteousness" Hindus respect, honour, and even worship Buddha, Mahabir, Jesus, and Mohammed. They are the most tolerant people on the face of the earth. Their religion, life and temper are full of charity and good-will for followers of other religions.

The holy Koran says the same thing—(2·151). We have sent you a prophet from amongst yourselves, who teaches you Our will and purifies you and teaches you knowledge and wisdom and teaches you what you did not know.

Ali the cousin and son-in-law of the prophet instructs his son Hasan thus:—

O, My son, thine own meditation within thyself is quite sufficient for thee, both the disease and the remedy are within thine own self. Thou art a small body but within thee, there is a vast universe, thou art the mother of the Books

In Chhandogya Upanishad, the child Swetketu is taught by his father Udalak thus:—

This Universal Self which blooms in every flower and breathes through every storm, is identical with the self of each one of us. "Now that light which shines above this heaven higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man.

The Kath Upnishad says:—

There is one ruler the self, within all things who makes the one manifold.

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The wise who perceive Him within their self, to them belongs eternal happiness not to others. There is one eternal thinker thinking non-eternal thoughts, who, though one, fulfils the desires of many.

The practical teaching of Islam is to make all people faithful, prayerful and charitable by divesting them of all impure ideas, thoughts and actions. Much stress is laid on prayers. A true Moslem should devotedly pray his God five times a day. He should not covet much money. The Koran says that prayer drives away all wicked and evil thoughts. "God is Great., Ha ten to prayer, to worship, hasten to riteousness, to prosperity. Prayer is the best of deeds. God is Great. There is no object of worship but God."

Also the Koran teaches men to be attached not to worldly goods but to Godly actions. "O beleivers! your worldly goods and children should never make you forget God." Again—The desire of accumulating wealth will keep you in darkness, till you have seen the grave and seen misery.

To be over-rich and amass immense wealth and to appropriate it to one's owns elf is denounced by Moslem, as well as other, scriptures.

Hindus also are enjoined to pray to the Almighty. In the Mahabharat, in Bhagwat Gita and in the poetry of Kabir, Tukaram, Nanak, Tulsidas and others, God is prayed to and loved with the devotee's whole heart. Says Tulsidas:-

Seers and sages, saints and hermits, fix on him their reverent gaze, and in faint and trembling accents Holy Scriptures hum His praize.

He is the Omnipresent spirit, Lord of heaven and earth and hell.

The intensity of the Bhaktas longing for God is nowhere better shown than in the poetry of these saints. Again says Tulsi Dass.—Lord, look Thou upon me, naught can I do of myself. Whither can I go? Whom but Thee can I tell my sorrows? Oft have I turned my face from Thee and grasped the things of this world, but Thou art the fountain of mercy. Turn not Thou Thy face from me—Lord, Thy ways ever give joy unto my heart. Tulsi is Thine alone, and O God of mercy, do unto him as seemeth good unto Thee.

As for renunciation and non-coveteousness after riches this is the vital part of Hinduism. Says the Isopnishad "Be content with what you get, don't run after other's money." Says another Upnishad—God is to be met only by renunciation and not by riches, family and household ties. A third Upnishad says-"Acquire immortality by renunciation."

The Koran is full of moral and ethical teachings. It says—

He (God) teaches you justice, equality, benevolence and charity and forbids objectionable things. He teaches you these in order that you should become straight, harmonised, perfect.

And he cleanses their hearts, purifies the mind, inaugurates true union.

Die before you die—kill your baser self, control your desires, regulate your mind, senses and body and kill that which keeps you from so regulating them.

If you do good, it is for yourself and if you do wrong it is also for yourself.

Whosoever taketh the right path, certainly doeth good to himself. Whosoever taketh the wrong path, certainiy doeth wrong to himself.

And give to relatives their dues and to the poor and to the wayfarer.

And who have faith and do good work they are the enjoyers of Eternal Bliss.

Spend from the stock of goodness for parents, relatives, orphans, the poor, the wayfarer.

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And let there be a class of people amongst you who should invite mankind to do good work.

The Prophet Muhammad says.—My Cherisher hath ordered me to do nine things (1) to reverence Him externally and internally, (2) to speak truth with propriety, in both prosperity and adversity, (3) to practise moderation in both affluence and poverty, (4) to benefit my relations and kindred, even those who do not benefit me, (5) to give alms to him who refuseth me, (6) to forgive him who injureth me, (7) that my silence should be in attaining a knowledge of God, (8) that when I speak I should mention Him, (9) that when I look on God's creatures, it should be as an example for them and God hath ordered me to direct men in that which is lawful. All God's creatures are His family; and he is the most beloved of God who trieth to do most good to God's creatures.

The same ideas are to be found in the sacred books of Hindoos.

In Katha Upnishad (1, 11, 24) :—

He who has not first renounced evil ways, nor is subdued, nor tranquil, and whose mind is not at rest, even by knowledge he can never obtain the self.

In Manu (S. B. E. 25, 416) :—

Abstention from injuring creatures, veracity, abstention from unlawfully appropriating the goods of other's purity and control of the organs—Manu has declared this to be the summary of the law for the four castes.

In the Vasistha Smriti we find—(S. B. E. 14, 138) :—

Practise righteousness, never unrighteousness, speak truth not untruth, look far, not near. Look towards the Highest, not towards that which is not the Highest, says Manu—(S. B. E. 150).

Let him say what is true. Let him say what is pleasing. Let him utter no disagreeable truth and let him utter no agreeable falsehood, that is the eternal law.

In Brhdaranyaka (S. B. E. 15. 176) :—

A man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

In a famous passage of the Bhagwatgita the happy life of the devotee is thus described (S. B. E. 8, 101) :—That devotee of mine who hates no being, who is friendly and compassionate, who is free from egoism, to whom happiness and misery are alike, he who feels no joy and no aversion, who does not grieve and does not desire, who abandons both what is agreeable and disagreeable he is dear to me.

In Smriti we read (S.B.E. 14. 139 F.) :—

Happiness is the portion of that man who relinquishes all desires, which fools give up with difficulty, which do not diminish with age and which are a lifelong disease.

The five pillars of the faith of Islam are—

(1) Belief in the unity of God (2) Prayer (3) Charity (4) Pilgrimage (5) Fasting. These are the five pillars of Islam which enable the true Moslem to proceed in the spiritual path and to realize the unity of God. Hindu Scriptures also commend the same means and there is not a single thing in the five pillars to which the Hindus could object.

The Fakirs and Kalandars of Moslems take the vows of poverty, renunciation and service of God. The same vow is taken by the Hindu Sadhus and Sanyasis. Both Fakirs and Sanyasies preach, sing and speak the word of God, both beg and live as poor men, suffering all privations for attaining God and wandering everywhere to rekindle the true light of religion, or else they retire to jungles for meditation.

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Here is an anecdote illustrating the broad-mindedness of the Prophet. Sleeping once under a palm tree, he was awakened by an enemy named Du' thur' standing over him with a drawn sword. Who will save you now ? " God," calmly answered the Prophet. And at once the sword fell from the hands of the Du'thur, which was at once taken up by the Prophet. 'O Du'thur who will now save thee?' 'No one', replied he. Then the Prophet with a great magnanimity handed to him the weapon and spared his life.

A similar incident is described in Mahabharat. When King Duryodhan was captured by the Gandharvas, the King Yudhistra ordered Arjuna to effect his release inspite of the remonstrations of Bhimsena and others who said that he was their deadly enemy and the cause of all their sorrow and misery. Still King Yudhistra got his enemy released.

Muslim ascetics, like the Hindu Sannyasis, retire to jungles for solitude and meditation. Miyan Hatim of Sambhal, wandered for ten years in desolate places, bare-headed and bare-footed, never sleeping n a bed. Another saint, Shaykh Muhammad Ghauth, whose tomb is one of the finest monuments in Gwalior, lived a life of austere asceticism for twelve years in the low hills of Chanar on the Ganges. Many such ascetics among Hindu Sadhus dwell in a lonely cell or a wood for meditation.

Nanak showed the way to the Unity of both the religions by the combination of what was best in Hinduism and Islam. Hindoos and Muslims were both welcome to him. The great Saint Kabir was a Mussalman weaver of low birth. He caught the true spirit of religion and sang the praises of the true God to both his Hindu and Mohamedan disciples. Ram and Rahim were synonymous to him. When he died, both Hindus and Moslems claimed his corpse for cremation and burial respectively. He learnt from his Guru Ramanand the true democratic spirit and found that there was precious truth in both the religions. He says :—

" I and you are of one blood, and one life animates us both. From one mother is the world born. What knowledge is this that makes us separate. Kabir says, utter the name of God. He extinguishes birth and death."

" Turning away from the world. I have forgotten both caste and lineage."

My weaving is now in the infinite silence.

My heart being pure, I have seen the Lord.

Kabir having searched and searched himself hath found God withiu himself."

Haridas was a Muslim by birth, but he was recognised as one of the greatest Bhaktas under the inspiration of Sri Chaitanya.

Ali Khan Pathan was initiated in the secrets of Vaisnavism by the great saint Shri Vallabhacharya.

There is a legend of two ascetics of the Punjab—Dial Bhavan, a Hindu saint, and Jamal Sultan, a Muslim saint. Their tombs are still seen near each other at Girot in the Punjab, as a symbol of the friendship that united them when living. Dial Bhavan was already living and had a considerable following in Girot when the saint Jamal Sultan arrived there. Dial Bhavan sent to the newly arrived saint a vessel of milk, filled to the brim, indicating thereby that the town was full of his following and that for any other sect there was no room. Jamali Sultan at once understood the meaning of Dial Bhavan. But instead of going away, he sent back the vessel, with a rose petal floating on the surface of the milk and thereby won a warm welcome and friendship from the Hindu saint.

Dara Shikoh cultivated the society alike of Muslim Shaikhs and Hindu Sadhus,. He has written that the diff-

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erence between the doctrines of the Hindu pantheists and Muslim Mystics was in name only. He used to go to a hermitage built by the side of a temple near Sirhind in the Punjab., where a Hindu Yogi named Baba Lal was living. Two learned Hindus are said to have written the conversations and dialogues betwsen the prince and the yogi in the year 1649. Dara also translated or caused to be translated some of the Upnishads into Persian.

Sher Shah who conquered the throne from Humayoon was a great king highly tolerant and sympathetic. Mr. W. Crookes observes. "Sher Shah was the first who attempted to found an empire broad-based upon the people's will". Also Keen says about him "No government, not even the British has shown so much wisdom as this Pathan,. Many Hindus have built Dargahs on Muslim Pirs and saints and many a Hindoo householder offer cocoanuts and money on their tombs, The village Hindus offer sirni—food and drink to Mussalman Pirs and in some places the tombs of *oliyas* or saints are held in universal respect by all the communities, as in Nawsari in Gujrat, where a saint's tomb is respected even by Parsis. Mussalmans are also seen offering cocoanuts and other things to various Hindu deities such as Sitala and Kali. In villages the intercourse between the two people is complete. No rancour, no social enmity, no religious bigotry, no fanaticism, is ever seen there. All are livingin peaceful brotherhood, all serving the village by their different occupations. In the mercantile community there is a common fellowship between Hindus and Moslems.

Among the Bahais there is a remarkable movement emphasising the brotherhood of religions. This movement was started originally by Bab and later on led by Baha-Ullah and is now under the leadership of the latter's son, Abdul-Baha, also called Abbas. Effendi. It is a Hindu sect in a Mohammedan garb. The beautiful poetry of Hafiz, Mansur, Bulasah, and other eminent poets preaches and describes the same "Al-Hak." or "Tatwamasi." of Vedant. Muslim Sufis have also Hindu disciples and innumerable singers bear witness to the ideal of a cultured unity of the two communities.

When Europe was in the clutches of ignorance, it was Mohammedan savants who rekindled the light of knowledge there. From Egypt and North Africa they penetrated into Spain and here in their acadamies Christian students from all parts of Europe flocked to learn art, medicine, astronomy, and other sciences. Thus the Moslems were the early pioneers of civilisation in Europe. They in their turn had borrowed the larger part of their culture from India. Susrat and Charak were translated into Arabic. The Philosophy of the Hindus as well as their astronomy was taught at Bagdad. Hindu Arts and Sciences were not only learnt by them but also propagated wherever they went. Mathematics, too, is a science of Indian origin, which Arabian Ulmas transferred to Europe.

Hindu Music, so divine and graceful, has the Mohammedan Khansahibs as its chief votaries. The Mogul paintings so famous have derived their inspiration from the Rajput school of painting.

Hindu and Moslem craftsmen were without racial or religious ammosities. They worked for one sect of Hinduism as willingly as for another. The priests and Moulvis and fanatics might quarrel but these craftsmen preached the essence of their toleration in art, colour and stone. The same craftsman built Taj, Kutab Minar, as well as Temples of Dilwara at Abu and Caves of Ajanta and Ellore.

Hinduism teaches the truth of the reality of the spirit, the substance underlying all existence. Islam teaches one God. Hinduism is full of beautiful spirituality. Islam is simplicity itself. Hinduism encourages true piety, while Islam is very catholic and democratic.

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Guru Nanak Sahib rightly says :—

"He alone is a true Hindu whose heart is just and he only a good Mohammedan whose life is pure. Be true and thou shalt be free. Truth belongs to thee and success to thy creator."

"God will not ask man of what race he is. He will ask what he has done."

"Heed not the command of an impure man though he be among the nobles of the land. Of one who is pure though among the most despised, will Nanak become the footstool."

"Put on the armour that harms no one. Let thy coat of mail be reason, and convert thy enemies to friendship. All founders of sects are mortal. God alone endures for ever. Men may read the Vedas and the Koran. But only in Him is salvation."

An Indian proverb runs thus:—

Live so as to be claimed after death, to be burned by the Hindus, and to be buried by the Moslems.

THE SOCIAL PROBLEM.

THE FAITH INDIA HAS LIVED BY.

(By Pr. T. L. Vaswani M. A.)

Life is Field of Service. And you are here to consider the Social Problem, the Problem of Service. This Problem will not be solved by paper resolutions. Nor by raising money. The Problem is one of shakti, not of some "reforms" here and there. There is a collective soul, an *atman* of the Society. But we have imprisoned it, and the Nation is become weak. Consider the state of things. 7 crores of our fellow-countrymen have we despised as "untouchables." Crores of women have we thrown in the darkness of ignorance, when the great scriptures of our race have told us that *vidya*, or knowledge, is a spiritual pursuit. And our children we have driven into schools and colleges alien to the spiritual and cultural ideals of the East. There is a law :—when you throw others into the ditch, you also fall into it. We are in a ditch. How shall we come out of it? A shakti is needed. Never think any nation will respect you as long as you are weak. Not even the gods have mercy upon the weak. For the law is stern: Let those that are weak, be weaker still. To my countrymen I say: you who fight the sarkar,—learn also, to fight yourselves, fight the evils which make our society weak.

How may we draw out the *shakti* of our Collective Soul? Let me invite your attention to 3 of the things I regard as essential in this connection.

(1) Brahmacharya:—This will give us a new physical and mental strength. To-day many of our countrymen go about with broken bodies and feeble minds. Child marriage is a violation of the law of brahmacharya.

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Brahmacharya will not only build up our bodies and brain; it will also, I hold, open up the centre of "intuition" referred to in our scriptures as buddhi." The Rishis observed Brahmacharya, and so became "seers." For "buddhi" 'intuition" is a direct method of arriving at truth,—of knowing at the "centre", while the sciences and philosophies know at the "circumference." We read in the books that the Rishis 'saw the mantras'. The mantras are vibrations from the Great Reality. They come to those, who by brahmacharya open the higher centre,—that of "intuition" We are arriving at a stage in our history when Humanity will listen to no message of mere 'mind" or encyclopaedic learning. Humanity longs for a new message of Intuition, of Inner Illumination. India can give it, if she will make brahmacharya the basis of her new life. Brahmacharya has its place, also, in the married life; for the essence of bramacharya is control of sex desire. With this control is developed the creative power, shakti, of life.

(2) Woman's Awakening:—What reverence for woman in ancient India! Today alas! The Indian woman is in purdah and ignorance. Woman is the great guardian of the intuitions and idealism of life. And the day of a nation's freedom does not arrive until its women respond to the Call of Freedom. So it has been in Turkey and Egypt. Woman's awakening heralds freedom. This is my reading of the history of the nations that have achieved liberation in recent years.

(3) Education—you speak of 'national education'. I prefer the expression:—'Indian education.' That to my mind, is true education which is controlled by the Indian Ideal. In a "national school," emphasis must be on India, the spirit of her civilization, the deeds of her heroes, the songs of her poets, the teachings of her sages, the message of her Rishis. That is India - not the superficialities and sensationalism of today. That India is what we of India need to day. That India is the Nation's piteous need to-day. That "national education" is a poor, shrunken thing, which is not inspired by the international message, the Spiritual Ideal of the India of the Rishis. O keep alive a memory of that India in your aspirations and activities. Our one great malady is, —forgetfulness. We have forgotten the faith which India has lived by, through the ages.

This then, is my appeal to you, —keep alive Her memory. One spring-day, I went into a garden, and Nature was radiant with flowers. And the song-birds sang. And of one,—the bulbul,—I asked:—" In thy song is a strange shakti—a power that moves. Tell me the secret of it." And to my heart, the bulbul answered;—" In my lyric cry is Remembrance." Remember Her,—your Mother, in your institutions and activities. A new shakti will then be yours in your work,—educational, social, political. Keep alive Her memory. Then go to the villages where they wait for you, men and women, with hunger in their bodies and hearts. Go to the poor, and give them the great message of the Mother. Keep alive Her memory. Then go and proclaim the coming of the kingdom of the Spirit. Keep alive Her memory, my comrades! And you will have the shakti to hypnotise Hindustan.

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A PLEA FOR CO-ORDINATING THE EDUCATIONAL ACTIVITIES OF THE ARYA SAMAJ.

(By Mr. Brij Nath Mithal B. Sc., L.L. B.)

More than two decades have passed by since the great Rishi gave up his mortal coil, and already there are signs not wanting that the Arya Samaj which he founded to carry on his mission of the Vedas is a dying society, or at least that the enthusiasm and intensity of religious feeling which marked the first generation of people is gradually waning. And if this rate of *progress* is kept up, we may see at no distant date a final winding up of the movement, nourished and supported by the very life blood of the Maharishi and his devoted disciples. There may be an element of exaggeration in all this but there can be no doubt that one fails to see the same signs of active life in the Arya Samaj during these days as characterized it in its beginning which hardly reflects any credit on the followers of a religious organisation, imbued with a religious belief and a desire to propagate the same in all parts of the globe.

It will be hard to find in the history of any religious movement such inertia cropping up within so brief a period as in the case of this movement and although it may be true that the Samaj alone still holds the field in the matter of Social reform and other national activities, it cannot satisfy an ardent soul who is desirous of seeing the mission and the message of the revered founder carried to the very doors of thirty millions of Indian masses. What a great leeway has yet to be made up is perhaps not realized by those responsible. While other societies—the Christians and the Muhammedans are taking rapid strides in multiplying their numbers and other religious activities we are crawling only at a snail's pace.

To take only one side of the activities of the Arya Samaj viz.. educational, which is the immediate object of this brief article, let us examine the progress we have made and whether it is at all commensurate with the time, energy, money and sacrifice made by us. It is true that we have got a net-work of D. A. V. Schools in the Panjab and the U. P. we possess two first grade Colleges in these Provinces and the national ancient system of Gurukula has also been revived and several institutions on that model have been established not only in Northern India but also in other parts of the country. But is that enough to satisfy us? What about the idea of a Dayananda University, which has been agitating the leaders for a great many years? Is it any the nearer for realization? While later movements like the Muslim University, and Hindu University are now in full swing we remain where we were. Our whole work is going in a hopelessly disorganized state and although we may meet with a boys' D. A. V. School or a girls' Pathshala at almost every important town, there is no co-ordination between the various institutions. Each

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city and town and each Arya Samaj wants to maintain an institution of its own, and as a result of this institution mania, our provincial institutions suffer for want of funds, for local support is always given to local institutions and in meeting the requirements of these, those of the former are neglected.

Similarly in the matter of Gurukulas, a great deal of wastage is taking place for want of this co-ordination. Each province wants to maintain and carry on an institution for the mere sake of a name—however inefficient and ill-equipped it may be. As a result, I am constrained to say there are some of them which are becoming positively injurious to the well-being of our future generations and instead of doing any good, become a source of nuisance in course of time. In the course of a brief article on the future of Gurukulas published in the Vedic Magazine in 1922, I had indicated some of the lines on which the work could be carried on, but it failed to attract the attention of those responsible, perhaps, because it was the feeble voice of an unknown and an humble follower of Rishi Dayananda. But the problem must face us sooner or later—and if we fail to take an early notice of it, it may trouble us at a time when we are most ill-equipped to meet it and then the consequences, may be disastrous.

To my mind, the chief reason why our educational activities have so far been in a disorganized state, is too much of narrow, provincial, and local feeling of patriotism. We have thought more of a town or a province and personal glory in some cases, instead of thinking in terms of an All-India or All-World religious movement. Our petty quarrels have divided us and these personal jealousies and bickerings have ruined our cause. While a spirit of rivalry exists amongst people professing the same religious beliefs and swearing by the same sacred names, work is difficult to be carried on. The result is that our All-India organisation is in a moribund state for want of a proper support. A section of our people is entirely aloof from it, while our co religionsts in Bengal, Bombay, Behar, Madras etc., are entirely unrepresentated on that body. Our personal and party spirit has, unfortunately, been carried to such an extent, that even over the question of celebrating the Dayananda Centenary there is a rift in the lute. Is that an happy augury for our future ! I think not. As believers of the great Vedas as followers of the great Rishi Dayananda as inheritors of a common civilization, and as men imbued with a desire to do good, and belonging to one religious persuasion, we must cease to be swayed by any narrow or parochial considerations, but think only of the movement, and merge our all in it. Then and then alone, we may be able to fulfil our mission and carry the torch of light, as is so boastingly sung by our Bhajniks, that our flag will be flying over Mecca and Medina. I may be pardoned for all this plain speaking, but I feel that it is necessary that there must be some introspection also, and while it is always pleasing to listen to one's praise our defects should not also be lost sight of. I may have struck a pessimistic note, but it is not with a view to ma the enthusiasm of our young generatio but to put them on their guard t

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avoid the pitfalls into which we are likely to fall.

Now, as I have said, while the Arya Samaj has done yeoman's service, specially in Northern India, in the matter of spreading education and giving an idea as to the true form of national education, our activities have been more or less unfruitful of the result which one should have expected after an expenditure of so much energy, and money. The time has now arrived when we must co-ordinate all our educational activities, if we want to prevent wastage, and in this noble task we must all combine irrespective of our party or personal or even provincial differences. We are already so short of real and earnest workers that we can never afford to divide our energies.

I am giving here in brief outline a sort of tentative proposal, just to enable people to form it the basis of a discussion, how this work may be proceeded with. I do not claim any finality or even originality about these, but I am laying them in all humility before the Aryan public in order that they will think over the matter, and do something practical by the time we come to celebrate the Dayananda Centenary in February 1925.

(1). The Sarvdeshik Sabha (All—India organization) must be made a truly representative body in which all the *Pratinidhi* Sabhas must be made to join. If rules need any amendment on this point, it should be done.

The President of the Sabha, should be a Sanayasi of note in the Arya Samaj who should be elected every three years in the manner of a President of a Republic. He should be regarded as our religious head for the time being.

(2) Under the Sarvdeshik Sabha, there should be a Vidya Vibhag or Educational Department of which the President of the Sabha will be the *ex-officio* chairman.

The constitution of the Vidya Sabha may be somewhat on the following lines.

President — President of the Sarvdeshik Sabha.

Vice-Presidents—Presidents of the various Provincial Sabhas, *Ex-officio*.

Members of Executive board.

1. All Principals of the D. A. V. and other Samajic Colleges in the country.

2. All Principals and Governors of Gurukulas under any Pratinidhi Sabha

3. All Principals and Governors of the Kanya Gurukulas affiliated to a Provincial Sabha.

4. One educationist of repute in the Samaj nominated by each Provincial Sabha other than a member of the staff of any educational institution.

5. Four ladies to be co-opted by the Board.

6. Four educationists outside the Arya Samaj, whom the Board may wish to co-opted.

Secretary—Secretary Sarvdesh Sabha.

The function of this Board will be to control the educational activi-

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ties of the Arya Samaj and lay down several rules of conduct, but it will not interfere with the right of any Pratinidhi Sabha or Society to adhere to any particular system (*i.e.* the Gurukula or the College system) of education. In the matter of Gurukulas (both male and female) it will also control the educational policy of these, laying down what particular branch will be taught in one Gurukula and what subject or subjects in another. Financially the respective Sabhas will be responsible for the upkeep of their respective institutions as hitherto.

There will be at least three Faculties under the above Board.

(*a*). University Education Faculty, which will control all the Samajic institutions in the country affiliated to any University and lay down rules etc., for the same. Of this, the president will be one of the members of the Board who is a believer in that system of education.

(*b*). National or Gurukula Education Faculty, which will control all Samajic institutions giving education on Gurukula lines. This faculty will be presided over by any of the Acharyas of the various Gurukulas.

3. *Women's Faculty.*—Which shall control all educational institutions for women in the country.

Constitution of these faculties is a matter of detail and can be drawn up to suit our needs. If the scheme is approved in its main outline, further details can be worked out. I do not know if my ideal is an ambitious one, but I feel that something must be done to remedy the present state of affairs to prevent the enormous wastage that is taking place, both of men and money. I am sure, financially we will be much better off if an organised effort is made to run our institutions. I shall await a discussion on the subject and I am sure, sir, you will open up the columns of your Magazine for the purpose.

THE GOOD LAW.

(By Mr. M. H. SYED, B. A., L. T.)

There is nothing which has wrought much havoc in the practical life of the Hiudus, as the misconception of the Law of Karma - the eternal law of cause and effect--that works with unerring precision in all departments of human life.

It is said that it is a gloomy doctrine and that it tends to paralyse human effort, and closes the spring of all right action. In popular language this doctrine means predestination pure and simple. It is believed that a man is a creature of his past actions and all his present life with its varied activities, joys, sorrows, pain and pleasure, success and failure, gain and loss, are predetermined by his past doings over which he has no control, and therefore he should be utterly resigned and waste

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no time in improving his or his neighbour's lot.

There is only an element of truth in this attitude ; in other words it is only half a truth that is understood and followed ; unless the whole truth is grasped with regard to this doctrine, it will always prove a source of confusion and cause a great deal of harm.

If Indian people are to rise from their present state of degradation and shake off the fetters of their thraldom, it is time, that they should clearly try to understand the true meaning and philosophy of actions, and the reign of the law of Karma under which the whole of the human race has to evolve.

It is true that a man's present abilities or disabilities are the direct outcome of his own thoughts and actions in the past; his congenital endowments, his physical heredity, his moral and mental instincts and capacities are the result of his own thoughts and feelings of his previous births. A farmer reaps a rich harvest only when he labours in his field for a long time ; unless he cared to till the ground, sow the seed, water and manure it, he would not be in a position to enjoy the fruit of his toil. What he sowed yesterday, he is reaping to-day and what he sows to-day he will reap tomorrow. This is an immutable law and holds good in every thing without an exception. To say that one's capacity for fresh effort, and new lines of action, is paralysed or doomed by one's past doings is as futile and groundless as to say that because one sowed yesterday one cannot sow fresh seeds in new grounds to-day.

The fact of the matter is that free will is never choked and stifled by any past action. The only thing is that a man cannot achieve what he wants all at once, and without any delay. The good law pays every person according to his meed and in due time. The law runs its own course. The results of past actions, thoughts and feelings, appear to us as effects of causes we set up from our own free choice and similarly we are equally free and unfettered to choose a line of action which is sure to bring its fruit in due time.

A man is bound by the past debts he incurred or contracts he made. As soon as he pays up his liabilities he is once more free to choose whether he should incur fresh debt or not. Over the inevitable he has no control and if the law is to be justified, he should have no reason to complain against it. It is always open to him to mould the Karma which is in the course of making in any way he likes. Under the security of the changeless law of cause and effect a man can serenely proceed to achieve any thing he desires to accomplish. Sooner or later he is sure to succeed in his well-directed efforts. In nature nothing is lost. Again, as Bacon said, "Nature is conquered by obedience." By Nature he meant natural laws.

If we once understand the law that guides our life and action, we shall be able to act in such a manner as to make this law our ally and help mate rather than our adversary. So long as the conditions laid down by a law are meticulously fulfilled and observed, we have fullest certainty of our success in any direction.

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The three aspects of the law of Karma should clearly be grasped. The first is the Sanchita Karma—the sum total and store-house of all our actions, good or bad in the innumerable past lives that we have left behind or from the time we began to discriminate right from wrong and thus started acting on our own responsibility and with our own initiative. The whole of it is recorded and preserved ; how could it be otherwise when we live under the reign of an immutable law ? The second is Prarabdha—the inveti-able Karma—That portion of our Karma which is assigned to us to be worked out in a single life in relation to men and things we met and experi-enced in previous lives. This is also called Ripe Karma, because it is a debt which is overdue and it is time that it should be paid in the form of sorrow and suffering, gain and loss, to the uttermost farthing whether we like it or not. The third form is that of Kiryamana, that Karma which is in the course of making. It is this which preserves our free will with certain limitations and ensures our future success. Because man is made in God's image and shares divine life, he is free to act in any way he likes. In virtue of the same principle whatever he intensely desires he is sure to accomp-lish in the course of time. " Perform thou right action, for action is superior to inaction, and in inaction even the maintenance of thy body would be impossible," So says the Blessed Lord, Sri Krishna.

Whatever is true in the case of an individual is also true in the case of a nation, for individuals make a nation. " As in small so in great," says ancient Hermes.

The collective Karma of a race or a nation is as much a fact in nature as an individual one. The same princi-ples underlying the Karmic laws apply without much wide difference, to national and collective Karma. The nations rise and fall, empires flourish and are dismembered on the same ground. The wise heads in a nation should not neglect the dominating sway of this law.

In the midst of a national calamity it is well to remember that nothing can come to us which we have not deserved. We may not be able to see the immediate cause of a catastrophe, but it does not follow that it took place without sufficient cause.

During the last thousand years and more many heart rending and humilia-ting events occurred on the soil of Mother India, devastating the whole land, robbing her sons of their precious jewels and even more precious lives. The incidents of our own times are too fresh in our memories to need any repetition. Have these soul-scorch-ing incidents and cataclysms taken place without any rhyme or reason ? No ; there is nothing that can happen to us beyond the scope of the good and utterly just law. Every thing has its own time and place. In our ignorance we may not be able to trace the immediate cause with certainty, de-finiteness and accuracy ; but this much is certain beyond the least shadow of doubt that nothing unmerited can happen to us or to our country.

Our own apathy, indifference, lack of patriotism, communal and caste dissentions, mutual hatred, suspicion and strife, have been the main cause

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of our present and past degradation. As our collective Karma brought on us the wrath of divine justice and fit retribution closely followed in the wake of our evil deeds and we deservedly suffered and paid for them heavily, so we can again exert our collective will in the right direction and learn to be wise and circumspect in the light of our past bitter experience and deep humiliation. In the course of time we shall begin to see the eclipse of downfall, servitude and thraldom gradually disappearing from the Sun of the Motherland and we shall once more be free and great as our forbears were.

"THE ARYA SAMAJ AND THE HINDU SOCIETY."

(By Mr. G. A. Chandavarkar, B. A.)

The vitality of the Hindu civilisation is undeniably great. In the past it has successfully withstood the onslaughts of alien civilisations and in spite of the political sub jugation of the Hindus through ages, the race as a whole has maintained its own peculiar features and to this day it has survived. Its survival is an eloquent testimony of the fact that it is the 'fittest' type of civilisation. Another outstanding feature of the history of Hindu civilisation is that at certain epochs distinct signs of decay were visible and great personages at the critical juncture appeared on the scene and by their sheer soul-force arrested the process of decay. Such saviours of Hindu India have been few and far between. In that muster-roll of the benefactors, the names of Gautama Buddha, Kumarilabhat and Swami Shankaracharya have been written in letters of gold. Hindu India has not failed to include them in its pantheon. It proclaims that they were the very "*Avatars*" of the Almighty who, it is believed, descended with a special mission from time to time to save the Hindu race from the "*Dharma Glanee*"—धर्मग्लानी

In this paper we propose to briefly deal with the mission of Swami Dayananda and the Arya Samaj in relation to the Hindu Society. Let it also be clearly understood that in selecting this particular individual we are not unmindful of the work of other great and good sons of India who have also rendered yeoman's service to the cause of Indian nationality. Raja Ram Mohan Roy, and Swami Vivekananda did strive for and achieve, something good for the Hindu India, in their own way. Swami Dayananda's mission was and is unique in certain ways. His towering personality was cast in altogether a different mould. His was a mastermind. He was not a product of the occidental learning. He was blissfully ignorant of the English language which made Ram Mohan, Keshab Chandra Sen and Vivekananda what they were. He was a *Sanyasin* and had no worldly aspirations. He was a patriot unmindful of the glory and fame which falls to the lot of a saviour. He was a great Sanskrit scholar and if he has done anything to serve the national cause, he drew his inspiration entirely from the Vedic literature, the significance of which is recognised by the Hindus also. But strangely enough he was *misunderstood* even by the Hindus for whose cause he lived a noble life and died a noble death. But such has been the lot of almost all the great men all over the world and Dayananda's could not be an exception.

In the early days of the history of the Arya Samaj it was the orthodox Hindu

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party which now sails under the banner of "Sanatana Dharma" that hated and disliked the movement most. Of course there was some justification for thjs attitude of contumely bordering on hatred. Lapse of time has worked miracles. Better counsels seem to have prevailed. Worst enemies are on the road to intimate friendship. At first the priestly class in the Hindu Society began to view the activities of this irreconcilable icononclast with disfavour. They were afraid, perchance rightly, that Dayananda's vehement denunciation of idolatry and other costly and irrational ceremonies would touch their pockets, their income would fall and material glory founded on indolence would vanish in the thinness of the air. It seems as though the people are gradually coming to realise that the Hindu temples run on the present lines are an economic waste and the funds of these institutions that are inordinately rich should be utilised for better purposes of greater utility. Recently when floods caused great havoc in Kanara many disciples of the rich *mutts* unanimously voted to request the heads of these *mutts* to substantially aid the people rendered homeless. Another movement to utilise these funds for the sake of imparting higher education in Sanskrit is also working vigorously. In Southern India there are temples that are fabulously rich and no better change could come over the leaders of 'orthodox Hindu India' than to divert these funds into more useful channels. Signs of the times are clearly encouraging and hopeful. The sessions of the Hindu Sabha recently held at Benares speak volumes in favour of the mutual toleration among the Arya Samajists, the Sanatanists and the Buddhists. The resolutions passed, at least the majority of them, could have been with equal force passed from the platform of an Arya Samaj. Leaders of the different subsections and communities and parties holding diametrically opposite views were moving on terms of friendship. Readers will pardon our sturdy optimism when we say that the **Hindu Society is gradually coming to** realise that the Arya Samaj also is aiming at the national solidarity of the Hindu race and it deserves the support of all the Hindus. This optimism of ours is not based on mere sentimental grounds or pious hopes but we have arrived at the conclusion basing it on the following grounds:—

Firstly, Swami Dayananda realised that the Hindus are a decaying race in more senses than one. The Sanskrit language, the *Geerva'na* Bhasha, the *Deva-Vanee* was in reality a *dead* language and the descendents of Kanada and Gautuma dazzled, as they were, by the rays of western learning and sciences were being metamorphosed into the great admirers of Mill and Kant, forgetting their own identity. It was Swami Dayananda who once more raised the dignity of the Sanskrit language. A nation without a language is a contradiction in terms. The Hindus forgetting a language like Sanskrit and neglecting its advancement could have no place in the comity of nations. His admiration for Sanskrit did not blind him to the necessity of advancing the cause of the Indian vernaculars. The Gurukula at Kangri run by the Arya Pratinidhi Sabha is the first vernacular university started in India, independent of state aid. To-day it is the foremost. It has established the fact beyond the shadow of a doubt that in raising the dignity of Sanskrit and Hindi the Arya Samaj has raised the dignity of the whole Hindu India. Even European scholars, state officials and irreconcilable critics who have visited the institution feel that the ideals are noble and worthy of imitation and support. Doctor Rabindranath Tagore's ideal of *a Vishwa-Bharatiya Shala* is an echo of Gurukula. The Congress leaders of India proclaim from the house-tops that national education should be imparted. If in 1923 problem of national education has occupied the forefront of the programme of the Indian leaders who can deny that in 1880 Swami Dayananda matured the plans of national education and in 1902

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they were embodied in the Gurukula University ? Do not the Rishi-kula of the 'Sanatanists' and the national schools and colleges in India endeavoured to be started conclusively prove that the Arya Samaj laid the foundations of national education on right lines and has it not, thereby, earned the gratitude of the Hindu Society ?

Secondly, let us view the question of the *decrease in numbers* of the Hindus. Conversion of the Hindus, mainly the lower classes to alien faiths has adversely affected the Hindus. The Census figures bore ample testimony to the fact that year by year the Hindus were decreasing in numbers. Till recently, the Shuddhi movement was restricted to the Arya Samaj. If in 1922 the Moplah rebellion and similar causes opened the eyes of the Hindus that without reconversion there would result a grave national disaster, was it not the Arya Samaj that was first in the field to foresee the evil consequences and launch out the Shuddhi movement ? Has not the Arya Samaj any claim on the gratitude of the Hindu India ? People there are who believe that the Arya Samaj has strained the relations between the different communities and spread disaffection in this land. But it is acknowledged even by leaders like Swami Shradhananda that it is a *defensive movement* and not an *offensive one*. It is possible, however, that in defence an indirect cause for offense may exist but it is inevitable. Self-preservation is no heinous crime. Every nation in the world is instinctively inclined towards it. If it does not endeavour to arrest the onslaughts it is inviting ruin upon itself. The Hindu Society has joined hands with the Arya Samaj though late. *'Better late than never.'*

Thirdly, there is a school of thinkers in India that tenaciously cling to the notion that religious movements in India deaden the sense of political conscientiousness and an over-dose of religion has benumbed the Hindu Society. If we wipe the dust of prejudice from our eyes we shall see that the Arya Samaj movement has never tolerated the idea of creating a band of dreamers, drones or idle speculators. Its philosophy is not of *inaction* but of *benevolent action* which was at one time misunderstood to be '*Sedition.*' It had first to rouse the national concientiousness and establish the dignity. This it did by presenting a glorious picture of the past and drawing in broad outlines the future programme of work on definite lines.

Evolution of *National Solidarity* is always a slow and difficult process. Those that aim at it have no royal road to tread on. Their path is always strewn with thorns and pitfalls. The Arya Samaj had to steer the barge through the Scylla of internal dissensions and the Charybidis of external aggression. The haven is not in sight yet. The Hindu Society should dispassionately view its activities and sincerely feel that it has a great and a good purpose to serve. Its founder was a great nation-builder who lived and died for the sake of his religion and country. We do not request the Hindu Society to find a place for him in their pantheon. He himself did not want it. All that we ask for is that the Hindu leaders of thought should clearly see the motives underlying Dayananda's work and help the cause. Because the cause of the Arya Samaj is in more senses than one the cause of the Hindu Society. The members of the Arya Samaj have no selfish and sinister motives. What selfish motives could Lala Hans Raj have in running the D. A,-V College and other sister institutions? What sinister purpose is served by Swami Shradhananda in starting the Gurukula ? Do they or other workers ever dream of amassing wealth or aspiring for high and lucrative posts ? They are like their founder. *Sanyasies* bent on doing good to the public at great sacrifice. Let the Hindu Society realise this fact that the Arya Samaj is the blood of their blood and the flesh of their flesh. We are also sanguine enough that the Arya Samajists on their behalf will and do regard the cause

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of the Hindu Society as their own. The problems of early marriages, inter-dining and right forms of worship will in course of time solve themselves. It is difficult to dictate a particular form of dogmas in religion to any individual. It is his own concern. But above all this, there is the great national cause for which all should struggle and scramble, brushing aside all minor cobwebs of bigotry and selfishness.

GLIMPSES OF DAYANANDA

XV.

THE OCEAN OF MERCY.

A tract by Swami Dayananda is styled *Go-Karuna Nidhi, i. e.*. Treasure of Mercy to the Cow. It was circulated broadcast during his life-time. A part of Dayananda's propaganda was to preach mercy towards animals. In pursuance of this mission of his he opened a *Go-Rakhshini Sabha.* All those that believed in the necessity of the preservation of cows, no matter what was their religious belief, could become members of this society. He sought interviews with high officials, and tried to persuade the governing head of a province to take the initiative by passing in his Council a legislative measure prohibiting the killing of cows. A memorial signed by thousands of Indians of all faiths, was prepared to be presented to Queen Victoria. to urge the necessity of making the slaughter of cows an offence in the Indian Penal Code.

All these activities were engineered by Swami Dayananda. and made so popular that even Mohammedans and Christians had no hesitation in joining this Hindu humanitarian movement. The point of view from which Dayananda approached this question was that of humanity and economics, not that of veneration for the cow which as a tenet of the Hindu faith, causes aversion to the Mohammedan fanatic. In his brochure also he emphasised the economic side of the problem. In this way he elevated what to the Hindu is a simple Shastric behest to be blindly beleived and carried out to the high level of a dictate of enlightened rationalism. By means of mathematical calculations he made out the greater utility of using the cow as milch animal than using beef as an article of food. On medical grounds, too, he prohibits the use of meat.

The cow appeared to Dayananda to be the connecting link between men and animals. His advocacy of the preservation of the cows was in fact the advocacy of the preservation of all animals. This view of his is reiterated by him in more than one place. He permits the practice of hunting to the *Kshatriya.* This is to be a part of his training. The object of the art is to teach him manliness, which, as the word implies, should spare the weak and keep in check the cruel. Those beasts of prey, which are a

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danger to human beings, are alone to be destroyed and killed. A *raja* that indulges in the pursuit as a pastime, commits, according to Manu, whom Dayananda quotes, a sin which the laws prohibit.

In matters of food the Arya Samaj is a vegetarian society. It is a manly faith, including chivalry to the weak in its broad definition of manliness. Even eggs and fish, which certain vegetarian associations of the West, regard as permissible food are not at all allowed to the Arya Samajist.

As an instance of the humanity of Dayananda we shall quote an incident from his life. It was at Datarpur that while returning from a ramble, he came across a bullock cart, which somehow had got stuck in the mud. The driver of the cart stood on the bank of the slough. He had a big staff in his hand, with which he was beating the bullocks very hard. The dumb animals had exercised their whole strength, but finding the task beyond their conjoint efforts, stood tamely suffering the tyranny of their master. The latter, too, was tired, as his hard breath abundantly showed. Dayananda, as he sighted this spectacle, was deeply moved. He lost no time in hastening to the scene of misery. Taking off his clothes he relieved the bullocks of the burden of the yoke, which, forthwith he placed on his own neck, and lo ! the cart was out in an instant. With what grateful eyes the carter viewed the sage, as he moved away, and what profound sense of thankfulness his provident aid evoked in the hearts of the tame speechless animals, is for the reader to imagine.

The *Ahinsa* followed by Dayananda is no whit less than that practised by Buddha. Himself a Brahmana, and that, too, in the stage of renunciation and love, viz. that of *Sanyas*, he never took up a weapon even to hit back an adversary. His was a vow of absolute tolerance. He saved himself without hurting others. While not yet a sage, he relates how he once met a wild boar, and perceiving that the animal would attack him. he only lifted up his huge staff and the beast disappeared. Patanjali, in his *Yoga Darshan* mentions a *Siddhi*, i. e. a yogic achievement by dint of which the practiser who has purged his mind of the very idea of violence is not only himself immune from the violence of others, but even such brutes as nature has made mutually inimical forget their malice in his presence. Till that stage is reached, self-defence is under Aryan laws a duty. Men and women of all classes and of all *Ashrams* are called upon to keep themselves equipped against attacks. The same law applies to communities and nationalities. The courage that a war occasions is nowhere denounced as a sin. To Krishna, on the contrary, the shedding of blood appears to be a specially meritorious act. He urges Arjuna to enter war as he would enter into unbarred gate of heavenly bliss. Dayananda, while he lays great stress on mercy, takes care that the sentiment of mercy should, on no account have an enervating influence on the temperament of men. It is the strong, those that, if they were so minded, could hurt and even kill people, that can save them. Mercy is a brave sentiment.

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XVI.

THE SAVIOUR.

We have seen in the preceding chapter how Dayananda's love flowed evenly towards all creatures. His mercy blessed both man and beast. The affection he felt towards his fellow-beings was broad-based on a desire to do good to the whole world of being. The interests of the whole, he always placed above those of a part. Society, or which is the same thing, community, he ever viewed as standing higher than individuals. Among creatures, too, he recognised grades. Man, to him, was the lord of creation, not that he should tyrannise over his fellow-beings, but that he should be their guardian and protector. This he thought to be the essence of all lordship. The glory of man, he says, is the love he evinces to his fellow-creatures. He may utilise them, yoke them to his service, but he should use them in a way to clearly indicate that he and they are of one family. Such is the ancient teaching of the Vedas, and Dayananda, as we have said elsewhere, embodied in him the primeval lessons inculcated to mankind at the dawn of creation.

Dayananda was conscious that for the preservation of human society, for its maintenance in a firm state of stability, Justice, both divine and human, has been devised to act as a pwerful lever. The law of Karma works unobserved, but sure. The wheel of divine equity turns slowly and invisibly, but it grinds fine, it grinds hard. It is because of that wheel that the machinery of the Universe is working. In the stern decrees of providence, however, there may be observed a powerful tone of mildness, of mercy. Of the whole music of divine dispensations, love is the keynote. Even the wrath of the Heavenly Father is expressed in notes pitched in that soft key.

To human beings is entrusted the task of the reformation of man. As the goal even of divine justice is the uplift of human beings, so, too, is human equity ordained to temper itself for that goal. The human culprit should be treated in a manner that should tend to his betterment in future. With this object in view are the present jails, courts and police establishments condemned by modern reformers. With crimes, the latter have no sympathy. They wish to save humanity in which they include also the worst criminal. They will punish the latter in a way to make of him a better man after his being punished.

Punishment, according to the divine code, should vary, not with the degree of seriousness of the offence, but with the temperament, the degree of tractability, of the offender. To some stern justice will be good; to others a modicum of mercy will prove the elixir of life. The most incorrigible fellows have been known to have reformed, as if sudden metamorphosis had taken place in them, at an unexpected expression of kindness, or by simply a sympathetic look of a really forgiving magnanimous soul. The glance has gone deep into them; it has changed their very nature.

Such a great soul was Swami Dayananda. Himself ready to bear the bitterest fruits of his actions of both past and present lives, his attitude

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towards those that offended him was one always marked with love and highest magnanimity. In the criminal code which he would enforce in an ideal Arya Kingdom, he assigns very condign punishments for seemingly small offences. His idea there is to strike terror in the hearts of the people. He would minimise the frequency of punishments, even though, he should add to their stringency. Where, however, his personal dealings with those that do wrong to his person, are concerned, he is the most forgiving, especially in cases where these wrongs come to him in the course of his preachings.

The cruelty of his opponents at the close of the controversy at Kashi has already been debated upon. At Amritsar, while he was delivering a discourse to a large and heterogenous audience, a section of hearers appears to have taken offence at his bold denunciation of superstitious untruths. They began to throw brickbats at him. He, however, remained firm where he was, saying with a complaisant smile that where that day stones were showered, time would come when people would welcome him with a shower of flowers. The prophecy, if not fulfilled in his own case, has come true in the case of his followers. The latter have many a time been garlanded amidst highly enthusiastic audiences of Amritsar.

At Wazirabad, too, a similar incident is reported to have taken place. There a piece of stone struck his forehead, whence blood began to ooze. The rishi wiped off the blood with his handkerchief, and went on with his lecture.

How Rao Karan Singh attacked him with a sword, and when repulsed in the onset was spared by the rishi, has been noticed in a previous chapter.

The climax was reached when attempts at poisoning the rishi were discovered by his devotees and the culprits let go as a result of his sweet magnanimous commands to that effect.

A Brahman a Anupshahr one day brought to him a betel leaf, which the rishi readily took and began to chew. Something in its taste, however, made him suspect there was poison in it. He forthwith stood up, and without letting an inkling drop to those that sat round, went straight to the river which flowed by. Among the exercises of yoga, of which he had learnt a great many during his early wanderings, there was one *Neoli Karma*. This exercise he performed with the water of the Ganges, and thus disgorged what of betel had by that time passed down his throat. The Brahman had in the meantime fled from the rishi's hut, but the rascally attempt he had made became known in no time. Now the Tahsildar of the place, a Mohammedan Sayyad Muhamad by name, was an admirer of the Swami. As he heard of the horrid happening, he was quite upset, and the whole machinery of investigation and inquiry he set in motion to find out the poisoner of the Swami. And he succeeded in getting hold of the fellow. Binding him up with fetters he brought him to the residence of the Swami, and said; the days of the wretch had apparently been numbered, for law would surely condemn him to death.

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Did this sight please the Swami—the sight of humble devotion by a Mohammedan admirer of his ? It did. Only, the devotion was misplaced. It had placed a man, a fellow-being of Dayanánda, in chains. The rishi instead of evincing his gratification, reprimanded the Tahsildar. " Liberty is my mission. I have come to loosen, not to fasten afresh the chains of humanity." Such was the stern and yet loving and lovable rebuke that the Saviour of man administered to one, who had, in his name, fettered a fellow-human being. The sight was for gods to see and bless.

A similar scene was enacted when the Sage lay affected by a similar dose of poison, this time beyond even his yogic capacity to disgorge it. Death, in this case, was certain. Mercy is easier to exercise when at least one's own life is safe from danger. There is a sense of hilarity consequent on a man's own escape from death. He may celebrate the occasion with a magnanimous award of forgiveness to his would-be assassin. It is under the dreadful shadow of death that the tenderness of a human soul, however loving and broad-minded, is subjected to a severe test. And yet Dayananda had not the least hesitation in giving Jagannath, when poisoned beverage was making its tragic effects already felt in his bowels, not only a free pass out of his house at a time when none would detect him, but some amount of money also, with which he might make good his escape from the territory of the British Sarkar. Later when the memory of the Sage had made him an idol of his people, Jagannath is said to have been observed weeping. The idea seemed to have taken possession of him that he had put premature end to the life of a humanitarian sage, for which sin there could be no expiation. Ah ! he had ruined himself—ruined his very soul ! Was not the mercy of the Sage severe punishment, and in the guise of a punishment a sure reformation as well.

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CONTEMPORARY THOUGHT REVIEWED.

MOTHERS' MARKS.

1. On the Body.

Dr. Napheys, from whose book we made quotations in the last issue, has the following observations as regards the marks that the mentality of a mother leaves on the bodies of her offspring :—

Influence of mind of mother on form and colour of infant.—There are numerous facts on record which prove that *habitual* long-continued mental conditions of the mother at an early period of pregnancy, induce deformity or other abnormal development of the infant.

Professor William A. Hammond of New York relates the following striking case, which occurred in his own experience, and which scarcely admits of a doubt as to the influence of the maternal mind over the physical structure of the fœtus.

A lady in the third month of her pregnancy was very much horrified by her husband being brought home one evening with a severe wound of the face, from which the blood was streaming. The shock to her was so great that she fainted, and subsequently had a hysterical attack, during which she was under Dr. Hammond's care. Soon after her recovery she told him that she was afraid her child would be affected in some way, and that even then she could not get rid of the impression the sight of her husband's bloody face had made upon her. In due time the child, a girl, was born. She had a dark red mark upon the face, corresponding in situation and extent with that which had been upon her father's face. She also proved to be idiotic.

Professor Dalton of New York states that the wife of the janitor of the College of Physicians and Surgeons of that city during her pregnancy, dreamed that she saw a man who had lost a part of the ear. The dream made a great impression upon her mind, and she mentioned it to her husband. When her child was born, a portion of one ear was deficient, and the organ was exactly like the defective ear she had seen in her dream. When Professor Dalton was lecturing upon the development of the fœtus as affected by the mind of the mother, the janitor called his attention to the foregoing instance. The ear looks exactly as if a portion had been cut off with a sharp knife.

Professor J. Lewis Smith of Bellevue Hospital, Medical College, New York, has met with the following cases :—An Irish woman, of strong emotions and superstitions, was passing along a street, in the first months of her pregnancy, when she was accosted by a beggar, who raised her hand, destitute of thumb and fingers, and in 'God's name' asked for alms. The woman passed on, but, reflecting in whose name money was asked, felt that she had committed a great sin in refusing assistance. She returned to the place where she had met the beggar, and on different days, but never afterwards saw her. Harassed by the thought of her imaginary sin, so that for weeks, according to her statement, she was distressed by it, she approached her confinement. A female infant was born, otherwise perfect, but lacking the fingers and thumb of one hand. The deformed limb was on the same side, and it seemed to the mother to resemble precisely that of the beggar. In another case which Professor Smith met, a very similar malformation was attributed by the mother of the child to an accident occurring, during the time of her pregnancy, to a near relative, which necessitated amputation. He examined both of these children with defective limbs and has no doubt of the truthfulness of the parents. He successfully removed a supernumerary thumb

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from an infant, whose mother, a baker's wife, gave the following history:—No one of the family, and no ancestor, to her knowledge, presented this deformity. In the early months of her pregnancy she sold bread from the counter, and nearly every day a child with a double thumb came in for a penny roll, presenting the penny between the thumb and the finger. After the third month she left the bakery, but the malfofmation was so impressed upon her mind, that she was not surprised to see it reproduced in her infant.

In all these cases the impression was produced in the early months of pregnancy; but many have been recorded in which malformationa in the infant appeared distinctly traceable to strong mental emotions of the mother only a few months previous to confinement, these impressions having been persistent during the remaining period of the pregnancy, and giving rise to a full expectation on the part of the mother that the child would be affected in the particular manner, which actually occurred. Professor Carpenter, the distinguished physiologist, is personally cognisant of a very striking case of the kind which occurred in the family of a near connection of his own.

All the above instances have been those of the effects of persistent mental emotion. But it is also true that *violent and sudden emotion* in the mother leaves sometimes its impress upon the unborn infant, although it may be quickly forgotten.

It is related on good authority that a lady, who during her pregnancy was struck with the unpleasant view of leeches applied to a relative's foot, gave birth to a child with the mark of a leech coiled up in the act of suction on the intended spot.

Dr. Delacoux of Paris says that, in the month of January 1825, he was called to attend a woman in the village of Batignoles, near Paris, who the evening before had been delivered of a six month's fœtus, horribly deformed. The upper lip was in a confused mass with the jaw and the gums, and the right leg was amputated at the middle, the stump having the form of a cone. The mother of this being, who was a cook, one morning, about the third of her pregnancy, on entering the house where she was employed, was seized with horror at the sight of a porter with a hare-lip and an amputated leg.

At a meeting of the Society of Physicians which was held at Berlin, Herr Dupre stated that a womrn saw, in the first weeks of her third pregnancy, a boy with a hare-lip; and not only was the child she then carried born with a frightful hare-lip, but also three children subsequently. Another one a woman in the fifth week of pregnancy, saw a sheep wounded, and with its bowels protruding, She was greatly shocked, and did not recover her composure for several days, She was delivered at term of a child, in other respects well developed, but lacking the walls of the abdomen.

Many remarkable instances have been collected of the power of *imagination* over the unborn offspring.

Ambrose Pare, the illustrious French surgeon of the sixteenth century, in one of his treatises devotes a chapter to the subject of 'monsters which take their cause and shape from imagination,' and was evidently a strong believer in this influence.

A black child is generally believed to have been born to Marie Therese, the wife of Louis XIV, in consequence of a little negro page in her service having started from a hiding-place and stumbled over her dress early in her pregnancy. This child was educated at the convent of Moret, near Fontainebleau, where she took the veil, and where, till the shock of the Revolution, her portrait was shown.

Examples are given by authors of the force of *desires* in causing deformities in

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infants, and the formation upon them of fruits, such as apples, pears, grapes, and others, which the mother may have longed for.

The following is related upon excellent medical authority:—A woman gave birth to a child with a large cluster of globular tumours growing from the tongue, and preventing the closure of the mouth, in colour, shape and size exactly resembling our common grapes; and with a red excrescence from the chest, as exactly resembling in figure and appearance a turkey's wattles. On being questioned before the child was shown to her, she answered, that while pregnant she had seen some grapes, longed intensely for them, and constantly thought of them; and that she was also once attacked and much alarmed by a turkey-cock.

Dr. Demangeon of Paris quotes, in his work on the Imagination, the *Journal de Verdun*, as mentioning the case of a child, born at Blois, in the eyes of which the face of a watch was distinctly seen. The image was situated around the pupil, and the figures representing the hours were plainly perceived. The mother had experienced a strong desire to see a watch whilst she was pregnant with this child.

2. On the Child's Mind.

The mind of the child, too, is similarly effected. Says the doctor :—

Influence of the mind of the mother on the mind of the infant; which subject we have not yet touched upon, having confined ourselves to the influence of the maternal mind over the form and colour of the unborn child. It will not be necessary to illustrate at length this branch of our topic. Instances are sufficiently common and well known. Dr. Seguin of New York, in his work on Idiocy, gives several cases in which there was reason to believe that fright, anxiety, or other emotions in the mother, had produced idiocy in the offspring. As he remarks, 'Impressions will sometimes reach the fœtus in its recess, cut off its legs and arms, or inflict large flesh wounds before birth, —inexplicable as well as indisputable facts, from which we surmise that idiocy holds unknown though certain relations to maternal impressions.'

We have given many strong cases and most excellent authority for the doctrine that the purely mental influence of the mother may produce bodily and mental changes in the unborn infant. But the child is also affected *by physical impressions made upon the mother.*

Dr. Russegger reports that a woman, who had already borne four healthy children, was, in the seventh month of her pregnancy, bitten in the right calf by a dog. The author saw the wound made by the animal's teeth, which wound consisted of three small triangular depressions by two of which the skin was only slightly ruffled; a slight appearance of blood was perceptible in the third. The woman was at the moment of the accident somewhat alarmed, but neither then nor afterwards had any fear that her fœtus would be affected by the occurrence. Ten weeks after she was bitten, the woman bore a healthy child, which however, to the surprise of every person had three marks corresponding in size and appearance to those caused by the dog's teeth in the mother's legs, and consisting like those, of one large and two smaller impressions. The two latter, which were pale, disappeared in five weeks; the larger one had also become less, and was not so deep coloured as it was at birth. At the time of writing, the child was four months old.

Dr. S. P. Crawford of Greenville of Tennessee, reports, in a recent number of the *Nashville Journal of Medicine*, the following sad case :—A lady, in the last stage of pregnancy, was burned by the explosion of a kerosene-oil can. She lived twelve hours after the accident. The face, legs, arms, and abdomen were badly burn-

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ed. The movements of the child, were felt three or four hours after the accident. A short time before the death of the mother she gave birth to the child at full maturity, but still-born. It bore the mark of the fire corresponding to that of the mother. Its legs, arms and abdomen were completely blistered, having all the appearance of a recent burn.

These instances of a decided influence exerted upon the body and the mind of the child in the womb, by physical and material impressions made upon the mother, might be doubled or trebled. They are as numerous as they are wonderful. Physiologists of the present day do not hesitate to admit the existence of the influence we have been discussing. Reason also comes to the support of facts, to demonstrate and establish its reality. For if a sudden and powerful emotion of the mind can so disturb the stomach and heart as to cause vomiting and fainting, is it not probable that it can affect the womb and the impressible being within it ? Pregnancy is a function of the woman as much as digestion or pulsation of the heart ; and if latter are controlled by moral and mental impressions, why should not the former be also ?

Education in the Womb.

The first school of the child is the womb of the mother.

The outlines drawn by the artist Flaxman are esteemed the most perfect and graceful in existence. From earliest childhood he manifested a delight in drawing. His mother, a woman of refined and artistic tastes, used to relate that for months previous to his birth she spent hours daily studying engravings. and fixing it in her memory the most beautiful proportions of the human figure as portrayed by masters. She was convinced that the genius of her son was the fruit of her own self-culture. What a charming idea is this? What an incentive to those about to become mothers to cultivate refinements, high thoughts, pure emotions, elevated sentiments ! Thus they endow their children with what no after education can give them.

The plastic brain of the fœtus is prompt to receive all impressions. It retains them, and they become the characteristics of the child and the man. Low spirit, violent passions, irritability, frivolity, in the pregnant woman, leave indelible marks on the unborn child. So do their contraries ; and thus it becomes of the utmost moment that during this period all that is cheerful, inspiring and elevating should surround the woman. Such emotions educate the child : they form its disposition, they shape its faculties, they create its mental and intellectual traits. Of all education, this is the most momentous.

Should Women Marry ?

In these days of liberty, when persons of both sexes are eager to slip all sorts of collars, marriage appears to women to be a sort of bondage. Those especially, who get educated, are more fond of learned pursuits and free professions, with which confinement within the four walls of a household is incompatible. How this ambition of women stands the test of their natural physical requirements is thus stated by the learned doctor:—

A few words, ere we pass to another branch of our subject, on the physical relations of her who by choice or other reasons never marries. It is a common observation among physicians who have devoted themselves to the study of woman's physical nature, that, inspite of those 'perils of maternity,' which we have taken no pains to conceal. the health of single women during the child-bearing period is, as a general rule, not better, not even so good, as that of their married sisters. Those insurance companies who take female risks, do not ask any higher

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premium for the married than the unmarried.

Various suggestions have been made to account for this unexpected fact. Some writers have pointed out that in many diseases marriage exerts a decidedly curative influence especially in chronic nervous ailments. Chorea, for instance, or St. Vitus' dance, as it is popularly termed, has been repeatedly cured by marriage. As a rule, painful menstruation, which always arises from some defect or disease of the ovaries or adjacent organs, is improved, and often completely removed, by the same act. There are, as is well known, a whole series of emotional disorders,.....hysteria, and various kinds of mania and hallucination,—which are almost exclusively confined to single persons, and only occur in the married under exceptional circumstances. An instance has lately been detailed in medical journals by a Prussian physician of a case of undoubted hereditary insanity which was greatly benefitted—indeed, temporarily cured—by a forunate nuptial relation. Few who have watched a large circle of lady aquaintances but will have observed that many of them increased in flesh and improved in health when they have been married some months. An English writer of distinction accounts for these favourable results in a peculiar manner. Success, he says, is always a tonic, and the best of tonics. Now to women, marriage is a success. It is their aim in social life; and this accomplished, health and strength follow. We are not quite ready to subscribe to such a sweeping assertion, but no doubt it is applicable in a limited number of cases. Our own opinion is, that nature gave to each sex certain functions, and that the whole system is in better health when all parts and powers fulfil their destiny.

Common proverbs portray the character of the spinster as peevish, selfish, given to queer fancies and unpleasant eccentricities. In many a case we are glad to say this is untrue. Instances of noble devotion, broad and generous sympathy, and distinguished self-sacrifice are by no means rare in single women. But take the whole class, the popular opinion, as it often is, must be granted to be correct. Deprived of the natural objects of interest, the sentiments are apt to fix themselves on parrots and poodles, or to be confined within the breast, and wither for want of nourishment. Too often the history of those sisterhoods who assume vows of singleness in the interest of religion, presents to the physician the sad spectacle of prolonged maladies, and to the Christian that of a sickly sensibility.

In this connection we may answer a question not unfrequently put to medical attendant. Are those women who marry late in their sexual life more or less apt to bear living children than the married of the same age? and are they more or less likely to prolong their child-bearing period by their deffered nuptials? To both these inquiries we answer, No. On the contrary, the woman who marries a few years only before her change of life, is almost sure to have no children who will survive. She is decidediy less apt to have any than the woman of the same age who married young. If therefore, love of children and a desire for offspring form, as they rightly should, one of the inducements to marry, let not the act be postponed too long, or it will probably fail of any such result.

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EDITORIAL REFLECTIONS.

RELIGIOUS TOLERANCE.

Religious tolerance is thought to be a laudable characteristic of the Hindu. It makes him sweet as a comrade —his company is never offending. Religious intolerance is, on the other hand, an equally formidable attribute of the Muhammedan. He is, on account of his religion, a repellant co-worker. These diametrically opposite traits of the members of the two communities are typified in the administrative policy of two of the rulers of native states, one a Hindu, and the other a Muhammedan. Gwalior, if on account of the religious creed of its ruler we can characterise it as such, is a Hindu state, while Bhopal, similarly characterised, is Muhammedans territory. Among subjects of both the rulers there are large number of people whose religion differs from that of the ruling chief. The influence of the religious views of rulers on their administration should, if such influence be unavoidable, be to purge their territories of vices which every religion prohibits. Religiously minded potentates should make it a point to emphasise purity of morals in their realm. They should never be prejudiced in favour of their co-religionists, so as to endanger the interests of those that profess and follow other faiths. The revenues of all states are derived from the earnings of their inhabitants, irrespective of what creed or caste the latter belong to Profession of a religion cannot exempt a person or a group of persons from the duty of tax-paying. In cases where it does, it is invariably the privilege of the co-religionists of the ruler to be so exempted. The sinews of the government are thus supplied, in the majority of cases, mainly by those of its subjects who differ in their religious belief from the class that presides over its political affairs. The burden on them is in most cases incommensurate—incommensurate on the side of excess—to their paying capacity. In logical justice, therefore, they deserve greater amenities and greater concessions from the administration. This should hold good where religious prejudice has its way. In an ideal government, on the other hand, assessment of taxes should be made proportionate to the means of the payers. Religion can neither be the privilege of a favoured class nor can it handicap a group whom their religious creed subjects to a political ban. Even as payments are to be proportioned to the means of the payers, so too, should the blessings of the government be evenly divided among all sects.

Are they so divided in the states of Gwalior and Bhopal ?

A recent publication in the newspapers tells a very strange story of the mutually divergent state of things that obtains in these territories.

The Maharaja of Gawalior is said to be tolerant to his Muhammedan subjects, perhaps too much so. In the compound of his palace, side by side with a *mandir* there stands a mosque. Equal concessions in the form of free light, etc. are granted to both the buildings. He eschews food prohibited by the Muhammedan

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shar'a. He attends Islamic festivals, holds *darbars* in honor of these, and coducts himself on such occasions very much as a Muhammedan ruler would do in his place.

We had occasion, a few days ago, to visit the capital of the state of Kapurthala. That state, too, is under a Hindu ruler, and if reports received about his administration are to be credited, he evinces the same excess of sympathetic regard for the religious feelings of his Muhammedan subjects. The mode of concessions may vary, but the over-solicitousness to ingratiate the Muhammedan is the same in both cases. In Kashmir we heard of a Hindu *mandir*, demolished by Muhammedan fanatics with perfect impunity.

Such is the tale of tolerance, repeated in its broad outlines, as you study, one after another, the mode of governance of almost all states ruled by Hindu Rajas. Contrast with it the news we hear about the response of the enlightened (?) Begam of Bhopal, with which that gifted lady met the request of her Hindu subjects for certain concessions as regards the celebration of Dussehra Idols, she said, that had been smashed by her predecessors, the kings of Islam, could not be reinstated by her without danger to her salvation after death. There is, it is said, a general ordinance in that state, that no new temples can be built within its limits. If what report says is true, we do not know how to characterise the state of things it depicts. Is it intolerance or is it downright tyranny ?

To us the conduct of both these sets of rulers, large-hearted Hindus as well as narrow minded Mohammedans, appears to be equally objectionable. We can praise neither the breadth of outlook, amounting almost to irreligion or absence of religion of the Maharaja of Gwalior, or for that matter, of any of his Hindu brethren that conducts himself, as he does, nor the utterly narrow sectarianism that so miserably obsesses the political vision of the Begum of Bhopal. While in their capacity as rulers, religious neutrality would be the best code of conduct for these potentates, in their personal exercise of religion they are entitled to be as free as their subjects. Their office should not compel them to hold ceremonials and make professions of faiths, to which in their heart of hearts they cannot subscribe. Only, they should not be fanatics.

The treasury of the state is public property. While out of his personal allowance, a king or a prince is at liberty to patronise any faith, and make donations to any denomination, grants from the public exchequer should go evenly to the patronisation of all creeds.

While the Begum of Bhopal needs a strong dose of broad-minded liberality, the Maharaja of Gwalior and all the rajas of his ilk require as strong pills of staunchness in their faith. What is corroding the vitals of the Hindu, or as we rightly term it, Arya society to-day, is the absence of this staunchness. The Hindu imposes on himself unnecessary fetters which obstruct both him and his faith. Your broad-mindedness is thought to be another name either of cowardly adulation, or else of light-minded trifling with religion.

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THE DIONYSIAN ORIGIN OF THE CHRISTIAN EUCHARIST.

Robert Eisher writing to the *Quest* traces the history of Eucharist from a Dionysian origin. Writes he :—

Indeed there is ample evidence to prove that the Ebionite party in the earliest Church, who probably followed the example of the first 'bishop' of Jerusalem,—Jesus' brother and successor, James the Just (Pious), a Nazir and as such sworn to strict abstinence from wine,—celebrated the Eucharist with water instead of wine, contrary to the example of Jesus. Consequently, if we meet with a story where the miraculous power of the 'guest' at the Messianic marriage-banquet (Rev. 19; Matth. 22ff) changes the very rinsing-water (Jn. 2₆) into wine, which the present text says was far superior to all the human vintages supplied by the host of his guests,—it seems quite obvious that the aim of it is to justify a eucharistic celebration, where simple water represents or is even supposed to be changed into the wine of the Last Supper, and the redeeming blood of the Saviour, by the words of consecration,—that is, by the miraculous power of the Logos.

The Ebionite character of the source from which the charming little idyllion is derived, becomes even more obvious, if we observe that the shocking maxim "Everybody (!) gives his guests worse wine, when the men are well drunk" (v. 10) does not belong to the original text, but is added by a vulgar Greek reader (of the same mentality as the one who added "they had no wine, because the wine of the marriage-feast had come to an end," or "it happened that the wine ran short, because of the crowd that had been invited") to the touchingly simple statement (in v. 3), that "there was no wine," "no wine could be served" (*oinou hysteresantos*), and "they *have* no wine"—meaning that they were too poor to afford it. Let us, then, correct this—and the equally shocking and senseless usual mistranslation "Woman, what have I to do with thee" for the Aramean "*Ma li walkh, nesha*"—and read anew the little tale of the helper of the 'poor people' (ebionim) as it was meant, instead of visualizing it after the manner of the sumptuous banquets painted by a Titian or Paolo Veronese under the title 'The Marriage-feast of Kana.'

And the third day there was a marriage in Kana and the mother of Jesus was there. And both Jesus was invited and his disciples to the marriage. And when wine was not forthcoming the mother of Jesus said to him: They *have* no wine! And Jesus said unto her: What concern [is that] of mine or thine, lady [mother]? My hour is not yet come. But his mother saith to the servers: Whatever he saith unto you, do. And there were set here six waterpots of stone according to the purification-rules of the Jews, containing two or three firkins a-piece. Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim. Then he saith to them: Draw out now and bear to him who sits at the head of the table. And they bare [it].

When the guest at the head of the table had tasted the water that was made wine, and knew not whence it was,—but the servers who had drawn the water knew,—he called the bride-groom and saith to him: Everyman *at the beginning* setteth forth the good (delightful, enjoyable) wine; but thou hast kept the good wine until now!

"This beginning of signs did Jesus in Kana of Galilee and *manifested forth his glory*, and his disciples believed on him."

Most probably the mystic self-revelation, Jn. 15, which is now, quite fittingly, inserted into the farewell discourses of Jesus' Last Supper (see QUEST, xiii July), but which is certainly a later interpolation therein, as it follows abruptly and without a word of introduction after the words "Arise and let us g—

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hence" (14—31st),—was originally the conclusion of the Kana-legend, even as the words "I am the bread of Life" are spoken in Kapharnaum as the sequel to the sign of the 'Five Loaves.' For the words concerning the 'good wine' reserved 'until now' manifestly allude to the Jewish belief, that the wine for the Banquet of the Last Days has been *reserved in grapes since the days of creation*,—an idea which is allegorized in the discourse on Jesus being the vine and his disciples the fruit-bearing branches.

"After this they went down to Kapharnaum, he and his mother and his brethren and his disciples (2—12). [And Jesus saith unto them (15—1): I am the true vine ..... Ye are the branches ..... He that abideth in me bringeth forth much fruit....."

Another important and hitherto neglected feature of the Kana-allegory is the fact, which is all the more remarkable for an obviously unhistoric legend, of its being *so exactly dated*: "On the third day" (2—1) "there was a marriage" This is the *third* after the one mentioned in 1—43 as 'the following day'; the *fourth* day after the one in 1—35, 'again the next day' the '*fifth* after the next day' of 1—29; consequently the *sixth* day of the whole gospel narrative.—that is to say the sixth day after the appearance of John the Baptist in Bethany (1—28). This dating by days must have a definite purpose; for it is not continued after the feast of Kana, when we read (1—12): They stayed there 'not many days' Moreover this purpose is transparent, seeing that the Church has always celebrated the 'manifestation of His Glory' (2—11), the 'Epiphany,' and the miracle of Kana, on the *sixt* of January, the sixth day of the ecclessiastical year. Now this very day is the day of the Pagan '*hydreusis*'-feast. This was the day of drawing and carrying in procession the sacred water—the very day when Dionysos was supposed to perform his typical miracle of changing into wine this holy water in the locked-up jars of his sanctuary and in certain springs or pools (Epiphanius, *Panarion* 51; Plin. *Nat. Hist.* ii. 231).

This proves that the Christianizing of this Dionysian feast, the Theodaisia, as it was called, on January 5/6 (it is properly a night-vigil), which the present writer has treated in detail in the unpublished second volume of his *Orpheus* (a MS. copy of which is deposited in the British Museum), was already an accomplished fact, when the author of the 4th gospel inserted the Kana-miracle into the chronological frame of the narrative. Indeed a great quantity of archæological matter, which Prof Grill has left out of consideration, could be grouped with this fact, and would serve as an instructive background to the valuable and interesting comparative results of his present volume.

In the second half of vol. ii, which treats of the 'mystery-character' of the 4th gospel, I am astonished moreover to find that the author has overlooked the most striking argument he could have put forward for his thesis: namely, the dead silence of 'John' on the words and deeds by which Jesus at the Last Supper instituted the Eucharist. There can be no doubt that 'John' was not ignorant of this central rite of the Messianic Church, its fundamental importance and its spiritual signification, witness the Kana-miracle itself and the discourses after the miracle of the Five Loaves. Consequently his remarkable silence cannot be anything else but a feature of the *disciplina arcani*, the severely enjoined mystery-secrecy which from a very early time enveloped the central sacraments of the new Messianist Church.

COW-KILLING UNDER MUSLIM RULE.

Thus Dr. Syed Mahmud PH. D. in the course of an article which he contributes to the *Indian Review*, August issue :—

From the every inception of Muslim rule a special tax was imposed on [illegible]

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for the slaughter of cows to the extent of 12 "Jetal" per cow. During the reign of Feroz Shah, butchers complained against this tax and the king abolished it. Details of this taxation are not given in books of history, but its object could only have been the prevention of cow slaughter. This tax, therefore, continued for two hundred years after the establishment of Muslim rule in India, right up to the time of Feroz Shah Tughlak. Instead of issuing a general order prohibiting cow slaughter, this was the method adopted by early Mohammadan kings. This tax was called Jazari, At the time of Mohamad Shah Tughlak, beef was not cooked in the royal kitchen, and the king did not take it. Several authors have given detailed descriptions of the royal kitchen, but there is no mention of slaughtering cows. Farhatul-mulk was appointed Governor of Gujrat, and continued in that capacity also during the reign of the next king Mohamad Ghias-ud-Din Tughlak, the Second. Historians state that Farhat-ul-mulk made various concessions to the Hiudus, and did not allow the slaughter of cows. The Hindu wielded great influence during the reign of Sultan Nasir-ud-Din Khushro. This king totally stopped the killing of cows in his territories. It also seems that the Jazari tax, which had been discontinued by Feroz Shah Tughlak, was re-imposed after his reign, because it is recorded in books of history that Akbar abrogated this tax. Akbar ordered a total prohibition of the killing of cows, and the tax was no longer found necessary and it was probably on that account that it was discontinued.

When the Moghuls established their rule in India and Babar ascended the throne, he not only found out the depth of Hindu feeling in this matter during his few years' reign but also wrote out a confidential will for his son Humayun, in which he referred to his religious belief of the Hiudus and exhorted him to prevent the killing of cows. The original copy of this document is preserved in the State Library at Bhopal, and a photo of it has been made available to me through the courtesy of Nawab Col. Hamid Ullah Khan Sahib. The following is a translation of the document:—

"O my son: People of diverse religions inhabit India: and it is a matter of thanks-giving to God that the King of Kings has entrusted the government of this country to you. It, therefore behoves you, that:—

(1) You should not allow religious prejudices to influence your mind, and administer impartial justice having due regard to the religieus susceptibilities and religious customs of all sections of the people.

(2) In particular, refrain from the slaughter of cows, which will help you to obtain a hold on the hearts of the people of India. Thus you will bind the people of this land to yourself by ties of gratitude.

(3) You should never destroy the places of worship of any community and always be justice-loving so that the relations between the king and his subjects may remain cordial and there be peace and contentment in the land.

(4) The propagation of Islam will be better carried on with the sword of love and obligation than with the sword of oppression:

(5) Always ignore the mutual dissensions of Shias and Sunnis, otherwise they will lead to the weakness of Islam.

(6) Treat the different peculiarities of your subjects as the different seasons of the year, so that the body politic may remain free from disease.

Akbar issued orders totally prohibiting the slaughter of cows throughout his vast dominions. There is detailed mention of it in the *Ain-i-Akbari* and other books. These orders were not abrogated in the times of his successors, but remained in force, though it is possible that in the reign of latter kings they were not so rigidly enforced. Jahangir not only did not abrogate these orders but further

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ordained that on Sunday the day on which Akbar was born, and on Thursdays, on which he himself ascended the throne, no animal whatsoever should be killed and there should be no hunting on those days.

Sir Thomas Roe, who came to the court of Jahangir as the ambassador of James I, writes that Jahangir frequently visited Hindu Yogis; and on one occasion he himself saw a Hindu Yogi in rags sitting by the side of the king in open durbar, and the king talked to him with the utmost respect addressing him as "father,"

ISLAMIC MARRIAGE.

Reviewing a book by Prof. A. S. Wadia, Sir Ahmed Hussain, K. C. I. E., C.S.I. makes the following very interesting remarks on marriage in Islam ;—

Marriage among Muslims is not a sacrament. It is a civil contract pure and simple. It is, in fact a contract of mutual guarantee of protection by the husband and obedience by the wife and also a contract of indemnity which entails payment by the husband of dower and alimony. There is nothing "inherently right" or "inherently wrong" in this double contract which a Muslim marriage implies. It should be judged solely by two considerations : *1st* whether it is against the public opinion of the age and country, and *2ndly.*, whether it is in accordance with the good conscience of the parties concerned. Polygamy was not against the public opinion or policy of the age in which Muhammad lived. Yet he was ahead of his time when he limited it to four wives. It is, in the twentieth century, decidedly against the public opinion and policy which condemn marrying more than one wife chiefly because it interferes with the good upbringing of children, the future citizens of the State. As a matter of fact monogamy is the rule and polygamy is but a rare exception among Muslims in civilized countries all over the world. The question of good conscience is settled by the Quran which says that a man may marry two, three or four (but not more) wives if (and only if) he can be just to them all ; but if cannot, then he should marry only one wife. Here comes Mr. Syed Ameer Ali's interpretation of the word "just." He says it means *coscientiously just*, while others say it means only *legally just.* He insists that since no man can possibly be conscientiously just to more than one wife, Muslims are not allowed to marry more than one wife except in the rare case of the wedded wife, by reason of insanity or physical defect, becoming incapacitated for conjugal life. Other Muslims dissent from this strict interpretation and say that as long as a man is able to be legally just, *i. e.*, be able to make provision *impartially* for the maintenance and comfort of all his wives, he can have at one and the same time any number of wives not exceeding four. The fact, however, remains, and must be frankly admitted, that Islam allows polygamy, but restricts it to four wives with a "conscience clause" which if strictly interpreted, means virtual monogamy.

BACK TO BRAHMANISM.

This is the caption of a note appearing in a recent issue of *the Hindu*, Madras. We cull from it an extract which, we hope, will interest the reader as it will prove to him that lithargy in Hinduism, which has so long been the bane of the community, is at least vanishing, and an important reform which Dayananda so forcibly urged, is finding support now even in orthodox circles :—

For the first time in the history of Kumbakonam a great orthodox Brahminic centre, there took place in Sri Ramaswami Koil this morning (7th October) a most pleasant and religious function of approving the action of Sri Vidwan Tathachariar of Sriperambudur in reclaiming Mr. K. T. Krishnaswami Iyengar back to Hinduism and Brahminism. A large gathering of orthodox pandits were present including Kotikannikathanam Vajapeyam [illegible]

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gavachariar Swami, Sri Srinivasachariar, son of Mahamahopadhyaya the late Rangachariar, Vidwan Patrachariar and other pandits of both Iyengar and Pattrachariar streets. In addition, there were present Messrs. C. R. Lakshmivaraha Iyengar, Professor K. Sundararama Iyer, R. Soundraraja Iyengar, S. Mahalinga Iyer and some other vakils. Mr. K. T. Krishnaswami Iyengar was present there with his father and brother. Vajapeyam Veeraraghavachariar in opening the proceeding said that Mr. K. T. Krishnaswami was taken back to the Brahmin fold by Vidwan Thathachriar of Sriperumbudur after consulting the Shastras. The Shastras clearly laid down that a man must be absolved from his sins by proper prayaschitta when he sincerely exhibited feelings of repentance. *The Smriti of the sage Parasara was a great authority in Kaliyuga* and according to that a *mlencha* might be properly purified by certain homans and prayaschittas. He said that he had also consulted other great pandits like Swami Seemachar, Swami Pattrachari and Sri Thathachariar and all of them accorded him sanction to approve the conduct of Sri Thathachariar of Sriperumbudur. Though most of the important ceremonies have been already done it was his opinion that Kushmanda Homam and Panchagavya Pasanam must also be performed. Finally he requested the great assembly of orthodox people present there to consider the question in all its aspects and give out their opinions.

Professor K. Sundararama Iyer in seconding Vidvan Viraraghavachariar said that the time had come for them to bind together and protect their religion from being interfered with by others.

After some more speeches, Rao Sahib C. R. Lakshmivaraha Iyengar invited the pandits' considered opinion on the matter. After consultation among themselves and also having been satisfied at the Shastric explanations offered by the various speakers, the pandits gave their unanimous support to the proposal. They then affixed their signatures to the resolutions giving sanction for reconversion.

From the report it is clear that the personnel of the assembled pandits could not be more weighty. Prof. K. Sundararaman has been for years leading the opposition to the measures commended by the social reformers and it must be a matter for sincere congratulation to all interested in the well-being of Hindu-society to find that the learned professor has found his way to move with the times. The pandits are reported to have approved of reconversion of Hindus converted to other faiths and the approval necessarily carries great weight.

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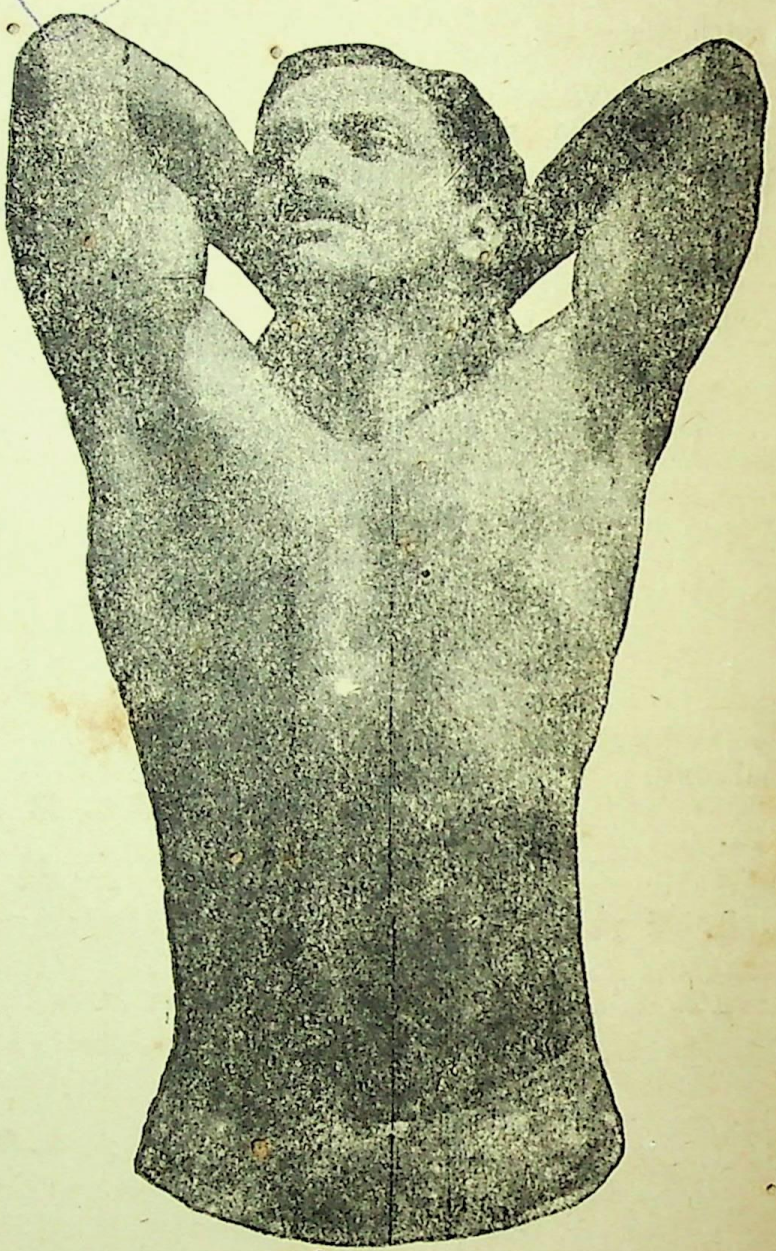
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CONTENTS:

	Pages.
Some Reminiscences of Gurudatta Vidyarthi—"One who knew Gurudatta Vidyarthi" ...	1031
In Memorium — Shri Swami Shraddhananda Sanyasi ...	1088
Extent of Ancient Indian Engineering Philosophy — Rao Sahi K. V. Vaze I. C. E. ...	1041
'Civilization' Vs. Aryanisation—Pr. T. L. Vaswani M. A. ...	1051
Aircraft in Ancient India—Mr. Parashuram Hari Thatte ...	1053
Knowledge of Precious Stones and Valuable Metals In Ancient India—Rao Sahib C. Koneri, B. Sc. ...	1059
The Shame of Hinduism—Mr. S. P. Kulyar ...	1062
Loch Lomond—Mr. Manmohan Rai H. Desai ...	1035
Dr. Bhandarkar & Vedic Prayers —"Atma" ...	1069
Death—Prof. J. Mongiah B. A., L. T. ...	1071
Swami Dayananda Saraswati—Pandit Ganga Prasad M. A. ...	1075
The World of Books ...	1081
Contemporary Thought Reviewed Have Animals Souls ? ...	1082
Indian Symbolism ...	1084
Sankara and Ramanuja ...	1085
Indian Music ...	1087
Editorial Reflections—	
The Lahore Arya Samaj Anniversary ...	1080
Pr. Rama Deva's Discourses ...	1089
Maeterlinck's Testimony ...	1939
Gurukula Samachar ...	1092

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्म दानं विशिष्येत । (मनु०)

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SOME REMINISCENCES OF GURUDATTA VIDYARTHI.

(By "One who knew Gurudatta Vidyarthi.")

TRUTH is desired by all but seldom wanted when it knocks at their door. And least of all by those who shout their determination to live by it to the four quarters of the universe. So I wonder if what I have to tell you will be welcome. How I wish my friend above named were in the flesh now, in a manner to be recognised by me and all others. He may be in the flesh or some other vestment of the soul less coarse than the body, but of what avail would that be? Had an early death not claimed him and had he lived, would those who admire him and have raised memorials to him of one sort or another, not be rather startled and perhaps upset by his views on many a question bearing on their dogmas? I who knew him and have tried to pursue the gleam he followed, think so. It is good that he died, so far as they are concerned, but it is not good for me. One who would have followed the same gleam, and been wandering somewhere on the same stretch of the path, would have found companionship which others do not miss.

People still call him Pandit Gurudatta Vidyarthi, a name the anomaly of which has been pointed out before by his enemies. A seeker after knowledge may be a very learned man, and a learned man may still seek for knowledge, but Gurudatta would have preferred to call himself a Vidyarthi with his sensitive modesty and honest pursuit of knowledge. So I like his appellation of Vidyarthi better as he himself would have preferred it. So I write of Gurudatta Vidyarthi and

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not of a Pandit. To me he remains as such, embedded as he is in my affection.

I recall from the eighties the visit he paid to Amritsar. I think it was in 1887 or a little later. He was lecturing on Indian philosophy, and I who like some others had been trying to get rid of all belief in spiritual things by the help of Mrs. Besant's book "My Path to Atheism," and had found in the phenomena of crystallisation in our school science the clue to a blind and automatic process of materialistic creation, and thus set aside God to our great comfort and relief, from the horrors of the Hindu inferno painted in the frescoes of the temples and illuminations of religious books, were rather alarmed and yet interested to hear what he had to say. I brought away the impression that Indian philosophy was not such a despicable thing as I had fancied, and the mystic cords which his references to Yoga touched in my soul—cords which had vibrated in my early boyhood before my teens, found a subtle response to what he said.

So I turned to the study of Sanskrit philosophy—after getting accustomed to laugh at the ways and manners of our old school Pandit, and by this time I was already in Lahore, first as a student in my exclusive college and then in the Government College where Gurudatta was then acting as a Professor of Physics. It was here that the links were formed, and my taste for physics led me to his lectures in the University. My interest in some sections of this study was heightened by the power of his lucid eloquence during his lectures, and a friendship grew up between us which has not ended with his death. The intellectual and spiritual face with refined features and sparkling bright eyes, from which a genial soul looked out with an ever active play of life and intelligence, in which there was no trace of dullness, and which made the discourses of some other professors so stale and tiresome beside his, haunts me still. But above all what appealed to me was his tendency towards the mystic—not misty—for reasoning and ratiocination were a prominent feature of his personality also . . . . . When I saw some hope of the proof of inner life by the light he seemed to have based on the Indian Philosophical foundations, my materialistic friends assailed me with their reasonings which had lost their convincing character for me. And though sometimes I could not answer their destructive arguments, I had a kind of a faith in the depth and wisdom of the Indian sages and their lucid reasonings, which has been fulfilled in the years that have come and gone. I and some others felt as if we must study the ancient lore of the Seers to be able to prove irrefutably the hollowness of materialism, and though others may think otherwise I feel that I have not been disappointed. The tide of human knowledge has flown in the same direction, so far as I have been able to follow it, thus making the task easier. Bergson, Edward Carpenter, William James, and a host of psychic researchers—nay even Huxley and Tyndal and Herbert Spencer, who seemed to lead to nothing better than agnosticism—have supplied the materials of thought and reasoning which have not detracted from the import of the tendency of thought running in the direction of the ancients. Andrew Jackson Davis whom Gurudatta so much admired in his last days, gave some clue to the inner life of man, but the methods he relied on appear now to be less solid than what the oldest and the newest point out.

Often did I meet Gurudatta Vidyarthi at his little house in Lahore, where I found a small group of ardent and aspiring spirits, some of whom have already passed beyond the veil. Some of these lost their early enthusiasm for the life of mystic studies, and they returned to the life of the ordinary world, as lawyers and doctors, but I am sure in the souls of some of them the fragments of a bohemia which took shape with Gurudatta has survived and I hope it is not

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wholly dead in them. It is the search of the ideal which keeps alive the soul and distinguishes the person who carries it from the commonplace life of the world. Where these enthusiasms and ideals cease to exist, the people and the land cease to live also, for life vibrates and hums through the dreamers as much, if not more than, through the common workers of the hive. In this small circle, there were C. R. and one more whose name I forget but whose face is as fresh today after a lapse of thirty-five years, and R. D. and D. P. I do recall. The one enthusiasm, the one magic word, which drew them, as if round a nucleus, was Patanjali's Yoga which was held before our minds and which some of us began to read then. Who else of these has kept up the thread of this clue, I know not, but I have not entirely lost it yet. Nay I have found through its pursuit — may be a merely theoretical study of the system — what has revealed to me the grandeur of ancient thought and the truth which has been followed and found by the teachers and seers in all ages. To my own surprise and perhaps to the incredulity of those whom I tell it, I have found therein — as in the teachings of spiritual guides of man in the centuries, *a positive system of knowledge and experience* instead of hazy *speculations* of dreamers, as many people believe Indian philosophers to be. And for this I have to thank Gurudatta, though I differ from his ideas of the time. But I am sure, had he lived, we would have most certainly agreed now after all these years of study and thought devoted to the same line of research. And yet did we differ so very much after all? By no means, though this may be a revelation to many who admire my friend without knowing much about him, or without knowing him as I did. The fact is that the views he gave a partial exppession to just before his death, alarmed and upset some people in the orthodox ranks of the Arya Samaj at the time, and some of the leading men of the Samaj were also among these.

When the Vedic Magazine began to appear with translations and expositions of the Upanishads, a flutter was caused in some places. Others were astounded when they heard that Andrew Jackson Davis was a true Seer as well. Gurudatta sometimes let us have a glimpse at his complete set of the twenty nine works of this Harmonial Philosopher or Spiritualist, which he kept locked in his almira shelf in the wall. Then he got me and perhaps one more friend of his a complete set of these works and I devoured them during my college classes, when I should have been attending my lectures. What upset some people in his writings was the reference to the heaven-world which Gurudatta found in the Upanishads. Those who did not know his glowing enthusiasm for the "Summer Lands of Infinity" which Davis professes to explore by his visions of the "Superior condition" as he calls it and of Samadhi as Gurudatta understood it to be, could not understand why the reference to the heaven-world in the Upanishads did not shock or upset Gurudatta as it upset them with their denial of the heavenly regions inculcated by Swami Dayananda. This heaven-world has been interpreted by some since as other earthly spheres—as if life is not possible to conceive without a physical body by any rational man—but it was not so to Gurudatta. Did I write this in the early phases of the Arya Samaj belief—I would lay myself open to excommunication from that august body if I belonged to it, but there is no chance of such a thing happening to me, as I never belonged to that body, and I hope that it has become more broad and catholic—not Roman Catholic—in these days as I see from the toleration extended to unorthodox writings in the Vedic Magazine of the present generation. I can hardly imagine some articles appearing in this magazine as they do now, when Gurudatta was not editing it in those olden days, but I am counting without my host. Perhaps the Magazine died with him and was revived much later. Much water has flowed under the bridges since. When the Gurukula Academy was going

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to be founded, I asked Lala Munshi Ram, now Swami Shraddhananda, if he was prepared to turn some of the students of the Gurukula into heterodox people through the study of the Sanskrit originals as some of us had become—including some of the Arya Samaj preachers, and I cannot forget the noble answer which he gave. Where truth leads, we must follow, and I hope the venerable Swami has not regretted what he said so many years ago, by reason of some of the students of his academy differing considerably from the founder of the Arya Samaj, among whom perhaps his own son is to be included from what I hear. Knowledge is an eye-opener, and an uncomfortable thing for the timid, and one may trust that there are few of such timid ones among the modern Aryas. All the same I as an outsider—an outsider because of my study of some of the Indian Systems, Darshanas —and the Upanishads, am in a position to say now that Swami Dayanand was not altogether wrong in a certain sense. His high and noble motive cannot be questioned, though his sense of humour as a chum of Sir Sayyad Ahmad Khan may not be comprehensible to every-one, even today. But to return to Gurudatta Vidyarthi.....

I recall next his accepting my invitation and coming to stay with me one summer at Murree. We had a visit from another friend of his who has loomed as a great political figure since, and with whom Gurudatta soon differed on some important questions. I am unable to say at this distance of time what those questions were from the philosophical or religious points of view, but I have a vague recollection that the latter attached a great importance to politics and patriotism perhaps, which Gurudatta did not. Their ambitions and paths were different, and would probably have remained so though they may have found reconciliation in some higher synthesis, like that of the Bhagwad-Gita, which was not visible to them at that time. It may be that they would have their divergence meet once more after a lapse of three decades .... When Gurudatta was staying with me, he was suffering already from a severe and harrowing lung catarrh, which later was to develop into pthisis which carried him away. In fact it was to give him the benefit of a cooler and purer atmosphere of the Himalayas that I had asked him to come and stay with me. I found that he slept with his head covered, and this along with the *pranayama* practices, without the guidance of some one knowing it properly, as well as practising this form of deep-breathing and breath-control in an insanitary room at Lahore, where probably the germs of consumption abounded and which were inhaled into the deeper recesses of his lungs through these practices, may be responsible for his falling a victim to this fell disease, inspite of his otherwise strong and healthy constitution. Anyhow the change did not do him any perceptible, good and he returned after a few weeks stay to the plains. Before this happened, I recall his crowded lectures in the Arya Samaj and the great enthusiasm they aroused on such occasions with his uncommon eloquence replete with brilliant ideas, which, however, he would have expressed differently, had he lived some years more. Those were days of early manhood with an acquaintance with Sanskrit ideas which had not had time to ripen as yet. But with the editing of the Vedic Magazine the change had already set in, for the study of the Upanishads especially, which the editing of the Vedic Magazine implied, had begun to act on his mind with the results already mentioned. He was ill in bed and sinking in those days, and the Vedic Magazine had been appearing. It was at one of these conversations at his rooms near the civil dispensary close to the Anarkali bazar that I noted the astonishment of one of the venerable orthodox Arya Samajists at what was appearing in the Magazine. "Panditji seems to be bringing in the heaven world etc", said the venerable gentleman. Another friend who was not quite an orthodox Samajist, but who looked at things more from a rationalistic

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point of view in those ays, remarked :— 'How does Panditjee reconcile Mr. Davis' ideas of the heaven world and summer land with Swami Dayananda's views ?". Gurudatta smiled and said. "It is one and the same thing." What he meant has not become clear to many people even up to this time. But those who have followed the clues know better. The clue was the need of following the truth as men find it, and to be ready to throw away error. Sometimes it is necessary to throw away truth along with error in the process of sifting them, but truth returns when the process is over and the chaff has been winnowed. Some at least have found that out, in the Arya Samaj, who have taken up the study of Sanskrit originals which Swami Dayananda had strongly recommended. There are others who have stuck to the old cannons bravely, but strangely enough most of them have kept religiously aloof from the study of the Systems and Scriptures which the Great Swami so much recommended as subjects of obligatory study to the Aryans. We have surely a right to stay in a dark room, if we find the light of day painful to our eyes. We must not forget that if we pefer to do that, there must be something wrong with them.

Gurudatta hoped all the while when he was sinking that he could be cured if some herbs known to the Yogis for the cure of such diseases could be found. In fact he spoke to some of his intimate friends like me that he would very much like to go away from doctors and his present surroundings and find his spiritual guide who was said to be a Yogi—some Mahatma who seemed to keep away from the haunts of common men—and that if he could only do that, he would surely be cured. This was not possible or permitted to him to try. I do not know if there was any underlying verity in his idea. Perhaps, it was only a hope and a fancy of his in his despair, at the common drugs and doctors. The fact remains that he mentioned it several times to us. I remember his showing a little book to us, which I found in later years to be a copy of the "Light on the Path" published by the Theosopical Society. He could not or would not say who the author was, as it appeared to be anonymous, with the initials M.S. or some such letters printed on it. Some of his friends who did not know the book otherwise, thought that it was perhaps written by him, and they thought the initials may be his birth name or some such thing. This was a mistake. I got this book from his collection after his death, and later found it to be a cheaper edition of the Theosophical "Light on the Path". During his earlier acquaintance with me, he had on some occasions shown me and some others, the contents of his secret library. This contained the Isis Unveiled of H. P. Blavatsky and perhaps the Secret Doctrine, though I do not feel sure about the latter, as that book was probably being published in those days, and he only mentioned perhaps that a still more wonderful book was being published or written called the "Secret Doctrine". I have some such recollection. The Isis Unveiled was kept along with the twenty-nine volumes of Andrew Jackson Davis, and probably some other books which he did not seem to like to be seen by the majority of his Arya Samaj admirers. Perhaps he thought they would be shocked by seeing these books and would misunderstand him to be a follower of Theosophy, or of Davis's Harmonial Philosophy. He had published some quotations from the latter concerning Swami Dayanand in which Davis speaks of the Swami as well as Ram Mohan Roy in such high terms. It was a pity and regrettable that the quotations were incomplete and what applied to Ram Mohan Roy or perhaps Keshub Chander Sen or may be Pertap Chander, was understood to apply to Swami Dayanand alone. I have some such recollection of those days when I read the original work of Davis which was called either the Magic Staff purporting to be the autobiography of Davis or some other work of his. . . . . It seems probable that Gurudatta was indebted to the Isis Unveiled for certain

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topics concerning the attacks on Huxley's agnosticism and the materialism of others. He certainly seemed to have a leaning towards theosophy and mysticism of the Yoga school. I am sure if he had lived, further study would have proved to him that though Balavatsky's books contained some marvellous things, even concerning the criticisms on the materialistic science of those days, and advocacy of the Yogic methods, they also contained a heap of rubbish and confused information concerning many things besides, as many of the students of Theosophy, who have kept their reason unhindered have found. Maeterlink's recent book The Great Secret comes to the same conclusions as many others who have studied without bias, have found, in this matter, and Gurudatta with his keen intellect, which was not merely destructive, would have found the same thing, I am sure. He was prone to believe naturally but he was not inclined to be merely credulous as the process of his mind, as we noted it, showed.

There was a subtle charm about the personality of Gurudatta which does not belong to the dull and the commonplace. It was the charm of great talent and genius almost—the charm of a keen and penetrating mind, a most retentive brain, and some innate goodness, which looks out from the eyes with the soul. It is curious that his features were so much like that of his favourite spiritual author Andrew Jackson Davis, as one finds him in his engraving on the frontispiece of some of his works. There is little doubt of a spiritual affinity between the two men. It was this great love of Gurudatta for Davis which made me write to the latter soon after the former's death, while the feeling of grief at the death of a friend was so keen and fresh in my mind that the Poughkeepsie seer Davis should kindly let me know if he had any message from the spirit of Gurudatta who loved him and his writings so much. Mr. Davis answered my letters and promised to let me know "if the beloved Yoga" communicated with him. Unfortunately, though Mr. Davis lived for some years after Gurudatta's death—I think he died in 1894 or 1896 or thereabouts, no message was received by me from Gurudatta through Mr. Davis. It is not given to everyone to touch the personality of a dear friend after his death, even through his own intuition, as Tennyson touched that of Hallam. . . . . .

They found a Diary in cipher which had been kept by Gurudatta Vidyarthi. It was with some considerable difficulty that the key to the cipher was found by one of his friends. I read a considerable part of it, being privileged as one of his intimate friends. I think it would be no detraction from his worth to mention that it was the record of one of the keenest spiritual struggles against the flesh, which seemed to have culminated in Triumph. With the narrow point of view, adopted by some of his friends, it was thought necessary to destroy this cipher diary, and it was done. P. R. D. was mainly responsible for the destruction of this valuable, though strictly private, document. It was pre-eminently a history of the struggle of a strong soul who overcame strong tendencies of the body, and it also contained some apt and well-expressed and strongly worded opinions on some persons, who were his contemporaries. But the thing had to be destroyed, because some of Gurudatta's friends were ignorant of the lives of saints of all times and climes, and unaware of the deep psychological facts which go to make great men, and which may seem to belittle the great in the eyes of the small people. Is Tolstoy belittled because he wrote his confessions which scandalised the narrow-minded, who can not understand the moral and spiritual struggles of a great personality? Do the great Saints of India and Persia, and Christian countries lose anything, because they have had to wrestle with the flesh? But this never occurred to some of his friends—though some of us protested against the destruction of the manuscript,

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and so it was hopelessly lost to posterity. It is better so perhaps, for otherwise it would not have happened. And the crowd knows seldom but to worship or to tear to pieces.

There is one other impression without which these reminiscences would remain incomplete. They are not a biography of my friend, but things which perhaps will not be written by others. And this impression is concerning his independence of character. He could have made a big worldly career with his great talents, but it was not in his line or according to his temperament to wait at the doors of the great or beg or ask anything of anybody. Had he left no other impress on some of his friends in the form of an enthusiam for the study of Indian Philosophy, this stamp of an independence of character alone would be enough to distinguish him in a country and an age, when the tradition of the Buddhist and Brahman editions of Diogenese, who replied to Alexander the Great's invitation that they had nothing to ask of him, but if he wanted anything from them he could come to them, had been forgotten for centuries and was revived by Guru Nanak and again forgotten. This ancient tradition of the freedom of the soul has been revived once more now, but the Indian climate is unfavourable to the growth of this foreign-seeming plant. All other freedom has its basis on the soul's freedom and has no meaning and possibility without it. Is India destined to see this seedling grow into a tree once more and has it enough of Love and the fearlessness which Love alone can engender. It is for the future to reveal out of the obscurity of TIME.

What his attitude would have been towards the affairs of the country at present can at best be a guess work, and perhaps of no avail, but there is no harm in hazarding a guess on the basis of his tendencies and views known to me at the time he was in the flesh. Two things can point the trend of his attitude which would most probably have been formed in the future which is the past as well as the present now. The first fact is his firm conviction concerning Ahinsa, harmlessness, as inculcated in Yoga. The ideal of this Ahinsa is absolute, in other words a man who is taking up the life of a Yogi in the ultimate sense of Patanjali cannot use any violence by word, thought or deed. So Gurudatta could not have taken any part in any political movement which could have had any revolutionary violence in view. This was also known to be a fact during his life, and was the reason he differed from his early friends who believed in political activities which imply violent patriotism. One of these friends of his with whom he differed as above hinted, and who opposed the idea of absolute Ahinsa which Gurudatta held has changed his view point since Mahatma Gandhi proclaimed the great doctrine of Ahinsa, and is now a firm believer in it from his own declarations. The other fact is Gurudatta's attitude towards the National Congress of his days. I well remember the pity he felt toward the movement, which every year set forth a beggarly program. Gurudatta realised then, as others have since, that beggars can get only what is not worth having by any self-respecting man. Thus being against any form of Violence on the one hand, and against the policy and attitude of importunity on the other, he could not but have accepted the attitude of moral independence and inculcated it like Mahtama Gandhi, knowing that the only way for the true progress of humanity is moral character based on religious feeling and belief in God. Other ways are midway methods and may be used by those who do not see any better, for half truths are necessary for the half blind with dimmed vision, but real progress is made on the foundation of moral character and sacrifice, and half truths are the resultant compromises of light with darkness, of truth with error, which is also a part of the scheme of things as a resistence necessary for the struggle which is the way of Evolution in this world of ours.

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IN MEMORIUM.

THE LATE BRAHMACHARY PEARSON.

(By Shri Swamy Shraddhananda Sanyasi.)

The Motherland has expressed its sense of loss for Pearson the silent, devoted, saint, Brahmachary of Shantiniketan. The Ashrams at Bolpur and Gurukula-Kangri were the two apples of his eyes. His main literary work was dovoted to impressing the beauties of both upon an unbelieving world. His death came as a sudden blow to me. The busy, excitement-loving Indian world of to-day cannot appreciate the worth of a true Arya like Pearson. But his loving work will live.

Brother Andrews introduced me to Willie Pearson. He implored me not to address him as Mister. He was to me "Willie" and "Priya." The very first day that I saw him, he was engaged in cooking his vegetarian food among a flesh eating Christian Missionary colony. That endeared him to my heart. Then his silent comradeship with the Brahmacharies at Gurukula-Kangri and his close friendship with the late Lala Murari Lal, one of the pillars of the Ku'a, knit him stronger to me. He always treated me as a father and he was dearer to me far than several of my Brahmachary sons.

I will content myself with giving verbatim, three of his letters addressed to me, while he was on his way to South Africa with brother C. F. Andrews. They will show the strength of his [illegible]ling for the land of his adoption.

LETTER I.

Bishop's House,
Madras S. W.
Dec. 10, 1913.

My Dear Mahatmaji,

I was unable to write to you from Delhi before starting, as I had very little time. Now we have a pause in our journey and I am able to write.

Andrews and I stayed for three days at Shantiniketan on our way to Calcutta and there we obtained the gift of शान्ति which is the greatest gift we can take with us to South Africa, for in the turmoil and strife and bitterness which are inevitable in a struggle like this, it is above all necessary to preserve शान्ति in order that we may hear God's voice. I can assure you that my knowledge of the Gurukula and my friendship with you and others at the Gurukula will be a great help and inspiration to me when I am in South Africa. I know that we have your prayers. We have so far had a quiet and uneventful voyage, but Andrews has suffered from sea-sickness and is such a bad sailor that I am afraid the voyage will be quite a martyrdom to him. We have decided to go overland to Colombo in order to avoid two days of the sea. Fortunately I am a good sailor and find a voyage quite health-giving and restful.

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The Bishop of Madras and Mrs. Whitehead often speak of you and ask about the Gurukula. The Bishop is so keenly feeling this South African problem and is encouraging others to take up the question.

With these few lines I send you my Prem Namastes.

Yours affectionately

W. W. PEARSON.

I was so glad to see Doctorji and Indra Brahmachari in Delhi before I left.

LETTER II.

TRINITY COLLEGE,
KANDY.

Dec. 14, 1913.

MY DEAR MAHATMAJI

The boat still delays but we are trying to be patient. I am sure the delay both at Madras and Ceylon has been beneficial to Charlie Andrews, who is much better than he was, when we arrived in Madras. The rest at Madras quite restored him and he did not feel the crossing from Tuticorin to Colombo at all. Now he is quite well and cheerful. We came up here yesterday for the Sunday and found they were having their annual Old Boys' Reunion and there was a Dinner of about 200 old boys from all over Ceylon. After the dinner Andrews gave a short speech on the South African question and told them how the Brahmacharis at the Gurukula had helped the cause by working as coolies in Hardwar. Everyone applauded this example of self-sacrifice and so the influence of the Brahmacharis at Hardwar where the Ganges comes out of the Himalayas to water the plains of India has reached even the shores of ancient Lanka! So, too, will it reach South Africa and there help and inspire those who are making such noble self-sacrifice in the cause of liberty.

"How far that little candle throws its beams. So shines a good deed in a naughty world!" It is a great inspiration to us both to be able to think of you and all the other workers at the Gurukula. Please tell the Brahmacharis that; for it will help them to realise that although they are in the Ashram they are influencing the wider world by their actions. We expect the boat to sail to-morrow, so you will get no further news of us for more than a month now. But we shall be near one another in thought and prayer.

With love to you all,

Yours affectionately,

W. W. PEARSON.

Please do not call me any longer "Mr. Pearson." At Bolpur some call me "Pearson," some "Willie," and some "Priya"—the last is a Bengali name and so most Indian to my ears and heart.

LETTER III.

NEARING DURBAN,

Jan. 1*st*, 1914.

MY DEAR MAHATMAJI,

I wish you and all yours a happy and peaceful New Year. We are at last near the end of our tedious and weary journey. It has been a very

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unfortunate journey, for the weather has been very bad and the boat has been delayed owing to bad coal, bad weather, and contrary winds and currents. But all this would not have mattered if Charlie had not suffered so much from sea-sickness. Every day he has been feeling ill and will need several day's complete rest in order to get well and strong again. The only consolation is that his brain has had some sort of rest though he has suffered much physical discomfort during the mental rest. The officers on board and our fellow-passengers are plainly bitterly anti-Indian in their outlook and deeply resent the object of our journey, which they regard as most unwarrantable interference. But I can't say their opinions weigh very much on us ! But they represent a common type. We had good wishes from the *chief steward* who came to wish me a Happy New Year this morning and said he hoped we should be successful in our mission. He explained that he was in thorough sympathy with us and wished he could help us in South Africa. It was most cheering to be greeted like that at the dawn of the New Year, especially in contrast to the attitude of the rest of the officers, and I told him how much we both appreciated his sympathy.

During the voyage I have had a lot of time for reading, thinking, and meditating, and often when I sit and pray or meditate in the early morning, I think of Agni-Hotra at the Gurukula or repeat the names of the Brahmacharis of the 8th Class. It has been such a help and inspiration to me to be able to live in memory with you all at the Gurukula and the thought of your prayers helps us very much indeed.

I do not know how to express my gratitude to God for his goodness in taking me into such close relations with the Gurukula and the Ashram at Bolpur. For me it has meant a re-birth of the spiritual life and an opening of my eyes to glorious visions of the future for India.

If only I could tell the people of South Africa what India really is ! But I am afraid they are too blind and selfishly self-centred to listen or even be willing to see. Ignorance and prejudice seem to be wide spread in South Africa, where there are very few people with any ideals higher than that of money-making. After conversation with some of our fellow-passengers, I really feel as if I was going to visit a savage and barbarous country instead of a so-called 20th century civilized colony ! The forces of evil and oppression must however in the long run give place to the powers of right and truth.

God bless you all during the New Year and may He give you health and strength to carry on your noble and inspiring work.

My Prem Namastes to Haris Chandra, Indra, Lala Murari Lal, the Doctor and all the Brahmacharis.

Yours most Affectionately,

WILLIE PEARSON.

The poet has appealed for Rs 25000. in order to equip a Hospital at Shantiniketan to perpetuate Pearson's memory. I appeal to those Snataks and ex-pupils of the Kangri-Gurukula who remember the old ! old ! days, to send their mite to me at Delhi, and when the collections are complete, I will have

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an oil painting of our departed friend, prepared and presented to the Kangri-Gurukula and shall send the rest of the money to Dr. Rabindra Nath at the Shantiniketan. I shall feel further gratified if the present authorities of the Gurukula Viswavidyalya at Kangri would think of founding some sort of Scholarship or annual prize to be awarded to the best-behaved Brahmachary of the institution.

EXTENT OF ANCIENT INDIAN ENGINEERING PHILOSOPHY.

(By Rao Sahib K. V. Vaze I. C. E.)

प्राकारशास्त्र (Fortifications).

CHAPTER II.

योधशिक्षा (Training of soldiers)

In the last chapter it was seen how the idea of a fort or defensive work started and what qualities the defensive work ought to possess. But a fort in itself is not a defensive work unless it is properly manned and supplied.

न दुर्गं दुर्गमित्याहुर्योधदुर्गं प्रकीर्तितम् ॥
योधहीनं हियद् दुर्गं मृतकायसमंहितद् ॥
युद्धजयार्णव०

In this Chapter it is proposed to describe the method of selection and training of the defenders.

The defenders in a fort, town or nation consist of two classes *viz.*, **रक्षक** the honorary or voluntary defenders, called the territorials or militia in modern times, and **सैनिक** the professional or standing defenders called Regulars or military forces in modern times. In the social economy of Indian community the two classes *viz.*, **ब्राह्मण** and **क्षत्रिय** were specially reserved for these purposes; the **ब्राह्मण** class formed the **रक्षक** and the **क्षत्रिय** class the **सैनिक** forces. In order that the **ब्राह्मण** class may be always prepared for the hardships of warfare, it was ordained to undergo austerities, voluntary penances. The chief of these penances were specified with a view to **वैराग्य** (**विराग** uncoloured) plain living and **विवेक** discrimination or high thinking. **तप, दम** and **नियम** were the three qualities that a **ब्राह्मण** must possess and these are the qualities which any effective machinery must have. **तप** is endurance or suffering, **दम** is control and **नियम** is regularity. In a steam engine the production of steam is **तप**, the storing of the steam is **दम** and its regular discharge through the piston box is **नियम.** The austeric life of a **ब्राह्मण** is ordained with a view to this preparation. The **क्षत्रिय** class had its regular training or

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exercise and therefore its life was less austere. The other classes were to perform all the economic activities of the community so that at no time was the regular business of the community dislocated. The fourfold division of labour in the Indian community insured this. There was the ब्राह्मण the intellectual class who framed rules and laws, क्षत्रिय the powerful class who executed the rules and laws, वैश्य the mercantile class who supplied the necessary requisites and शूद्र the labouring class who supplied all the labour. In this way all the classes were interdependent and no single class could predominate over the rest. Modern civilization requires to be readjusted on this basis. Thus the work of defending the fortress &c. was the duty of two special classes—classes specially reserved for the purpose, so as to be ready at a moment's notice and to continue the work for any indefinite period without dislocating and even disturbing usual economic conditions of the community. This is the key to the stability of the arrangements of social intercourse and economic conditions of the Indian community.

For the training of the defenders the following rules are laid down by कौटिल्य

आन्वीक्षिकी त्रयीवार्तादंडनीतिश्चेति विद्याः। धर्माधर्मौ त्रय्याम्। अर्थानर्थौ वार्तायाम्। नयानयौ दंडनीत्याम्। बलाबले आन्वीक्षिक्याम्। एवं विद्याविशेषः। वृत्तोपनयनस्त्रयीमान्वीक्षिकीं च शिष्टेभ्यः वार्तां अध्यक्षेभ्यः। दंडनीतिं वक्तृप्रयोक्तृभ्यः शिक्षेत। पूर्वमहमार्गं हस्त्यश्वरथप्रहरणविद्यासु विनयंगच्छेद्। पश्चिममितिहासश्रवणे। पुराणमिति वृत्तमाख्यायिकोदाहरणं धर्मशास्त्रं अर्थशास्त्रं चेतीतिहासः। शेषं महोरात्रभागमपूर्वग्रहणं गृहीतपरिचयं च कुर्याद्। अगृहीतानामभीक्षय श्रवणं च।

All the sciences may be divided into four classes, called विद्या viz आन्वीक्षिकी त्रयी, वार्ता, and दंडनीति. One know, what is his duty and what is not, by the study of त्रयी which is generally understood to mean the three Vedas ऋक्, यजुष्, and सामन्; some authors, however, contend that त्रयी should be taken to mean the three श्रुति, स्मृति and पुराण together as the word श्रुति already includes all the three Vedas and as the Indian religion is श्रुतिस्मृतिपुराणोक्त expounded in श्रुति, स्मृति and पुराण and the study of all of which is necessary for the proper understanding of the same. पुराण expounds the religion with instances etc., in more detail than the स्मृति which in its turn gives more detailed explanation of the precepts of श्रुति. Thus one verse of the श्रुति forms or gives rise to one अध्याय of पुराण. By the study of वार्ता one knows what is beneficial and what is not. शिल्प is another name for वार्ता. अर्थ is defined as

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शिल्प भूमि हिरण्य धान्य पशु भांडोपस्कर मित्रादीनां अर्जनम् अर्जितानां विवर्धनं रक्षणं च अर्थः। औशनस सूत्र, वात्स्यायन सूत्र। the obtaining of buildings lands, gold, corn, cattle, vessels, amenities, friends etc. and the increasing and protection of things already obtained. One knows what is just and what is not by the study of दंड नीति or laws which induce men to do certain things by persuasion and fear of punishment. One knows what is decisive and what is doubtful by the study of आन्वीक्षिकी, the science of statistics which is defined as.

क्रियाणां हेतुभिर्बलाबले आन्वीक्षमाणा लोकस्य उपकरोति, व्यसनेऽभ्युदये च बुद्धिमवस्थापयति, प्रज्ञावाक्यक्रिया वैशारद्य च करोति आन्वीक्षिकी। कौटिल्य

प्रदीपः सर्वविद्याना मुपायः सर्वकर्मणाम्।
आश्रयः सर्वधर्माणा शश्वदान्वीक्षिकीमता॥
कौटिल्य।

A science that benefits the world by deciding the goodness of acts after taking into consideration the motives prompting them, that settles or calms the mind both in success or prosperity and failure or adversity and that prompts the mind, speech and action in proper direction. आन्वीक्षिकी is the most lucid or clear of all sciences, the prompter of all deeds, and the basis of all duty. These are the specialities of the four classes into which all sciences or knowledge may be classified for easy reference.

A student should study त्रयी and आन्वीक्षिकी from the enlightened, वार्ता from the prominent person in those professions, and दंडनीति from pleaders and judges. In this connection the injunctions of भृगु are more extensive (explicit)

धर्मः श्रुतेर्धर्मज्ञसमवायाद् आचार्येभ्यः प्रतिपद्येत। अध्यक्ष प्रचाराद् वार्तासमयविद्भ्यो वणिग्भ्यः पितुश्च अर्थं प्रतिपद्येत। कामन्तुकाम सूत्राद् नागरिक जनसमवायाद्मातुश्चप्रतिपद्येत (भृगुसूत्राणि) मनुष्यविद्या।

धर्म (religion) is to be studied from the Vedas, religious societies and आचार्य persons who teach and practise the same. अर्थ (profession) is to be learnt from prominent persons, merchants who know the seasons and practises of commerce and the forefathers. काम (hygiene) is to be acquired from कामसूत्र texts treating of hygiene, social customs of citizens (gentlemen) and the mothers. This is the reason why the Vedas enjoin that each child should learn things from its mother, father, and preceptor मातृदेवोभव। पितृदेवोभव। आचर्यदेवोभव। अतिथिदेवोभव। are the commandments with reference to काम, अर्थ, धर्म and मोक्ष. The mother is the chief preceptor in कामपुरुषार्थ, the father is the chief preceptor in अर्थपुरुषार्थ, religious chief is the chief preceptor in धर्मपुरुषार्थ and अतिथ (सद्गुरु) the spiritual precep-

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tor (the person whose date of union or meeting is not known) is the preceptor for मोक्षपुरुषार्थ. Each of these has his own special province in which he is the sole authority.

The student should, early in the morning, study or get proficiency in controlling elephants, horses chariots and weapons and in the evening he should hear इतिहास history. इतिहास history includes पुराण ancient history, इतिवृत्त modern happenings, आख्यायिका legends, उदाहरणं lives of exemplary persons or representative men, धर्मशास्त्रं laws of duty and अर्थशास्त्र professional laws. The remainder of the day should be spent in acquiring new knowledge, in revising or consolidating knowledge, already acquired, or frequently hearing about subjects, not well acquired. भृगु gives the definition of a well educated man as under :—

सुशीलश्चतुरोदक्षः कुलशील समन्वितः ।
स्वेष्ट कृच्चाप्रमादी च जानीयात्संस्कृतोनरः ॥
मनुष्यविद्या०

A man should be considered as well educated when he bears a good character i. e. he is borne in a good family, and behaves well, when he is ingenious i. e. accomplishes his object with the means available, and when he is competent i. e. makes no mistake. गौतम lays down the following qualifications of a well-trained man :—

लोक वेदवेदांगविद् । वाक्योवाक्येतिहास पुराण कुशलः । तदपेक्षस्तद्वृत्तिः ॥

A man that knows both the practical and theoretical applications of Vedas and their accessories, logic, rhetorics, modern and ancient history, and arts and behaves according to the knowledge and methods prescribed in these. He must know and he must act accordingly.

In the Vedas also a well-educated-man's qualifications are indicated in the following prayer.

शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोस्मि मेधया पिहिनः । श्रुतंमेगोपाय ।

May my body be able or enduring, may my tongue (speech) be sweetest (most refined), may I hear very well with my ears (grasp all the meaning of what I hear), I am the store of all experiences covered with intelligence (I should be able to use all previous experiences intelligently), and whatever I have learnt may be useful for my protection.

The training of these should consist of

निम्नस्थल प्रकाशकूट खनकाकाशदिवारात्रि युद्ध व्यायामं च विद्यात् । स्वभूमिं, युद्धकालं, प्रत्यनीकं, अभिन्नभेदनं, भिन्न संधानं, संहतभेदनं । भिन्नवधं, दुर्गभंगं, यात्राकालं च विद्यात् ।

(1). The knowledge of low grounds, (2) the discovery of hiding places, mines and (3) the methods of fighting in the sky, by day or night and the exercising of fatiguing of the enemy. Also the

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defending troops should know (1) grounds fit for their actions, (2) times fit for battles, (3) various kinds of forces (4) breaking (dispersion) of a column, (5) collection of dispersed forces, (6) breaking of collected forces (7) killing of broken (defeated) forces, (8) destruction of forts and the proper time of moving forwards or backwards. In short these men should be trained in all sorts of probable methods to be used on the battlefield with reasons for the adoption of these methods.

तूर्यध्वजपताकाभिर्व्यूह संज्ञाः प्रकल्पयेद् ।
स्थानेयाने प्रहरणे सैन्यानां विनये रतः ॥

तस्करामित्राभ्यागमे शंखदुंदुभिशब्दमग्राह्याः कुर्युः । शैलवृक्षविरूढावा,शीघ्रवाहना वा, अमित्राटविसंचारं च राज्ञो गृहकपोतैः मुद्रायुक्तै हरियेयुः धूमाग्नि परं परया वा । कौटिल्य ॥

An instructor engaged in the instruction of a body of men should settle certain signs to be communicated by the trumpet, flags or flashes for the attack, march or standstill operations. When enemies or robbers come, conches and drums should be blown, or the information should be conveyed to distant parts by men on high mountains or trees, or by means of swift riders, or by trained pigeons, carrying certain marks or cypher letters, by means of smoke or fire, as may be previously arranged. Thus the trained men should be able to communicate with each other and with their friends at a distance by means of signal-codes to be fixed beforehand and used in training them.

चिकित्सकाः शस्त्रयंत्रागदस्नेहवस्त्र हस्ताः ।
स्त्रियश्चान्नपानरक्षिण्यःपुरुषाणामुद्धर्षणीयाः पृष्ठतस्तिष्ठेयुः । कौटिल्य ।

Doctors, with surgical instruments, medicines, soothers, cloth in their hands, and women, with food, drink and comforts and with faces stimulating the men, should be in the background. Behind the fighting forces there should be war hospitals with skilled doctors and pretty nurses for comforting and attending to the wounded soldiers.

हस्तिप्रमाणो विजयोराज्ञां । परानीकव्यूह दुर्गस्कंधावारप्रमर्दनाः ह्यतिप्रमाणशरीराः प्राणहरकर्माणो हस्तिनः । संहतानीकं हस्तिभिर्भेदयेद

A king's victory is mainly dependent on the number of his elephants. These destroy the columns, forts, and enclosures of the enemies' strongholds and kill their soldiers. United forces should be broken or dispersed with the help of the elephants. Modern canons do the work of the elephants at the present day.

शिविर, मार्ग, सेतु, कूप, तीर्थशोधनकर्म, यन्त्रायुधावरणोपकरण ग्रासवहनं, आयोधनाच्च प्रहरणावरण प्रतिवद्धापनयनं इति विष्टिकर्माणि कौटिल्य ।

(1) Construction of camps, communications, bridges, water supplies and testing of these. (2) Conveyance (and supply) of machinery, weapons, clothings (armours etc.) materials and food stuffs and (3) removal of the wounded in weapon or armour from the battlefield. These three are the duties of the auxiliaries with the forces.

It will thus be seen that at the time of कौटिल्य B. C, 300 the conveniences of the battlefield were as carefully looked after as they are at the present time. Special arrangements for hospital, and nursing, for the supply of food and materials, and for the construction of

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communications and water supply &c. were made by engaging special corps for the same. Even women were engaged for nursing and looking to the comforts of the wounded and sick and ample arrangements for training them were made.

The persons selected for service in the forces must be strong, fearless and active. A weak person gets fatigued in a short time, a coward gets frightened, and is not able to do any thing and an unwieldy body is a drag on the energy of the soldier. He should be between sixteen and twenty five years of age in the beginning as that is the age at which a human being is able to acquire any new art and is very quick in acquiring it. A good moral training is also necessary for the fighter to be able to control the body to the minutest details. Immoral men frequently wish to do many things but they cannot act; the mind has not sufficient control on the body. One trained to regular habits is the person who can do work up to the mark and for this purpose students in ancient India were trained to regular habits in the teaching institutions. This is ब्रह्मचर्य्य as will be seen from: -

ब्रह्मचारी चरति वेदिषद् द्विषः सदेवानां भवत्येकमंगम्। तेन जायामन्वविन्दत् बृहस्पतिः सोमेन नीतां, जुह्वत्रदेवाः ॥

One, who practises ब्रह्मचर्य्य even towards a known enemy, becomes a part of the gods ; by this means (ब्रह्मर्य्य) बृहस्पति regained his wife that was taken away by सोम and the gods did not sacrifice their ब्रह्मचर्य्य. Thus a man under military training must be ब्रह्मचारी because strength is admired or respected only when it is accompanied by virtue.

वीतव्यसनमश्रांतं महोत्साहं महामतिं।
प्रविशंति महाराजं अपांपति मिवापगाः ॥
अमर्षश्चैव शौर्यं च शीघ्रकारित्वमेव च।
तत्कर्मणि प्रवीणत्व मित्युत्साह गुणायताः ॥
उत्साहात् श्रियमाप्नोति उत्साहाच्च महद्यशः।
तस्मात्सर्वोपधाशुद्धमुत्साहं नित्यमाचरेत् ॥

Prosperity or success flows into that glorious person who has great intelligence, great 'push,' who is not fatigued or is unfatiguable and who is free from all vices or misdeeds. A man who is not fiery, who is brave, who is prompt, and who is clever in his profession is said to have 'push'. A man gets riches by push and gets great reputation by push ; therefore one should always try to obtain push free from all defects.

अव्यवसायि न मलसंदैवपरं साहसाच्च परिहीनं।
प्रमदेव वृद्धपतिं नेच्छत्युपगृहीतुं कमला ॥

As a young woman does not wish to marry an old man who has no trade or business, who is lazy, who depends upon luck to assist him, and who is devoid of daring and rashness, so wealth does not abide with a king who is not industrious, who is slow, who is a fatalist, who is devoid of boldness or courage.

ब्राह्मण क्षत्रिय वैश्य शूद्र सेनानां तेजः प्राधान्यात् पूर्व पूर्वं श्रेयः।

Amongst the ब्राह्मण, क्षत्रिय, वैश्य and शूद्र recruits, owing to their spiritedness each preceding group always to be prefered to each succeeding one.

प्रतिपातेन ब्राह्मबलं परोभिहारयेत्। प्रहरण विद्याविनीतं क्षत्रियबलंश्रेयः। बहुलसारं वैश्य शूद्र बलं वा।

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It is possible that the enemy may seduce ब्राह्मण forces by means of flattery, and therefore क्षत्रिय forces well trained in the manufacture and use of weapons are to be preferred, or even वैश्य or शूद्र forces, if they are numerous. Thus the value of ब्राह्मण forces lies in their intelligence and zeal (they are thus useful as volunteers for the protection of their own country and not as mercenaries), that of क्षत्रिय forces in their training and endurance and that of वैश्य or शूद्र forces in their number. In self-defence a few ब्राह्मण are equal to a large number of शूद्र. In selecting recruits these qualities may be taken into consideration.

CHAPTER III.

आयुधानि (Weapons.)

After the men are selected and trained they have to be supplied with defensive and offensive weapons.

शरीरावरकं शिल्पं वर्म इत्यभिधीयते ।
शरीरावरकत्वं च लघुता दृढता तथा ॥
दुर्भेद्यतेति कथिता वर्मणां गुण संग्रहः ।
स्वल्पता गुरुताचैव मृदुता सुखभेद्यता ॥
विरुद्ध वर्णताचेति वर्मणां दोषसंग्रहः ।
तत्पुनर्द्विविधं धातुचर्मसंभवभेदतः ॥
युद्ध जयार्णव०

The first defensive weapon supplied to soldiers is कवच armour. Armours are made of two things *viz* चर्म skin and धातु metal. The shell of a tortoise, the skin of a rhinocerous and such other tough-skinned animals are used for protecting the body of the fighter. Metal armours are of two sorts *viz.*, plated armours *i. e.*, those formed of strips of metal sheets, and ringed ones, *i. e.*, those formed of rings of metal. The armour should have the following qualities :—

(1.) It should cover the whole body or a part of it well; it should fit in well on the part so as not to impede its action or motion to and fro.

(2.) It should be light in weight.

(3.) It should be strong, and tenacious.

(4.) It should not be easily cut or split.

The armour should not have the following defects :—

(1.) It should not be deficient as a cover.

(2.) It should not be heavy.

(3.) It should not be soft or collapsible.

(4.) It should not be easily cut or broken or pierced.

(5.) It should be very conspicuous and should have different parts of varying strength.

An armour is worn on the trunk and hands, and a helmet on the head. Neck and breast are considered the most important parts of a human body and it is generally intended to protect these parts from the weapons of the enemies.

After the body of the defender is protected he is supplied with weapons

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for injuring the enemies. These weapons are of two kinds *viz* शस्त्र a weapon that is used while it remains in the bearer's hand and अस्त्र a weapon that injures the enemy after being thrown to him. A sword, an axe, a club are शस्त्र and a stone, a spear or a narrow is अस्त्र. The earliest शस्त्र is a stick दण्ड and the earliest अस्त्र is a stone अश्मा. Missiles अस्त्र again are of two kinds मायिक decietful and निर्मायिक plain. A spear, and an arrow are निर्मायिक अस्त्र because one can guess how much injury they will make. A bomb, a shell, a mine are मायिक अस्त्र as one cannot say how much injury they would inflict. Hot oils or gases come in the same list.

चर्मखड्ग धनु र्णौ शल्य भल्लौ तथापरौ ।
परशुश्चक्र शूले च परिघश्चैवमादय: ॥
अर्धचन्द्रश्च नाराचः शक्तियष्टी तथापरे ।
शस्त्रास्त्रभेदाः प्रोक्ताःस्यु श्रीमद्भोजमहीभुजा
युक्ति कल्पतरु०

अस्त्रं तु द्विविधं प्रोक्तं निर्मायं मायिकं तथा ।
बाणादिक तु निर्मायं मायिकं दहनादिकम् ॥
दहनोऽथ जलं काष्ठं लोष्ट्रं शस्त्रादयस्तथा ।
तप्ततैलादिकं चैवमायिकं चास्त्रमुच्यते ॥
युक्ति कल्पतरु०

Iron weapons or rather steel weapons are known in India from very ancient times. In ऋग्वेद.

मह्यं त्वष्टावज्रमतक्षदायसम् । ऋग्वेद ७।८।१।३
त्वष्टास्मैवज्रं स्वयं ततक्ष । तै०२।९य०अ०४।७३।४

Indra says that त्वष्टा prepared the वज्र for me of steel. This must have been a club or sword.

तस्मै त्वष्टा वज्रमसिंचत्तपोवैसवज्र आसीत् ।
तमुद्यंतुं नाशक्नोदथवै तर्हि विष्णुः ॥

त्वष्टा sprinkled the वज्र with तप and even विष्णु was not able to wield it.

Thus a sword is the first weapon that was manufactured by man. The qualities that a sword should possess are enumerated below :—

शुद्धांगः शुद्धवर्णश्च सुनेत्रः सुस्वरश्चय ।
मृदुस्पर्शः सुसंधेयः तीक्ष्णधारो महागुणः ॥
युद्धार्णय०

The sword should have pure अङ्ग clear वर्ण, good नेत्र, ringing ध्वनि, soft' touch, sharp edge and great-length ; it should be easy to wield. Here अङ्ग, वर्ण, नेत्र, ध्वनि, are terms from खनि शास्त्र pertaining to the testing of metals as noted below.

अंगं रूपं तथा जातिर्नेत्रारिष्टे च भूमिका ।
ध्वनिर्मानमिति प्रोक्तं धातुज्ञानाष्टकं शुभम् ॥
अभिन्नेदृश्यते कीदृग् विभिद्य घटते कथम् ।
छेदने दृश्यते चिन्हं तदंगं संप्रचक्षते ।
नीलकृष्णादिको वर्णो रूपमित्यभिधीयते ॥
अंगातिरिक्तं यज्जाति तन्माहात्म्योपसूचकम् ।
नेतन्नेत्रमिति जानीयाद् धातौ धातु विशारदः ॥
अंगातिरिक्तं धातूनां यच्छुद्धत्वापसूचकम् ।
तदरिष्टमिति प्राहु र्भूमिरङ्गादि धारणम् ॥
रूपेण यत्प्रतीतं स्यात्तज्जाति रितिगद्यते ।
यो धातौ जायते शब्दो नखदंडादिना हते ॥

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स ध्वनि स्तुलना मानं ज्ञानमष्टविधंत्विदम्।
शतमंगानि, चत्वारिरूपाणि जातयस्तथा॥
त्रिंशन्नेत्राणि जानीयाद् अरिष्टानि तथैव च।
भूमिस्तु द्विविधा ज्ञेया ध्वनिरष्ट विधोमतः॥
मानं बहुविधं प्रोक्तं अतस्तत्संग्रहो मतः।

खनि शास्त्र०

Metals are known by their अङ्ग, रूप, जाति, नेत्र, अरिष्ट, भूमिका, ध्वनि, and मान, as defined below.

1. A piece of metal is inspected as a whole and at the section by cutting or breaking it. The appearance of the section is अङ्ग. There are thirty अङ्ग denoting different qualities.

2. The colour of the metal when heated and cooled is called its रूप There are four रूप colours.

3. The quality denoted by the रूप as noted above is called वर्ण or जाति. There are four वर्ण.

4. The mark that is set on the outside to denote the quality of the metal is called नेत्र. There are thirty such नेत्र marks.

5. The mark that is set on the outside to denote the defect in the purity of the metal is called अरिष्ट. There are thirty such अरिष्ट marks.

6. The place of production of the special quality of the metal is called भूमि. There are two such भूमि for each metal at least.

7. The sound that a piece of metal makes when struck with the finger nail or a stick is called ध्वनि There are eight ध्वनि distinctions.

8. The comparative size is called मान. There are various standard sections and samples of मान; these have to be stocked for ready reference.

पंचाद्या निपुणैः खड्गे संभाव्यंतेऽपि कृत्रिमाः।
अंत्यावकृत्रिमौ ज्ञेयौ तावेव सहजाविति॥

युद्धार्णव०

In a sword the first five qualities are some times fabricated. The last two only cannot be obtained artificially and are therefore decisive.

दीर्घता लघुता चैवस्वर विस्तीर्णता तथा।
दुर्भेद्यता सुघटता खड्गानां गुण संग्रहः॥
खर्वता गुरुता चैव मन्दता तनुता तथा।
सुभेद्यता दुर्घटता खड्गानां दोष संग्रहः॥
यावत्यो मुष्टयो दैर्घ्ये तदर्धांगुलयो यदा।
प्रसरेत्तच्चतुर्थांशं इति वै मानमुत्तमं॥

युक्ति कल्पतरु०

A sword should be long and light, should have ringing sound, should not break, and should be easily dressed (sharpened) A sword that is short, heavy or thin, gives low sound, that would break and that would (lose its edge) not be sharpened easily is a bad sword. The dimensions of the best sword should be

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as under :—the breadth to be one eighth of the length and the thickness to be one fourth of the breadth.

नखेन वाथ दण्डेन तथा लोहशलाकया ॥
लोष्टेन शर्कराभिर्वा ध्वनिविज्ञान मुच्यते ।
गंभीरतारध्वनिता खड्गस्य शुभलक्षणं ॥

युद्ध जयार्णव०

The sound of a sword is tested by striking it with the finger nail, a stick, iron wire, pebble or sand. The best sound is a deep, high sound.

हंस कांस्ये तथा मेघोदक्का काकश्च तंत्रिका ।
गर्दभः प्रस्तरश्चैव ध्वनिरष्टविधः स्मृतः ।
पूर्वे चत्वारः शुभदाः परे निंदास्पदा विदुः ॥

युद्ध जयार्णव०

The sound produced by a sword is classified into eight classes viz. **हंस, कांस्य, मेघ, दक्का, काक, तन्त्री, गर्दभ,** and **प्रस्तर,** according to the resemblance to the sound produced. The first four sounds are considered good and the latter four bad. For doing good battle, good weapon is the first necessity and therefore the sword should be carefully tested before acceptance.

धनुस्तु द्विविधं प्रोक्तं शार्ङ्गं वांशं तथैव च ।
कोमलं वर्णदृढता गुणौ तस्य उदाहृतौ ॥

युक्ति कल्पतरु०

Bows are either made of horns or bamboos. Pliability and strength are [illegible] expected in a bow.

लघुता दृढता चैव तथा खरतरास्यता ।
बाणानामिह निर्दिष्टो भूभुजां गुण संग्रहः ॥

युक्ति कल्पतरु०

An arrow should be light, strong and sharp.

तीक्ष्णता लघुताचैव तथैव दृढतापि च ।
सर्वेषामस्त्रजातीनां लक्षणं समुदाहृतम् ॥

युद्धार्णव०

All missiles should be sharp, light and strong ; a sharp thing pierces deep, a light thing goes far and a strong thing does not break on meeting with resistance.

From a **मोयिक अस्त्र** a liquid or gas injurious to human beings is thrown amongst the enemy. If this injurious substance be enclosed in a pot or shell, it should be such that the pot should when projected, either break or dissolve of itself, or on meeting with any little resistance with an explosion, the injurious substance should have an instantaneous effect on human bodies. Heavy gases drop to the earth and therefore their explosion should take place at a height of about six hands ; light gases rise above and their explosion should take place on the ground or one hand above it. Inflammable oils are useful generally for setting fire, and acids may be used for injuring bodies. Sometimes shells are constructed to contain stones and sharp

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blades: these explode high up and drop the stones &c. on the heads of the enemy.

On the construction and uses of the अस्त्र and मायिक अस्त्र there are three texts by three authors viz. विश्वामित्र, जामदग्न्य and भारद्वाज. and these texts are called धनुर्वेद. Rama killed Ravan with the help of processes given by विश्वामित्र in his धनुर्वेद. परशुराम and भीष्म used जामदग्न्य धनुर्वेद and पांडव, द्रोण, कृष्ण &c. used भरद्वाज धनुर्वेद. अर्जुन learnt some processes from foreign lands, probably Tibbet & China. In modern warfare shells are generally projected through guns and therefore shells containing acids and such other liquids or inflammable materials are difficult to project; with a bow or sling this was easy formerly. Various sounds, appearances &c. could also be produced by these means to frighten or mislead the enemy. With the help of the aircraft these things would be easy in the future. After the भारतीय war India enjoyed a long peace and the doctrine of non-violence spread; and many texts pertaining to war and destructive instruments were burnt and made unavailable by the Buddhists. Full details of the ancient मायिक अस्त्र are therefore not available for want of those texts.

'Civilization' Vs. Aryanisation.

(By Pr. T. L. Vaswani, M. A.)

Who will take his message to nations of the West? It gladdened my heart, the other day, to learn from a friend who came from Zanzibar that Dayananda's name had travelled there. And I said to myself:—O for some one to take his message to the modern West! For Europe is wandering and America is in quest; and the Nations need the healing message of Aryan Wisdom.

Dayananda's greatness is, to my mind, a triple synthesis. It is, in the first place, the greatness of a hero. It was a tremendous battle he waged against orthodoxy. Dayananda was a great fighter. *Ahinsa* must not mean acquiescence in untruth or wrong. The complementary truth of *ahinsa* is resistance. Of Jesus we read:—"One of the officers standing by struck Jesus with his hand, saying:—Answerst thou the high priest so? Jesus answered him:—If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Why smitest thou me?—there was the witness of gentle Jesus

(Based on notes of Address at the Rishi Utsav held in Karachi on the Diwali Day).

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to the philosophy of resistance. It is the philosophy of the Gita, and emphasises a truth which, I submit, has been missed by the Tolstoyean interpretation of the Doctrine of Christ, the doctrine of Love. Love resists,—more effectively than Hate ever can. Dayananda resisted with his whole might the untruths eating into the vitals of our society. Dayananda struggled and suffered as a Hero. In this regard he resembled Luther.

But to call him a Luther of India,—as some Arya Samajists do, is to fail to give him his due. Dayananda was greater than Luther. Both were heroes of action. But Dayananda was, also, a Rishi, a seer,—as Luther was not. Dayananda visioned the wisdom of the Vedas. I know of none who, in our days, saw more deeply into the great truths and world-values of the Vedas. Dayananda was at once a hero and a Rishi

And he was more. One there is in Germany who rightly holds a very high place in the affections of his countrymen. His great book 'Faust' is by many regarded almost as a scripture. It is a wonderful book. And Goethe was a wonderful man,—great at once in his intellectual and aesthetic equipment. Goethe, the greatest poet of the modern era, was a seer, and in that sense a 'rishi,' Dayananda was not merely a 'rishi,' a seer. He was also a Yogi The life of Dayanand was, from the beginning of his days, a life of '*tapasya*'.

This *balbrahmachari*—at once a hero, a seer and a yogi, fascinates me, I confess, more and more as I study him more and more in quiet hours of meditation. His was a life of *tapasya*; and his ideal pointed to a path which I believe, India must tread if she would, indeed, be somethng more than a great nation,—if she would be a Teacher of Humanity. The dream Dayananda dreamt was that of re-construction of Hindu Society. And Re-construction was not possible by imitation of the West,—he urged. And rightly. A nation surrenders itself:—its own individuality, its *swadharma*, its genius, its mission,—when it imitates another nation, however great. And much of our "modern" knowledge is, I believe, like the scorpion. It has a sting, and it is short-sighted. That great student of insects, Faber noticed this curious thing about the scorpion. It has eyes but it is very short-sighted! "Like a blind man," said Fabre, "the scorpion gropes his way." Not a little of modern "rationalism," "intellectualism," "criticism" is, I am afraid, like the scorpion,—very short-sighted. Else we would not find a man like Joseph McCabe shouting with joy that "in losing God we are rediscovering man." The Vedic age was, I believe superior to ours in (1) its power of intuition, (2) its appreciation of the reality of the Unseen (3) its fellowship with nature (4) its refined simplicity and (5) its pursuit of Knowledge for the sake of Knowledge, not power or profit.

There is, to-day, a mad rush for "civilisation." I plead with you for Aryanisation. Our hope is not in a comfort civilisation, in *bhoga*, in that passionate pursuit of power and profit which ends either in capitalist imperialism or hunger-born Bolshevism,—both vitiated for lack of belief in a philosophy of religion which grows out of a sense of the Great Law above the nations,

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the law of Karuna, of Maitreya,—the Law of the Spirit. Aryanisation, not civilisation'—*tapasya* not *bhoga*. That to my mind, is the message of Dayanand to the nation. How many will listen to it. How many of our political leaders will take it into their daily lives? How many of our young men will assimilate it and go out to the villages to preach with burning lips the great Gospel of Freedom? Say not, this Aryan Ideal is of a dead past that has buried its dead. Say, rather, this Ideal is yet to burst forth into blossom. Friends! in the mad rush of modernism, we have run too far and no longer hear our Fathers' foot-steps. Back to Aryanisation,—I say to this bewildered age. For, in the wisdom of the Vedas I hear Voices of the Future.

AIRCRAFT IN ANCIENT INDIA.

(By Mr. Parashuram Hari Thatte.)

1. सम्राजा या घृतयोनि मित्रश्चोभा वरुणश्च ।
देवा देवेषु प्रशस्ता: ॥ ऋग्वेद ।

मित्र (positive electricity) and वरुण (negative electricity) these two invisible things are produced in clean earthen pots and are well known among gods.

2. "Many people;, who have not the remotest commercial interest in airoplanes, just out of curiosity read handbooks on their construction and if they have a mechanical turn of mind, theoretically they become capable of constructing an airoplane. But of all kinds of practical education, the education of airoplanes, unless it is put to practical purposes, is the least practical" (The Times of India 3-7-1922.)

3. नऋते श्रांतस्य सख्यायदेवाः । ऋग्वेद

History :—We have written an illustrated work in Marathi on the subject of ancient and modern '*Akashayanas*' or sky vehicles. In the supplement to that work, we have given as evidence about the existence of the said vehicles in India, a description of the travels of our hero, Rama, from Ceylon to Ayodhya in the vanquished Ravana's Pushpak Vimana and alluded to 'Shalva's' attacks through Vimanas on our Philosopher-King Krishna's capital Dwarka—facts noted in our well known Epics Ramayana and Harivansha. But that evidence all points to their outward shape; we were very sorry that we were not able to give an iota of evidence about their internal construction. To our great delight our friend Rao Sahib K. V. Vaze, I. C. E. gave us entirely new evidence as to their construction, from his collection of our Sanscrit engineering books. This gave us material to write a new supplement to our book. This evidence is from Agastya sanhita. Our friend got it copied from an oblong manuscript copy of Mr. Joshi, a Yajurvedi Brahmin at Ujjain, through—Mr. N. V. Gadgil Kaharwadi, Jagannath's Temple there. Ujjain, though now in a ruined state on account of earth-quakes

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and foreign invasions, was once the seat of a University where our Emperor Ashoka received his education, was once the capital of our learned king Vikramaditya, and was once the important centre, of our North-South trade. This important book therefore must be one of the books kept in the secretariates of the ancient Rajas there, in charge of some learned Pandit with a view to show them how to construct *Akashayanas* to get out of forts thereby, when closely besieged by enemies, and to manage an attack on them from outside in return. The book is divided into two parts 1 'Abdhiyan' and 2 Agniyan- Out of these Abdhiyan treats of navigation and Agniyan treats of construction and management of aircrafts. The book shows also how to produce hydrogen by electric मित्रावरुणौ required to fill up balloons. The author of this book is Kumbhodbhava, Agastyamuni, a contemporary of our king Rama (B. C. 5000) who killed Atapi and Vatapi, brother demons, who are said to have played havoc in different Aryan colonies in the Deccan by means of their kite-like (Atapi) airoplanes with flags (Vatapi). The real names of these brother demons are unknown, they being known only by their sky vehicles. In the well known H. H. the Gaekvad's Sanscrit Library at Baroda there are some pages of Bharadwaja's Vimanadhikaran (विमानाधिकरण) an oblong manuscript book which contains references to the following Sanscrit books on the subject:—

1. Swaminarayana's Vimanchandrika.
2. Shaunaka's Vwomayana-tantra.
3. Garga's Kalpayantra.
4. Vachaspati's Yanabindu.
5. Chacrayana's Khetyanpradeepak
6. Dhundinath's Ywomayanarkprakasha.

None of these works is, we think, now available in India, and therefore Agastyasanhita is not only the only book but also perhaps the only copy of the book giving full description of the subject of aircraft, we have come across up to this time. There are many words therein of historical importance but we have no occasion here to make clear the implied meaning of these terms.

With this introduction, we take the liberty of submitting the followirg for the consideration of readers.

Names:—There are many name given to these Vimanas in the Agastyasanhita. Therefore it appear that the vehicles were not uncommon in Agastya's days:—

व्योमयानं विमानं स्यादग्नियानं तदेवहि।
अगस्त्य संहिता ॥

व्योमयानं विमानोऽस्त्री। अमरकोश।

Shape:—The shape of this vehicle was like that of a ship.

जलेनौकेवयानं यद्विमानं व्योम्नि कीर्तितं।

Wood:—The wood used in the construction of these vehicles used to be of the Brahmin caste i. e. it was light, flexible and easy to dress: the more light it was the better:—

लघुयत्सुघटं काष्ट कोमलं ब्रह्मजाति तद्।
विमाने सर्वदाग्राह्यं लघुत्वादुत्तमं स्मृतम् ॥

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Cloth:—The cloth used for it was silken. It was broad and soft. It was called Kausheya ; because the silk required for its thick and thin warps and woofs was got from Kosh or covering of the cryslis of silk worms

कृमिकोषसमुद्भूतं कौषेयमितिगद्यते. सूक्ष्मा-
सूक्ष्मौ मृदुस्थूलौ ओतप्रोतौ यथाक्रमं ॥ वैता-
नत्वं च लघुता च कौषेयस्य गुणसंग्रहः ।

Balloon:—The balloon must have the following five qualities like a ship (1) It must be divided, (2) it must be flexible, (3) it must be high, (4) it must be (level) balanced and (5) it must be clean.

विशीर्णता कोमलता उच्चता समता तथा ।
स्वच्छता चेतिनौकेव विमाने गुणपंचकम् ॥

Seat:—If the seat of the aeronaugt was made of Palash wood, it was thought to be good in appearance, if it was of Venu Sandle, it was thought to give happiness, and if it was of Bakul wood, it was thought to bring good luck ; and if it was made of jack fruit wood, it was considered to float well.

पालाशोराजकः प्रोक्तश्चांदनः सुख उच्यते ।
बाकुलस्तुशुभः प्रोक्तः पानसस्तारकः स्मृतः ॥

Umbrella :—The umbrella in it was made of silk cloth. It was conical inflatable in shape ; It was fixed lengthwise and it was double indimensions than those of the balloons.

कौषेयछत्रं कर्तव्यं सारणाकुंचनात्मकम् ।
छत्रं विमानाद्द्विगुणं आयामेषुप्रतिष्ठितम् ॥

Ropes :—A Sutra was made of nine threads ; a Gun was made of 9 Sutras; a Pash was made of 9 Guns ; a Rashmi was made of 9 Pashas, and a Rajju was made up of 9, 8, 7 or 6 Rashmis. Such ropes were used in the construction of Indian balloons.

नवभिस्तंतुभिः सूत्रं सूत्रैस्तु नवभिर्गुणः ।
गुणैस्तु नवभिः पाशो रश्मिस्तैर्नवभिर्भवेद् ॥
नवाष्ट सप्तषट्संख्यै रश्मिभो रज्जवः स्मृताः ॥

Air-tight (airproof)—In order to make the silk cloth air-proof, it was thrice soaked in the sap of fig trees, jackfruit trees, mango, Aksha, Kadamb, the three myrabolams and the decoction of Mash pulse and pressed down in the water of shell-lime and sugar and was thrashed and dried up.

क्षीरद्रुमकदंबाम्रा भयाक्षत्वग्जलैस्त्रिभिः ।
त्रिफलोदै स्ततस्तावन्मांषयवै स्ततस्ततः ।
संयम्य शर्कराशुक्ति चूर्णमिश्रित वारिणि ।
खुरसकुट्टनं कृत्वा वासांसि स्त्रावयेत्सुधीः ॥

Electricity :—Having put a piece of pure copper in an earthen pot broad-mouthed, watertight, clean, like one used for storing ghee, they used to put thereon pieces of sulphate of copper vitrial, blue like the neck of a peacock. Then they used to cover it with wood dust and thereon used to put a block of zinc besmeared with mercury, and they by this connection used to produce electricity (Mitra). The light that was produced by the connection of copper and zinc was called 'Mitra.' A battery of such hundred earthen jars was very effective. It is needless to say that this 'Mitra' was nothing but electricity.

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संस्थाप्य मृण्मये पात्रे ताम्रपत्रं सुसंस्कृतम् ।
छादयेत् शिखिग्रीवेन चार्द्राभिः काष्टपांसुभिः ॥
दस्तालोष्टो निधातव्यः पारदाच्छादितस्ततः ।
उत्पादयति तान्मेत्रं संयोगस्ता भ्रदस्तयोः ॥
एवंशतानां कुंभीनां संयोगः कार्य्यकृत्स्मृतः ।
सुसंमृष्टा च सुभगा घृतयोनिः पयोधरा ।
मृत्कुंभी सर्वदाग्राह्या.....

NOTE :—For this inherent quality of producing electricity the Sun is called 'Mitra.'

Electro-plating :—Guilding—Electricity covers copper with gold or silver when in contact with accidulated water and solution of metal salts *i. e.*, contains metal full of Yavakshar. Copper covered with gold was called 'Shat Kumbha'. This guilding by means of gold or silver is called electroplating. It is enumerated as an art in Shukra Niti.

कृत्रिमस्वर्णरजतलेपः संस्कृति रुच्यते । अगस्त्यमत
यवक्षारमये धातौ सुशुक्तजलसन्निधौ ।
आच्छादयति तत्ताम्रं स्वर्णेनरजतेनवा ॥
सुवर्णलिप्तं तत्ताम्र शातकुंभमिति स्मृतम् ।
अगस्त्यसंहिता ।
लिप्तंस्वर्णपुटेन ताम्ररजतं तत् शातकुंभंस्मृतम् ।
अगस्त्यमत ।
कृत्रिमस्वर्णरजतकलालेपादि सत्क्रिया । शुक्रनीति

NOTE :—Agastya sage invented the art of guilding copper with either gold or silver by means of batteries, and therefore his contemporaries honored him with the title of 'Kumbhodbhava.' (Battery borne) मैत्रावरुण (borne from or son of Electricity) &c.

Hydrogen :—By the foregoing process of producing electricity the वारुण accidulated water was divided into its constituents. प्राण (Oxygen) and (Hydrogen) उदान gases.

अनेन जलभंगः स्यात्प्राणोदानेषु वायुषु ।
अनेनैवप्रकारेण भज्यते वारुणंजलं ॥ अगस्त्यमत

NOTE :—Our old name for hydrogen is 'Udan Wayu.' It is interesting to know for what purpose it was used.

Flying :—That hydrogen being light was poured up in the varnished silken cloth bound fast to the top of the vehicle which was thus floated up in the atmosphere.

वायुबंधकवस्त्रेण सुबद्धो यानमस्तके ।
उदानःखलघुत्वेन विभर्त्याकाश यानकम् ॥

NOTE :—From these facts the conclusion is forced upon us that the 'Udan Wayu' which was used for inflating our ancient Indian balloons and the hydrogen which is now used for inflating modern ones, especially the German Zepellins, is one and the same.

Driving :—The balloon was generally called 'Viman'. People in those times used to yoke to it the following birds for driving it. (The science of training birds is called शकुंतविद्या.) 'Eagle' 'Swan' 'Vulture' and others.

गरुत्मद्धंसैः कंकालैरन्यैः पक्षिगणैरपि ।
आकाशेवाहयेद् यानं विमानमिति संज्ञितं ॥

Result :—From this evidence any one will agree with us in thinking that our forefathers knew the construction and management of aircraft

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theoretically and practically, both from Rama's time (B. C. 5000) if not from Vedic time, and as we do not see now any trace of the indigenous art in India we have forgotten it in the downfall of our nation and though it has disappeared from India, it has struck roots in Germany and other European countries like Christianity. We can make it revive if we make only earnest attempts for its Indianization because the growth of things is subject to the principles underlying the following sentences :—

(1). "Theories and dogmas are all very well in their own way but they will not carry you far if you reduce them to death."—*The Times of India.*

(2). "The science of Engineering grows by actual operating conditions rather than from the four walls of the lecture-room or the laboratories".

(3) "Indians would not consent to have a navy or air service from which Indians were excluded—Otherwise, this aircraft trade will naturally be the monopoly of foreigners like our shipping trade, as they are sure to be the first in the field" Mr. Shastri (Bombay Chronicle 27-5-21).

Facilities :—But if we are in earnest, we have the following at our disposal at present :—

(1) Our plains and hills are fit for erecting aerodromes

(2) Our atmosphere is almost always fit for flying.

(3) We have gymnasiums in every village, town and city for training strong and adventurous candidates.

(4) Since the late Anglo-German war our British Government are offering many kinds of aid to schools intending to train officers for aircraft and marine services (vide Bombay Government Gazette 14-4-21 and Times of India 19-2-1922 and Mercantile Marine Committees question 3-3-1923).

Few plains and hills in countries other than India are so convenient for erecting aerodromes and few countries other than India can boast of having almost always cloudless and stormless sky for flying. Our rainy season, too, is periodical and though a little stormy at its beginning is otherwise generally mild. In some places here it rains heavily but there are extensive tracts at the same time where no insuperable difficulties will ever be felt in aviation. Our storms are not so destructive to life and property as foreign typhoons and tarnadoes are. In short, the weather in India is almost always favourable to aerodromes. Besides, we have gymnasiums throughout India presided over by Maruti, the most exemplary servant of Rama for turning out strong and brave candidates for aircraft service in countless numbers every year. Any one can also see the favourable change in the angle of vision of our British Government from the following extracts from various sources :—

(1) *Plane-who wants a plane*—Times of India 15-4-21, Bombay Government Gazette 14-4-21. The

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Government of Bombay have received permission from the Government of India to invite applications for a certain number of aeroplanes (D. H. G. S. with Tiddley Puma Engines and Averos with mono engines) for companies of persons who are prepared to use them for purposes of demonstration and instruction.

The aeroplane will be handed over free of charge at Karachi and the receipients must make their own arrangements for their removal thence. It will be a condition attached to the gift of them that they should be used by the receipients themselves and not disposed of to persons ; and the applicants will be required to state the purposes for which aeroplanes are to be used and to satisfy Government that they are in a position to comply with the conditions relating to aeroplanes used for such purposes which are laid down in the Indian Aircraft Rules 1920, republished at pages 333 to 358 of Part I of the Bombay Government Gazette 17-3-21.

Further, persons who receive a promise af an aeroplane will be required to show that they have engaged the necessary qualified personnel for the piloting and maintenance of the aircraft according to the purposes for which it is to be used. Failing compliance with this condition within 3 months of such promise the aeroplane will not be handed over and the promise will be treated as cancelled.

Applications stating full details should be addressed to the Deputy Secretary to the Government of Bombay," Revenue Department, Secretari-

(2) Money—" A sum of Rs. 50,000 annually has been earmarked for the purpose of providing this training ; if the grant is sanctioned it is proposed to carry out the instructional programme at the Sibpur Engineering College. There is a ray of hope in the fact that the opinion of the Postal branch is by no means unfavorable.

It is worthy of note that the Air-Board is strongly in favour of the provision of facilities for the training of Indians in Aeronautical Engineering and groundwork generally.

Routes proposed – Calcutta Rangoon, Bombay Calcutta—*Times of India* 19-4-1923.

We are curious to know whether the sum under reference is sanctioned to pave the way for the introduction of aviation training in the said college, as the subject is as important as Marine, Military, and Railway Engineering which also deserve introduction in all our Engineering Colleges.

Conclusion :—We, therefore, ardently hope, taking full advantage of these unforeseen facilities, we shall before long be able to construct and ply aircrafts inflating them with non-inflammable helium instead of inflammable hydrogen (at one penny per cubic foot) in our own country and in our air service bearing in mind the two following principles :—

(1) " States were made up of hearts and alters. Those men, when they crossed the seas would found hearts but would they found alters. Upon the answer to that depended the greatness not only of the British Empire but of humanity "

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(2) "साहसे श्रीः प्रतिवसति or no risk no gain" and that too in numbers so great that some Divaukas (दिव् sky and ओकस् abode, of god) of us shall have occasions to declare with a proud air that they are born to live and die in the pure air of their aircrafts in the sky like some Navaukas (नौ, नाव ship ओकस् abode) of another continent-like nation viz. China, Siam and Burmah who are known to be born and brought up and to die in the pure air of their ships in their seas, with an eye on the historical truth in one of the following words in Amar's couplet:—

अमरा, निजरा, देवा, त्रिदशा, विबुधाःसुराः।
सुपर्वाणः, सुमनसः, त्रिदिवेशा, दिवौकसः॥

Because every thing visible or invisible like दिवौकस्, नावौकस् is cyclically found subject to the rule of evolution and involution or in other words, birth, growth, death and rebirth पुनर्जन्म &c.

Knowledge of precious stones and valuable metals in ancient India.

By C. Koneri-Rao Sahib, B. Sc.

In ancient times, India had acquired great fame, as the place of diamonds, sapphires, gold etc; and even in the Mogul period, the former (diamond-mining), appears to have been flourishing, yielding to the Government an annual royalty of 12 lacs of rupees. The object of this short article is to show that this subject (knowledge of precious stones and minerals) was treated as an art and given a prominent place. Various books have given different lists of *kalas* and कला meant knowledge and hence an art. In Samavaya Sutra mention is made of मणिलक्षणम् marks of gems; हिरण्णवाश्म् melting, combination and reduction to powder etc, of silver सुवर्णपागम् do. of gold; मणिपागम् do. of precious stones and धाटपागम्—do. of minerals, as different arts. In Lalita-vistara मणिरागः is mentioned as a distinct art. Vatsyayana, the famous author of Kamasutra mentions 64 different *kalas* [these are also given in Molesworth's, Marathi-English Dictionary.] He mentions रुप्यरत्नपरीक्षा testing of precious stones and coins and मणिरागाकरशानम् knowledge of the processes of dyeing crystals and precious stones and of the location and

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working of mines. Bana, who lived in the court of Harshavardhana Siladitya (606 648-A. D), in his Kadambari includes रत्नपरीक्षा - testing of precious stones as an art and treats of सुरंगोपभेदः tunnelling entirely as a different art. It appears to me that tunnelling must have been sufficiently advanced, to be treated as a separate art. Ramachandra, a commentator, on several books *e. g.*, Bhartrihari's three *satakas* etc, mentions रत्नशास्त्रम् as an art, and धातुवादः —also—(*i. e.*,) processes of combination, reduction to *bhasma* decomposition, precipitation, etc. of minerals. He also treats,—" success in precious stones " मणिसिद्धिः—as a different art, and he apparently means that by this art one can work wonders. Yasodhara mentions रत्नपरीक्षा as a *kala* and gives it an earlier place in the order of importance. *Sukranitisara* (the date of this book is not krown) subdivides or classifies in greater detail, and mentions पाषाणधात्वादिदतिभस्मकरणम् melting and reduction to *bhasma* of stones and minerals as an art. धातुसाङ्कर्यपार्थक्यकरणम् - combination and isolation of minerals and धात्वादिनांसंयोगपूर्वविज्ञानम् knowledge of making new combinations of minerals as distinct arts. क्षारनिकासज्ञानम्-Knowsledge of ejecting the *Kshararasa* (one of 6 *rasas*) out of minerals is included, as a different art. Again, the testing of precious stones. and cutting, boring etc, is treated as a new art under रत्नानांवेधादिसदसज्ञानम्. Gold appears to have been of such value as to be treated separately and knowledge of testing gold etc. स्वर्णादिनान्तुयथार्थ-(विज्ञानम्) is given a separate place. It appears that the manufacturing of artificial gold and, artificial precious stones was known in ancient India, to a great extent as कृत्रिमस्वर्णरत्नादिक्रियाज्ञानम् is treated entirely as an art by itself.

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CO-WIFE IN THE VEDA.

In the January number of the Vedic Magazine appeared 'a critical review' of Professor Macdonell's lecture on Brahmanism by Pt. Chamupati. While agreeing with the critic's views on almost all points he has touched upon, I differ from him where he asserts that the word *Sapatni*, as used in the Veda, means a woman enemy, and not a co-wife. I refer the *Pandit* to III. 18. Of the Atharva Veda, where a wife deprecates the possibility of her husband taking another spouse. She invokes the aid of medicine to avert that calamity. In other verses of the Veda, too, there occurs the word *Sapatni*, where its clear meaning is co-wife. One thing that has particularly caught my attention at all such places is the strong feeling of hatred and even horror, with which the existence of two rival wives in a household is viewed. From a bare mention of a possibility of a co-wife being brought into the house, Professor Macdonell concludes that in the Vedic social system there was provision, a very negligible provision, though, for polygamy. Pandit Chamupati, on the other hand, in his zeal to fortify the position on this question of Swami Dayananda who is dead against polygamy, perverts the meaning of the very word *Sapatni*. The truth appears to me to lie midway between these two extremes. I look upon the Veda as the Word of God. The commandments embodied in it take a variety of forms. Sometimes there are given direct injunctions. At other times the evils of a course of conduct are emphasised through the mouth of an imaginary victim of those evils. This method of denouncing an ill usage is poetic, and as a great part of the Veda is poetry, such scenes where the existence of an ill usage is, for the purposes of condemnation, assumed, are abundantly met with in the Veda. The mere mention of certain evils should never be understood to indicate that in a certain age, when the verses of the Veda were composed, those evils were prevalent. The tenor of the Vedic teaching, as Professor Macdonell will also admit, is prohibitive of polygamy. I am sure Pandit Chamupati will have the magnanimity to recognise that the view he has taken of the meaning of the Veda is erroneous, which he will kindly reconsider, and in the light of the above references, change.

'Criticus.'

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The Shame of Hinduism.

(By Mr. S. P. Kulyar.)

Mr. C. F. Andrews writes an article on the Fate of returned Emigrants from Fiji. I make a short extract from it and would ask the favour of your printing it in the *blackest* ink you can procure. Mr. Andrews calls it the shame of Fiji. I call it the shame of India and of Hinduism :--

"We tried every thing we could possibly do to get the U. P. villages to welcome them all back, but without much avail. A certain amount of noble work was done by U. P. Congress workers and social service workers also but it was too spasmodic and it broke down at very critical moments. The same was true of the work of the social service workers in Calcutta. Here again some noble work was done but the strain proved too great, and the work fell through.

We were able to get offers from landowners and others to settle some of the returned emigrants on their lands. But the emigrants had become too timid and dejected. They said to me "We would rather die here or else go back to Fiji. If a faw of us go away to a distant place, we do not know who will cremate us when we die ? Here, at any rate, if any of us dies, the rest will help in his funeral. But who will help us if we go away and get separated from one another ? No ! Let us die together or else let us go back to Fiji."

Read these words carefully, with tears in your eyes or indignation in your heart, whichever may suit you, not once or twice but for a month together, till you resolve to do something and to make such things impossible or till you grow callous enough to disdise the thought of it with a contempt.

We look forward to win Swaraj. We are up against the Government. We aim to reform them. We offer to take up the reins of government into our own strong and steady hands : For we imagine we can and would manage them better. Such is our *conceit* ! And what are our performances ? Look for a sample of them, in the extract printed above. "A certain amount of noble work." "It was too spasmodic." "It broke down at very critical moments." "The strain proved too great, and the work fell through." Noble work indeed !! Among Hindus Mr. Andrews has became a Hindu--soft, and mealy mouthed.

A few hundred of our own people are cruelly driven out from the country to which they had given the best that lay in them. In their trouble they come back to us as a child returns to its mother. They came with a sore heart. In their distress they had looked forward to a cheerful reception from their mother country--the country which had given them birth--the country which was responsible for their very existence. But what sort of reception is it which we extend to them ? Their very homes shut their doors upon them. Their very mothers have forgotten them and deny them. The villages refuse them a shelter.

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The very play-grounds of their childhood mock them in their misery.

"Who will cremate us when we die"—they ask in despair. Did India make a reply? Was there a response anywhere in this vast country to their cry of distress and sorrow?

Hinduism!—How cold thou art! Thou createst no bond—no brotherhood.—Nay, the very instinct of fellow-feeling which a beneficent God has planted in our heart thou dost all that lies in thy power to cast out—or failing that to stifle. Cold and Heartless!

This is against nature and nature will have her revenge. It has begun—but the full measure of it seems still very distant. The price of sin is death—Nothing Less. And nothing less thou shalt have to pay.

This callous heartlessness puts you out of the pale of humanity. In the eyes of the world you are mean and contemptible. They judge you from your brethren in the Colonies. Is this not a just Nemesis? You regard these coolies with contempt—their very touch will pollute you! But it is they who bring judgment upon you. They are the representatives of India—not you. They are 300 millions. You are a drop. What an irony! How just is your punishment!

You are indignant at the Kenya decision. But with what face do you ask English people to be just when you yourselves are more than unjust to them. You spurn your own flesh and blood and ask others to love them. The world is not foolish. It will deal with you as you deserve.

We have cried hoarse but we repeat again—Open your eyes, O ye Leaders, and examine yourselves. Your heart is not pure. Your head is not clear. Your limbs are not strong. And worst of all—there is no soul—no unifying principle in your body. Its limbs obey no central authority. The Indian people are a scattered mass of separate units—with scarcely anything common to unite them all. The very idea of oneness—of unity—is foreign to them. They are sands. You can not make a rope or a wall of them. Nation!—oh, do not talk of that, you have no idea of it. *A nation is one living body.* Strike a member of it in China or in any part of the world—the whole body will rise at once to smother you with its entire weight and strength. The strength of twenty crores which should have been yours is not yours. The merest puff of air will scatter you to the winds. You are mistaken, you are on the wrong path, you are courting destruction if you persist in your blind course. With a Lie, a Hypocrisy, a canker in your heart you can not win Swaraj, or if you win you cannot keep it for a day. Were the English to leave India today, to-morrow the Sun would rise on an Islamic Empire in India. Not because the Indian Musalmans will betray you but because you with your weaknnss and degeneracy would drag them down to a state of helplessness and tempt some stronger power to seize upon you both.

For the Hindus the time is hard. For centuries they have persevered and persisted in keeping to their old ways of life. Change they do not like, they will not allow. But the spirit of the times seems bent on effecting a

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change. To most of us there can be no doubt as to who will win. But even when we know our duty, how often do we fail ? We have not the heart, the spirit, the pluck, to dare.

We sit still. We wait. We make no exertion. We leave the malady to take its course. We resign ourselves to Fate or to Time. No doubt they will do their work. But is it not your duty to do yours ? God has given you Reason and a Conscience and liberty enough to exercise them, to use them to your advantage. You may choose to resign your privilege but then you must bear the consequence. This question of caste, of *chhut* is a lie, a hypocrisy. We all know that. But it is a lie and hypocrisy to which we all, even our leaders, shamelessly submit.

I have given your readers a glimpse of Hindu Society as it exists at present. How pitiable it is ! We are pained to see it so. But how a better state of things can be brought about, is a question not very easy to handle. The Arya Samaj has done much—though not its best—towards the solution of this question of questions, but much still remains to be done. But is Hindu Society going to do nothing ? Will it sit stolid, deaf and dumb ?

We ask Government to give us Swaraj in a year, but the simple question of untouchability of the *achhuts* will take long years for the Pandits to consider, and probably at the end they will decide unfavourably. While the greater question of caste, why, I think it is beyond their capacity. However would it not do some good to have a discussion of this question of caste. Who will cremate us if we die." It is not a small matter, as some might think. Its effects are far-reaching. It is the index to our worth, ability and capacity. It shows our heart—exposes our nature. It is the standard by which the world judges us—and rightly. These poor coolies, these day-labourers, they are the nation and not we who read *Gita* and talk philosophy, wear silk, and eat manna. That is the effect this institution of caste—of *chhut*—has on others. And what is the effect it has had on ourselves ? It has made us "timid," "dejected" helpless. "Let us die," "Who will help us if we go to a distant place? " "Who will cremate us when we die ?" Such is our helplessness !

We have declared Non-Co-operation with the "Satanic Government." It would seem to be premature, at any rate, so far as the Hindus are concerned. For them it would be much more advantageous to declare a war of non-co-operation with the "satanic" society. That was the first step. It is still the first thing to do. Let an Aryan Brotherhood be founded in which there will be no *Chhut*. Those who will not join should be boycotted. This boycott will be a formidable weapon in the hands of the lower classes—the weaver, the tailor, the washerman, the barber, and all on whom we depend for service or help. The educated, too, have a duty to do. Let us cast away all timidity. Let us grow in self-reliance. Let us profit by the advice of Emerson:— *Do what you are afraid to do.* If we think this *chhut* an evil, a lie, a hindrance, let us throw it aside, individually, collectively, anyway that we can. If hundreds of our young men do it, who can stand in their way ? This civil social disobedience they should launch at once,

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singly or *en masse* as may suit them. It is no good waiting for a Leader. These are days of democracy, not of Autocrats. The people are the Government, the Law. Their voice, their sentiments are our Leaders. If a real leader comes out so much the better. If he refuses to come out we should instal Public Opinion in his place and follow it. How sad and humiliating that we should be incapable of leading. But how much more sad and humiliating that we should be incapable of even following !!

LOCH LOMOND.

By

Mr. Manmohan Rai H. Desai.

Who during his boyish days did not read of Sir Walter Scott and dream of the beautiful Lady of the Lake on the fair island somewhere in Loch Lomond. When I crammed the famous lines of the Lady of the Lake into my mind with care to avoid the teacher's cane, how often did not the vision of Ellen on the isle—a slim, cheerful, impish girl, full of love and full of mischief soothe my troubled little soul into peace ! And I had imagined a real isle and a real Ellen who would never perish and would always exist. The isles are there still, but alas, neither Scott nor Ellen exists. And yet why be disappointed ? An Ellen is an experience and many of us must have realised it.

Even as I am writing my diary just now at eleven in the night, outside the winds are howling and the rain-drops pattering against the glass-panes of my window. We began the morning with, what they call, wet weather. It was cloudy and drizzling and at 8-15 A. M. having finished a rather solid break-fast, we hurried to the Caledonian Railway station to start for Loch Lomond, Scotland ! What wonder Sir Walter Scott sang hymns to thy beauty. Even thy names are beautiful. Caledonia ! What is in a name ? Caledonia ! How beautiful, musical, charming ! Even such, little country, thy soul ! It was not without pride Robbie Burns wrote :—

From scenes like these old Scotia's grandeur springs,

That makes her loved at home, revered abroad :

Princes and lords are but the breath of Kings :

'An honest man's the noblest work of God.'

With Burns and Scott in my head, I started with my friend to visit Loch Lomond and coax the fair Lady of the Lake into a belief of our great love for her in India. It was awfully wet and rainy and we did a wee bit wise to act on the counsel of our hotel manager and take our over-coats. For

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once, we felt how necessary an umbrella was, but alas! we had none. An umbrella! Oh the virtues of one! Protection against sun, heat and rain, how facile it is at times to conceal your face from your creditor when like a messenger of hell he meets you on the road, or from the pouting anger of your beloved when she catches you on the road in your little peccadilloes! An umbrella, how virtuous and yet alas, in a whole city-ful umbrella we had none. But hi *presto*! I am digressing. Let me be sober. The wet weather and the menacing outlook of the skies had already begun to put a damper on my spirits, but now or never being with us the question, nothing else mattered so much. We did not know where we were bound for, except that we wanted to see the Loch Lomond and the intelligent booking-office issued us return tickets to Ardlui where it was explained, we would be able to see the Loch in the way we might desire. Our return tickets to Ardlui and back cost each of us seventeen shillings and a half. We reached Glasgow in an hour. It continued to rain. Drinking in the nectar of heaven's tears shed from the cloudy face of the sky the landscape seemed tense and rigorous. Shale-banks in abundance formed a usual feature of the country round about here and the approach to Glasgow was marked by the intrusion of innumerable chimneys belching smoke and besmearing the breath of heaven with sooty filth. Oh the age of factories! If I were an Upton Sinclair, I'd have penned the horrid picture of the sufferings of employees! If I were a Caledonia! How I love thee—thy purple crags, and beautiful hills and bracing air! And what a hell these grim, ugly chimneys are creating! But the railway porter rudely knocked us from our reverie. "The train terminates here, sir, eh!" he blew into our face. We had nearly three-quarters of an hour to have, if we wanted, a glimpse of Glasgow, but its appearance from the train had not made us go coon over it and the opinion of a railway guard that it was a filthy city was quite a welcome relief to us from the dreadful prospect of an aimless patrol into its streets in an inclement weather. My friend was absorbed in his own reveries. I would have given a penny for his thoughts, but I had my own occupation. The music of the rain had inspired a music into my soul and all sorts of visions favoured me. Ardlui! What a pretty name! It raised such expectations in my mind even as a beloved, a lovely maiden does when she is to be a wife. Ardlui! I longed to be there, not for my life knowing what and where it was: but such a pretty name!

We jumped into the first train available. How I longed and prayed the day would clear and a brilliant sunshine appear that we may be able to see the purple crags, the lovely promonteries and the blue, rippling waters of the Loch in their full glory, but alas! the cruel weather remained obdurate and relentless and as time flew, blew stronger the wind and harder fell the rain. And the country up to Belloch pier was flat and insipid except in fragments where it tried to soothe us by its vain blandish-

Well . . . well!

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ments ; for it looked like a harlot in painted colours rather than a maiden in the beauty of her own natural simplicity. But it was at the pier, we were confronted with a lovely picture, which would have looked lovelier still in sunshine with its chromatic effects. From here begins the famous Loch. The lovely Caledonian Railway steamers that floated on the waters enhanced the glory of the landscape. At the foot of a hill, peaceful lay the lake in somber garments of faith and fulness of spirit. The rain continued severer, reminding us of the Indian monsoon. The steamer was elegant and comfortable if not the weather. It seemed as tho' beauty was cut to walk the earth with a fulness of heart and an intense child-like faith in His love. Sir Walter Scott is right when he says "I will spare you the attempt to describe what you would hardly comprehend without going to see it. But certainly this noble lake boasting of innumerable beautiful islands, of every varying form and outline which fancy can frame, its northern extremity narrowing until it is lost among dusty and retreating mountains, while gradually widening as it extends to the southwards, it spreads its base around the indentures and promontories of a fair and fertile land, affords one of the most surprising, beautiful, and sublime spectacles in nature."

At twelve, we started to sail along the breast of Loch Lomond, vainly longing to see its purple crags in dusty colours of a wet day. The crags and the promontories, the tiny islets in the luxury of their growth, sleeping silent in the waters, seemed to radiate to the human hearts a noble spirit of intense self-negation and perfect child-like faith in the Father of Creation. The bigger mountains, cloud-kissed and mist-screen'd, reared up their heads to the heavens in silent prayers, while they showed themselves to us only in blurred outlines of a hazy dream. It looked as tho' the Loch was a fine cup of silver enclosed in the protecting walls of the mountains. The islets looked like so many rugged flowers floating on the water. We passed on our way Parbet and Inversnaid where begins the famous Ben Lomond. It is said the Ben commands on a clear day a fine view of the country, its ascent taking about three hours, being about 1300 ft. but today was not a day for such a venture and we had to be content on mere hear-say. Certainly is Ben Lomond noble ; to realise it one need have seen to day its hoary head covered with the white mist symbolic of age, raised aloft to the heavans in solemn thanks-giving for its nectar of rain. And somewhere here we passed Rob Roy's cave too. Falls of water leapt into the lake from the sides of the mountains with the swiftness of lightning and thro' mist and verdure of the hills, issued to our eyes as messengers of joy and lightness of spirit. Within seventy minutes from Inversnaid, we were at Ardlui where ends the lake at the foot of a fine crag rising soon into the heights of a mountain. Owing to the wet weather, the peculiar colours of the Scot country were missed by us, but we still enjoyed the beauty of the Loch in rain and clouds, with Nature in solemn contemplation of the mysteries of His Being.

We lunched in the boat. The rain made the prospect of a ramble outside impossible. By about three, however, we reached upto the station and learnt that

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we could get a train to Edinburgh at 6·49 p. m., if we did not want to take the boat. We were also told that our return tickets would be valid by this route also. And now as we had plenty of time, we talked to a Scotch woman at the Pier. She was quite a nice woman, said she was a native of Glasgow and seemed to like talking to us. We strolled afterwards to the Ardlui hotel and had tea. It is a fine hotel, nestling on the bosom of large trees by the foot of the lake, quite aristocratic both in expenses and beauty of situation. For a quiet holiday from the hub-bub of the world, no nook would be better selected than Ardlui if only one has a well-lined purse. I may have been biassed in thy favour, Ardlui. Thy pretty musical name and my dreams of Ellen which I had dreamt when I was a boy in the school may have made me love thee. Since I left the Belloch Pier, how many times did I not with strained eyes and an eager soul pry into the tiniest nooks and corners of the isles for an Ellen to rise like a glorious angel with a bewitching smile beckoning me to the charms of heaven. How often did I not feel a departed beloved soul had descended on the earth in that pretty environ out of love for me and unconsciously with eager eyes and enthusiastic gestures did I not clutch at the hands of my friend and shout "Look, Look my angel. Ah, my angel," until he would stare at me with amazement. To me,

"All along the lake, by rock and isle and tree,
The voice of the dead was a living voice to me.

Reality—the prose of life, spoke otherwise and by the time we got out of the boat, I was disappointed a bit. The pretty name, Ardlui, comforted my soul. Tea, oh the lovely tea, the beverage of the Intellectual, as De Quincey named it, put fresh vigour into my brain, for there were quite a lot of modern Ellens on the various tables eating their lunch. Some were graceful and modest, some were masculine and repellent, some had the beauty of health and charm of intelligence, some had the repulsiveness of vulgarity: but alas, the Ellen of my Imagination, the ideal so long entertained was not to be seen anywhere, Alas, why find fault with life with its small-minded passions, for even literature after Scott has created a very few Ellens and I wondered at the bankruptcy of life, literature and even Creator in this respect. Has it anything to do with our wonderful modern civilisation, and our wonderful modern education where people are sent to strife to secure the luxuries of life which excite their different passions and deaden their souls, so that their persons, mind and soul advertise to the outside world ugliness writ in large letters on their faces? Avaunt cynicism!—let us do something better.

At 6-49 p. m. the Express train steamed in dragged by two engines and I could see that we were expected to climb an ascent. The rain poured on unceasingly trying to outvie even an Indian monsoon day. We journeyed along the hills with Loch Lomond to our left, and from the hill it looked pretty and beautiful. We ran along the skirt of the Loch by the zigzag, twining mountain path. One felt as it the Loch was sleeping like a peaceful child in the palm of the mountain. A little beyond Parbet the

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route changed and we were travelling with Loch Long lying down below in the valley with its placid waters tickled by the patter of the rain-drops against their bossom. A little further we were passing by an arm of the Clyde running into the bosom of the mountains where we could see arrangement for torpedo-shooting practice by the navy At Craigan Doran, we were in full view of the Firth of Clyde. We arrived at Edinburgh about ten. The land of Roderic Dhu and Rob Roy and Robert Bruce had excited visions of romance in my heart, of chivalry in my mind. But alas! the modern world is no place either for romance or chivalry. It is just a theatre of make-believe where money-grabbing alone is the greatest virtue. I have seen the Loch Lomond and I have bade farewell to it.

Farewell to the land where the clouds love to rest,
Like the shroud of the dead, on the mountain's cold breast;
To the Cataract's roar where the eagles reply,
And the lake her love bosom expands to the sky.

DR. BHANDAKAR & VEDIC PRAYERS.

(By 'Atma.')

FORE-WORD

"Grant us a good and healthy, happy and joyous mind."

Rig Veda X 20, 1.

Says Professor Max Muller about the Vedas: "In the Veda all possible shades of the human mind have found their natural reflection." "It is the first word spoken by the Aryan man." "It belongs to the history of the world and to the history of India. . . . As long as man continues to take an interest in the history of his race and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books. . . . . will belong for ever to the Rigveda." "We see in the Vedic Hymns the first revelation of Deity, the first expressions of surprise and suspicion, the first discovery that behind this visible and perishable world there must be something invisible, imperishable, eternal or divine." "This treasure of ancient religious thought the sages of the Upanishads inherited from their forefathers (the Vedic Rishis) . . . they erected on this ancient foundation (the Veda) what was at the same time the most sublime philosophy and the most satisfying religion, the Vedanta." And when about these Upanishads the great western philosopher, Schopenhauer,

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exclaimed "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life and it will be the solace of my death," Prof. Max Muller adds: "If these words of Schopenhauer's required any endorsement, I should willingly give it as the result of my own experience during a long life devoted to the study of many philosophies and many religions." "Of religion it may be said that in it everything new is old, and there has been no entirely new religion from the beginning of the world. The elements and roots of religion were there as far back as we can trace the history of man. What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh, from which time the true religion which existed already began to be called Christian."

Says Dr. Bhandarkar: "The germ seed or root of the universe is God," "The germ seed or root of Dharma, True Religion, is in the Veda," "The essence of the Veda, the fountain-head of Dharma, is truth (*i. e.*, equity, love, mercy and other noble virtues, righteousness etc.) and the basis of truth is *dama*, self-control; and *dama* leads one to Moksha, final liberation —this is all the teaching." (This means that the Veda leads man through truth and self-control to Moksha or liberation). "Our ancestors as well as those of the Parsis, Greeks, Romans and Germans had strong and firm faith in the love and mercifulness of God; they believed in Him as their Father, Mother and Kin, nay, the ever present Dweller in man's heart." "The religion we follow was preached and propounded by great Maharshis of yore, sages and saints, and from this most ancient religion only have other faiths and creeds sprung up as offshoots." "That alone is the true eternal religion which has been current from the most ancient times all over the earth and in which man's heart finds its ready approval and spontaneous liking." "We, too, (like Mr. B. G. Tilak) believe that the root principles of religion are the same everywhere.....but our main object is to get rid of the evil practices that have recently crept into the Hindu religion." "God dwells in the heart of man and teaches him; but those who get a greater insight of Him (which we may call the *Rishi Drishti*, prophetic insight) rise to the position of Rishis and show others the true path of religion, thus becoming establishers or reformers of religion." "One of the Upanishads calls God *dharmavaham* and *papanudam* the establisher of Dharma and the destroyer of sin or remover of sin, and another Upanishad says that the Veda is the breath of the Supreme Being, and Tukaram says that God teaches his dovotees," "True, eternal everlasting religion has come from God and consists of the knowledge of such eternal principles as truth, equity, love, forgiveness, mercy, self-control etc." "We have to take now the same vow that Tukaram, when he saw many years ago people straying from the path of true religion, took to revive a few of those principles of religion which he got from the Rishis (what little had come down to him from the Rishis.)" "The truth of the attributes of God given in this verse, is being verified by modern discoveries, and it is not to be supposed

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that the ancients were ignorant of it." "By following that religion alone which is founded on firm faith in God and which makes man pure, righteous and holy, – give that religion any name you like; call it the faith of the Theistic Prarthana Samaj, call it the faith founded on the Upanishads and the Geeta, call it the true eternal, everlasting Aryan Religion; or call it the essence of Hindu Dharma – by that religion alone India can rise."

Says Kanada, an ancient sage, that the Veda is the supreme authority upon Dharma because it teaches man that which maketh him happy in this world as well as blissful hereafter. Manu the ancient Law-giver also says that the Veda is the basis of Dharma.

Such in brief is the testimony of a few of the great men from Manu to MaxMuller from Kanada to Dr. Bhandarkar, regarding the supreme value and worth of the Veda as the most ancient as well as the most sacred Scripture of humanity. The fact is that the Veda leads man from Nature to Nature's God, as it contains the essentials of true Divin Religion and Philosophy. It is not narrow but all embracing, it is not sectarian but universal; the Veda is meant not for one people or race or land but for all alike. The Veda itself says this much; nay, gives it rather as a commandment in these words :—

"Preach and proclaim this blessed Word to one and all the peoples of the world—to the Brahmin as well as to the Kshattriya, to the Shudra as well as to the Vaishya; nay, even to the lowlest of the low." The Veda contains all the most helpful, needful, beautiful, universal ideas or principles and sublime ideals that man requires at any time or in any clime. When great oriental scholars of the West like Professor MaxMuller say that "all possible shades of human mind have found their natural reflection in the Veda" and when great Sanskritists of the East like Dr. Bhandarkar say that the Veda contains "the seed, germ" or essence of true religion, Dharma; nay, when these learned men are forced despite their prejudices, to say this much about the Veda, surely there must be something really noble, true and beautiful about it—nay, it must be divine. We have written the following few pages to prove the truth of the above remarks and in doing so we have had to clear away some lingering misconception about the Veda, one usually meets with even in learned minds. And we have chosen the work of a well-known Scholar purposely as the best means of conveying our thoughts to the public on the subject.

INTRODUCTION.

"God! may we dwell in free boundless and undisturbed bliss"—Rig Veda V, 42, 17,

The sole purpose of writing these few pages is to clear away the clouds of calumny blown from the breath of a great man over the fair name of the Vedas, the earliest sacred scripture of humanity. In his preface to the third edition of the book under review Prapanna Pralapita "Prattle of a Humble Devotee", the author says about it that it is like a vast jungle of thickets wherein the traveller is most likely to wander away and lose his path. This is

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quite true. And we feel we are like one of those little creatures that fly about in the darkest parts of this "wild pathless jungle" and go by the name of fireflies or glow worms". If we have, here and there, indulged in a little outspokenness, it is because the author of the book is very fond of it; nay he counts it a great virtue. On page 6 of the Biographical Sketch prefixed to the book we are told that he picked up this virtue from one of his teachers, Mr. Owen, who always insisted upon fixing the responsibility for an error upon the individual that commits it. So we think we are in good company in trying to fasten the responsibility for mistakes, misconcepts and misinterpretations as well as misrepresentations upon the right shoulders. While we are not blind to the value of some parts of the book, we think it is our duty not to be blind to the draw-backs and errors in the book that are due to prejudice or false notions. The conflicting and self-contradictory statements found in the book are enough to bewilder even careful reader who might well exclaim: "Are there two different authors of this one Volume:" The author of the book, Dr. Bhandarkar is of opinion that there were two Sri Krishnas, one of the Geeta and the other of the Gopees. Similarly, if this book in its present form were to fall into the hands of a very able and critical scholar of some future age he will not fail to detect in it the presence of two persons or personalities cherishing two different and conflicting views and ideals: For instance (1) he betrays a deep-rooted bias against the Vedas in some places which is unscholarly and unfair; in a few places elsewhere, however, he admits that there is in them the germ, seed or essential principle of True Eternal Dharma. (2) Here he says that True Dharma is Eternal, being the same ever and everywhere and that it has existed from time immemorial; but there he thinks it is, has ever been, and will ever be, growing and growing throughout eternity; (3) Now he says that it is foolish to pray for the things of this world; and then he says that one should not despise and give up this world, because this world and the other world are not different but one and the same. (4) Here he praises Tukaram to the skies because, he thinks, Tukaram despises the world and the things in it; but there he blames Tukaram and others for despising the world and its things, (5) Now he prefers Tukaram to Vedic Rishis just because he thinks that the former did and the latter did not despise the world; and then he prefers Janaka (and hence also Vedic Rishis) to Tukaram just because Janaka (and the Vedic Rishis) did not despise the world and Tukaram did despise the world. (6) Here he advises people not to pray for worldly things e. g. offspring, wealth, health, honour etc.,; but in his own case he has bestowed utmost care in bringing up a large family and has thus gone directly against his own advice; (7) Now he says it is foolish to throw away the gems you have got near you and go in search of distant or imaginary ones; while he himself in certain cases goes against this gem-like advice; (8) Here he clings to the Evolution Theory with the zeal of a fanatic; but there he discards it with no more ado when he finds that it stands against himself.

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(9) Now he chafes at the improper attitude of Mr. Tilak towards himself; but then his own attitude towards the Vedas is far more reprehensible; so that he has not put into practice the teachings of those very fine sermons which he preached to the Editor of the Kesari! (10) In some places again, he declares he is in favour of all-round reform and not one-sided, half-hearted measures; but elsewhere he finds fault with the only society which has this same principle of all-round reform as an ideal (we mean the Arya Samaj), because, perhaps, it works in all directions in consonance with that ideal, and does not, like the Prarthana Samaj, limit its activities to the singing of devotional hymns at certain times! (11) Now he brings his position so very near that of the Arya Samaj that he makes us believe for a while that the Prarthana Samaj is almost the same as the Arya Samaj; but then, a few pages after, he scoffs at the Vedas, Swami Dayananda, and the Arya Samaj so very unfairly as to betray his deep-rooted prejudice against them, and thus stands self-condemned in the eyes of the thoughtful few if ever they find time to read the book carefully!"

To sum up, this strange revelation of a double self in the person of the author of the book, this conflicting and self-contradictory nature of his writings and views, and this extraordinary eccentricity of his ideals, can find its parallel only in the eccentricity of some comets one reads about in Astronomy. Astronomers assure us that comets present a very strange astronomical phenomena to their sight—the very eccentric way of carrying out their path through space. These hairy-tailed star like bodies are seen to rush towards the sun with amazing velocity; but when they approach sufficiently near him they get behind and swing round him with the greatest rapidity, moving further and further away from the sun again. When these comets are nearest the sun they are said to be in perehelion (pere, round and helios the sun) but when they are furthest away from him they are said to be in Aphelion (Ap, away, and helios, the sun).

The behaviour of the author of Prapanna Pralapita, Dr. Bhandarkar, towards the Vedas is like that of the comet towards the sun. Just as the orbit of the comet presents two points: one at P, perehelion (nearest the sun) and the other at A, aphelion (furtherest from the sun), so the author of the book presents two fronts or selfs one coming nearest the Vedic sun, and the other going furtherest away from the same i. e., if one of his selfs is in perehelion the other may be found in aphelion.

And just as a thoughtful and careful observer alone can detect this strange eccentricity of comets in the heavens, so only a careful and thoughtful reader of the book can detect this strange duplicate eccentricity of Dr. Bhandarkar in his behaviour towards the Vedas;

Thus we see that the impression upon the minds of the unwary general public after going through the book, will be distinctly unfavourable with regard to the Veda and its followers. And our purpose in writing these few pages is to undo and neutralise this mischief as far as possible. Another

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subsidiary purpose is that the difference between the Arya Samaj and the Prarthana (or Brahma) Samaj is really very slight. In fact we shall show how very near the Arya Samaj comes the Higher Self of the "Acharya of the Prarthana Samaj" Dr. Bhandarkar. It is only his lower or undeveloped Self that now and then takes pleasure in treating the Vedas unjustly and unfairly, thus becoming the means of widening the gulf between these two sister Samajes by making much of the slight differences between them. So our purpose is to point out this fact to all those who have at heart the common good of these bodies so that they may in future try their best to emphasize the great principles of unity more than the very slight difference in faith. If we want that the two Samajes should work hand in hand for ameliorating the condition of our countrymen then we must first know how little difference there is really between the two and how very much of common ground we can traverse together; and knowing this fact we can then put forth special efforts to work together in a friendly way for furthering the cause of the True Eternal Dharma of Veda (वेदः) and Deva (देवः). We hope that the Higher Vision of Dr, Bhandarkar will prevail over his Lower Vision in rallying together the better sense of the Prarthana Samaj around the banner of Veda and Deva (i. e., Truth and God).

DEATH.

(By Prof. J. Mongiah B. A., L. T.)

Death, oh Death ! dost thou not come near
The souls that court thee so ? They see in thee
A happiest friend, and would thy comrades be.
Poor wights, do they inspire e'en thee with fear ?
Ah, Fearfulness ; Misfortune dreadful more
Than Death ; thou art installed the dreaded queen
Whom all else fear. Canst thou put on a mein
Attractive to a soul, that does'nt adore
Thy virtues and thy severe rule ? yet strange,
E'en Death thou scarest from thy wedded man.
The flying lover is sweeter sure, to scan,
To one so lavish in her favours' range.
Thou sure reservest him, for more than man
Can idly think in his ill-measured span.

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SWAMI DAYANANDA SARASWATI.

(By Pandit Ganga Prasad M. A.)

Full forty years have rolled by since the great founder of the Arya Samaj disappeared from the scene of his activities. Since then innumerable changes have occurred in the world in general and in India in particular and by no means inconsiderable has been the contribution of the Arya Samaj towards them. Swami Dayananda was out and out a religious reformer, but his 'religion' like the religion of all founders of big religions was very comprehensive. It, in fact, covered every department of human life. To him, as to Kanad, the father of Vaisheshik Philosophy, "religion was all that led to worldly prosperity and exworldly beatitude" (यतोऽभ्युदय निश्रेय स्सिद्धिः स धर्मः) Besides, he was a Hindu Reformer if the words Hindu and "reformer" are taken in their ordinary senses. He saw Hinduism declining and Hindu civilization losing its hold upon thinking minds of the world. He found the fountain-head of all civilisations, polluted. He observed, and painfully too, that the Aryan culture, the most ancient the world ever saw, was gradually being effaced from the surface of the earth. He saw the old (once glorious) order changing and yielding place to a ruder new. This he could not tolerate and with a bold heart and untiring energy began to revive what once made India so great and what though now much dwarfed and mutilated, could still preserve India from those calamities which have buried deep the less ancient nations—the Medians, the Persians, the Chaldeans and the Egyptians. Hinduism of to-day is not what Swami Dayananda fouud it six decades ago. It has, in fact, undergone a wonderful metamorphosis and not a little is due to the teachings of this great reformer.

A DREAMING NATION.

What struck Swami Dayananda most was the dreaming condition of the Hindu nation. We are a nation of philosophers but the philosophy that Swami Dayananda found prevalent was the philosophy of dreaming. It had lost all the simplicity and vivacity that were the characteristics of old Vedic faith and that are so very essential for the upliftment of a nation. The buoyancy of spirit was gone. Great Shankaracharya's teachings that the world is but an illusion and all that is worldly is *maya* had gone deep into the hearts of the Hindu people. Even now a pious Hindu feels that the life is but a dream, to be proved an illusion when true wakefulness comes. If the world was really nothing but dream, then why work for the sake of worldly prosperity? The ideal of Hindu life was to realise one's identity with the Great Atman. This was not only a theory. The practical life of the most sacred portion of the Hindu Society, I mean, Sanyasins and theirs is by no means a small number, testified to it and people in general imbibed their ideals from them. They had a sort of disinclination towards worldly progress. They were, so to speak, in a philosophic

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stupor. If one closely traced the history of the Hindu nation, one will find that since the advent of the hair-splitting *Maya vad*, no national progress has been made and the history of the Hindu nation has been constantly the history of a declining or rather sleeping nation. What Swami Dayananda did was to strike at the very root of *Maya vad* or theory of illusion. He taught that "life was real and life was earnest." He taught that souls were separate, progressive entities, responsible for the making or marring of their future. He held discussions, wrote books and tried to prove that the old Vedic religion—nay even the religion of the great Vedantic philosophy of Vyas was free from *Maya vad* of Shankaracharya. A nation that once ruled over the great Empires of the world, a nation that is responsible for the colonization of so many countries, a nation whose science and arts and literature had unprecedented and almost incredible development, a nation, the excavations of whose works claim for it an unthought of past of worldly prosperity, could not have been a nation of dreamers. For all this a strong belief in the realistic nature of the world was indispensable and Swami Dayananda had strong reasons to inculcate that such a belief was by no means inconsonant with the main doctrines of the Hindu faith. References of the so-called pantheistic tinge that one comes across in the Upanishads, Swami Dayananda has thought to be either figurative, or outbursts of ecstacy and devotion. For him physics and metaphysics are interlinked and supplementary. He has taught that heaven and earth have no sharp line between them and that a good and perfect life before death is a commendable introduction to the life after death. For him a good life does not consist in renouncing the world but in trying to make it better, not in foregoing pleasures but in regulating them. His duties of a Sanyasin are quite different from those believed to be before his time. From practice and precept both, he teaches that a true Sanyasin is not that who forsakes the world and its cares and passes his days in seclusion, but that who substitutes for cares of his own self, the greater cares for the betterment of the world and its occupants. Not to renounce action is his motto and he has tried to give a practical illustration of it in his life.

LOOSE SUPERSTRUCTURE.

The second thing that Swami Dayananda noticed was the looseness of the superstructure of Hinduism. The impregnable rock of Vedic faith which served in old days as the foundation of the Hindu faith had been shaken to its very root. The superstructure had shifted its place and lay tottering in the air. The cement which joined it to its foundation had given way. The Vedas that once used to be, and still are, the basis of all philosophy, all religion and all rituals of the Hindus had almost totally disappeared from the active scenes of life. Though in name all *shastras*, all *Smrities*, the Ramayana, the Mahabharata and the Bhagwat Gita bowed their heads to the supremacy and authority of the Vedas, yet it was more their name that was revered than they themselves. They had long lost the position that is given

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to the Bible in the Christian countries and to the Quran among the Mohamedans. There is hardly any Christian family which has no Bible. There is hardly any Mohamedan house that is not endowed with a copy of the Holy Quran. And there is hardly a Hindu family, not one among thousands, not one among millions, that ever knew whether the Holy Vedas was the name of a book or of a bird. They used to hear and almost every Hindu in the street had heard it said that the Vedas were something sacred, so sacred that their tongues were too profane to utter them, their ears too polluted to hear them, but they ceased to play a practical part in their lives. First their study was restricted to the chosen class, I mean, of Brahmins. Then there also arose degrees and in the end even in the sacred Kashi there was hardly a house so sacred, that it could boast of Vedic study. The books that were once supposed to be meant for study became the object of pious reverence worthy of *dhup*, *dip* and *naivedya* धूप दीप व नैवेद्य only. There is little wonder therefore that the old Vedic faith soon gave plaee to spurious substitutes. They tried to put the Vedic lamp under a bushes and lo ! its light extinguished. The old Kashi which was once the temple of the goddess Saraswati, where devotees from all the corners of the world mustered strong and spread its light abroad, the very Kashi Swami Dayananda found a prison-house of the goddess. There she lay closed within four walls, not allowed to brighten the hearts of Non-Brahmans, Non-Hindus or outsiders. Even all Brahmans were not thought fit to worship her. The limbs of Hinduism had grown cold. There was some warmth in the heart but there, too, pulsation was very feeble and indistinct. With the looseness of superstructure, there arose schisms. The whole Hinduism became fluid. All solidity was gone. Time-serving became the law of the day. Hindus began to take pride in the indefinite nature of their religion. Looseness got the euphemistic name of catholicity and broadmindedness. Newer faiths of foreign origin began to reap a cheap harvest. Even within the very precincts of Kashi Hinduism and Hindu books began to be reviled and with impunity too. It was nowhere but in Kashi encircled with those supposed to be well-versed in the Vedic lore and meant to be the custodians of Hindu faith that Griffith had the boldness to write in his translation of the Vedas that some portions of the Vedas were so obscene that English language had no words to translate them and that consequently he had left them out. And not a whisper was heard as a protest. It was at such times that Swami Dayananda appeared. He studied the Vedas, examined the foundation of the Hindu faith and again tried to fix firm the superstructure upon it. It is a pity that during this period of forty-years very little attention has been drawn to the Vedic commentary of Swami Dayananda. Our learned men are too much occupied with the superficial work of the Arya Samaj. No efforts have been made to strengthen the foundation. We have remained too much satisfied with all that is momentary. But there is not the least doubt that if Hinduism is to raise its head again, it can do so only on the solid rock of the Vedas.

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The Vedas are the warp and woof of Hinduism as the Kuran and the Bible are of Mohamedanism and Christianity. There is no Hinduism without the Vedas. Swami Dayananda has taught that the Vedas should not be seen through European spectacles else they would appear blurred and mutilated. It is not a proper place to discuss this point at a great length here. I would give here only one instance from Griffith's Rig Veda. There is a verse

वृक्षे वृक्षे नियताभीमयद्गौस्ततो वयः प्रपतान्पुरुषाद:

(Rig. X. 27, 22.)

Now griffith translates it as "Bound fast to every tree, the cow is loving, and thence the man-consuming birds are flying." I read and read and read it till I begin to stare blank at the page. My head whirls and fails to grasp any sense herefrom. The loving of the cow and the flying of the man-consuming bird! What a madness!

Are the Vedas so devoid of sense? But Let us consult Yaska the great Vedic lexicographer. He translates the same verse as follows:—

"When bow-strings produce their whirling sound, then arrows shoot forth and cause the enemy troops to fall." The word वृक्ष that Griffith translates as a tree is translated by Yaska as a bow. "वृक्षे वृक्षे धनुषि धनुषि वृक्षो वश्चनाद् वृत्वा क्षां तिष्ठतीति वा" Look at the two translations and see what a vast difference there is! While griffith exhibits the verse as quite nonsensical the old Vedic lexicon presents it in a quite sensible form. And which is more trust-worthy? It is for the reader to decide.

SUPREMACY OF CEREMONIALS.

The next weakness that Swami Dayananda observed was the supremacy of ceremonials. Ceremonials are, no doubt, a part of every religion. They are the great equalising and uniformising factor. They keep a society intact. They preserve it from decay. But when the spirit that they are meant to uphold flies away, then they become equally dangerous. They are just like the outer shell within which the rice grain remains. The shell nourishes the grain, lets it grow and preserves it from outer troubles, but as soon as the inner grain is away, it is no more than a chaff only to be thrown away. The old spirit of Hinduism had long departed and the form remained. Look at the sacred-thread ceremony as performed at present. And compare it with the old practice which made it so sacred. Look at the child invested with the sacred thread and yellow robes making mimic preparations for Kashi – his guru's home, and look at his father accomodating with him the very next moment to keep him at home. The same dramatic scene was to be observed in marriage ceremony. A boy of six marrying a girl of four with the same sacred mantras which once exhorted youths to perform Swayamvara! An old man of sixty just retired from active service and not less than five times a widower marrying a maid of ten and calling his marriage legitimate, Vedic and what not. Then think of public ways of worship, myriads of Hindus running to have a dip in the sacred Ganges without caring to understand what that dip once meant. The ringing of bells and sounding of conches in temples that once meant to call devotees to worship

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became substitutes for worship itself. Worship which originally meant communion of soul with God began to be hired. Rich persons not finding time from worldly pursuits entrusted the work of family worship to hirelings. Pay a couple of rupees to a pandit and he will do *Durgapath* for you. This is no doubt all easy, but away goes the spirit of religion. The ceremonials become all stale. If you analyse the true beliefs of the Hindus of these days, you will find the same state of affairs. The recitations of religious books are an every-day affair, but the motive is not to study them and to act up to the instructions laid down therein but simply to do a thing for ceremony's sake. Swami Dayananda has not rejected ceremonials ; in many cases he has brought them into a bolder relief. But he has infused spirit into them. He has made them living things. For him ceremonials are no longer ceremonials but duties. He has insisted that every individual is free to worship and that worship cannot be hired. He has insisted that not only should religious vows be uttered in Vedic verses but they should be seriously understood and solemnly kept. There are some educated people of to day who think ceremonials absurd and are in favour of doing away with them. It is not their fault, They have found them stale and meaningless and they cannot think otherwise. But Swami Dayananda's view is different. He gives meanings to them and recommends them to remain. He is not opposed to their existence but to their meaninglessness. He sees that even in worldly matters there are ceremonials. The drilling of an army, the etiquettes of sitting and walking and talking, the durbar rules, the convocation meetings—they are all ceremonials but with meaning—and our religious ceremonials should also be of the same type.

EXCLUSIVE MONOPOLY.

A still greater weakness that drew the attention of Swami Dayananda was that Hinduism had become the monopoly of a selected few. Their zeal to keep religion safe from corruption led to restriction which in its turn led to annihilation. The religion that once yielded solace to the whole human race began to be denied to many. Small pretexts led to social and then to religious ostracism. Myriads embraced alien faiths not because they preferred them to their old faith but simply because its monopolists bolted its doors against them. They cried, they wept, they protested. But all their cries became fruitless. The doors of temples were shut against them, social status was denied them. Even women folk were denied the privilege of reciting Veda Mantras. The untouchables were forbidden to come within the precincts of religious buildings. Thus friends and devotees of the Vedic faith were turned into enemies and forced to seek refuge in hostile camps. It is this unwise policy of the so-called friends of Hinduism that is responsible for the ever declining numerical strength of the Hindus. Thousands are knocking at our doors which we are shutting against them. This attitude of our Pandits has turned thousands away from us and their persistence is still creating suicidal results. Swami Dayananda was the first to teach that Vedic religion is no monopoly of a handful of persons. It is the divine religion and hence the birthright of

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every rational being. An Arabian, a German, a Greenlander, a Negro—all can claim it as their own. Nobody has a right to say no. The great Shudhi movement inangurated by the Arya Samaj has now been to a great extent adopted by a majority of the Hindu public. Some friends look upon it as an antagonistic movement. But it is no more than throwing our own doors open to all who like to come to us.

HEARTLESSNESS OF CUSTOMS.

The last thing of which we wish to make a mention here and which Swami Dayananda tried to remove was the heartlessness of customs. It may sound paradoxical as the Hindus are a proverbially kind nation. They shudder at killing a fly. *Ahimsa* is the highest virtue among them. Their old people are still seen giving food to ants. But the fact, the bitter fact is that the religion which taught them the lesson of mercy not only towards their own race but towards every living organism has long abdicated its throne and its place has been occupied by the usurper, superstition. Narrow-mindedness and superstition are sufficient to pollute even the noblest breasts and these are for the most part responsible for the throwing of children into the Ganges to propitiate the deity, for our putting female infants to death, for our throwing moral and social pressure upon widows to immolate themselves with the dead bodies of their husbands and for our subjecting young widows to a numberless forms of torture and persecution. What is it if not heartlessness pure and simple? Yet all this passes for Hinduism and Hindu piety. Swami Dayananda has taught that this is quite opposed to

One thing more and I have done. Western education has also contributed a great deal towards mitigating some of the evils pointed out above and has removed some of the objectionable barriers. But the angle of vision of Swami Dayananda is quite different. He liberalises Hinduism but keeps its outlines intact. His work is constructive and not destructive. The westernized Hindu shakes off all that is Hindu in him. Let me illustrate my meaning by means of concrete examples. A great majority of our present-day Hindu leaders are westernized. They are Hindus because they are born in a Hindu family. They read no religious books, they say no prayers, in fact they know very little of what makes a man Hindu. They delegate religious duties to their ladies (if they happen to be uneducated or un-English-knowing) and to the family priest, on both of whom they look with contempt and derision. Not so their Mohamedan compatriot. Whether in Congress or in Council he is every inch a Mohamedan. He reads his Quran, he says his prayers, he knows the doctrines of his faith, he shows from every movement of his that he is a Mohomedan. He is a patriot plus a Mohamedan, while the Hindu leader is a patriot minus a Hindu. He has lost all faith in his religion. He may have traced the history of Islam or Christianity and got much appreciable there but his very training has kept him innocent of his own religion. He has been taught to studiously avoid it. Swami Dayananda says that this is not the road to Hindu reform or Hindu reconstruction and I believe that progress of Hinduism is possible only on lines suggested by the great sage.

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THE WORLD OF BOOKS.

Studies in Tasawwuf. By Khaja Khan. To be had of Theosophical Publishing House, Adyar, Madras.

The author attempts to expound the esoteric side of Islam. He believes in the theory of evolution as enunciated in the lines of Maulana-i-Rum. Even the different postures that a Muslim assumes in the course of his prayers, are represented as a recognition of the stages through which man has ascended to the present plane. Says he :—

In the first sitting, he repeats the *Tashahud* (or *Attah yyat*) in a two *rakat namaz*, and Tahashud with *darud* and *dua* in a four *rakat namaz*. The sitting posture thus assumed, indicates that from the posture of a man standing, the worshipper has descended to that of the lower animal (bending); and from the position of the lower animal, he assumes that of the creeping animal (prostration); and then from the latter, he descends to the mineral kingdom (sitting); thus the worshipper worships his Maker in all the postures conceivable of created forms.

Explanations of the character abound in the book. Fanciful similitudes such as between the fingers of the hand when opened and the shape of the word Allah in Arabic characters, or between the shape of the human body and that of the word Mohammad in the same script are adduced as evidence of man having been made in God's image. Somehow the features of the human face are shown as bearing on them the impress Allah in Arabic characters, wherefore birds and animals are overawed when they see man. The stories told in the Quran are given an allegoric character and some sort of esoteric meaning is assigned to them. We wish Khaja Khan were as to have done justice to the task he undertook.

योग साधन का तयारी—*By Pandit Shripad Damodar Satvalekar. Published by the Swadhyaya Mandal, Aundh, Satara District. Price Re. 1.*

As its name indicates, this book is a preliminary treatise to be studied by those who desire an initiation into Yoga practice. For laymen also, a study of it can not but prove beneficial, as the treatment of the subject is in non-technical terms, and the descriptions are all lucid. The instructions given, too, are such as everybody, whether a Yogi or non-yogi, who desires to live a happy life, will like to follow. We do not know what the author means when he says there are seven species of *Kitanu* or germs in the arms of man. The book, on the whole, is interesting and, must prove useful.

श्रीबुद्धगीता—*By Swami Satya Deva Parivrajak. Published by Lavania Publishing House, Agra Price As. 12.*

This is a translation into Arya Bhasha of Dhamma Pad, the well-known scripture of Buddhists. Swami Satya Deva has prefixed to every section an introduction in which he depicts some imaginary scene in the midst of which the discourse embodied in the following section is delivered by Mahatma Buddha. How this innovation will be looked on by the Buddhists is for some Buddhist to say. If in fact the contents of this scripture are believed to be an utterance of Buddha, the introductions of the translator give them a setting in which the discourses themselves become a

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and idiomatic, yet it closely follows the original. The discrepancies are small, and as the book is meant for only a lay reader, they can be over-looked. The get-up is attractive and the printing clear. In giving the book a new name, too, the translator appears to have trespassed the limits of his rights as translator.

दयानन्द प्रकाश—*Edited by Pandit Brahmadatta Vidyalankar. Issued from Dehli. Annual Subscription Rs. 4.*

This is an Arya Bhasha weekly dealing with purely religious and social topics. The declared object of the journal is to popularise and disseminate the Arya Samaj creed. On its first page there appear quotations from the writings of Rishi Dayananda. A page is devoted to the exposition of a Mantra or a Shloka from some Shastra. A special feature of this journal is the transliteration, accompanied also by a translation and a short criticism of the verses of the Koran, that has been appearing in the paper from the day of its birth. Pandit Ram Chandra of Delhi, the well-known Arya debater with Mohammedans, is the regular contributer for this section of the journal. We wish this latest venture in the field of Arya journalism by a talented Pandit the success which the endeavours of the Pandit deserve.

CONTEMPORARY THOUGHT REVIEWED.

HAVE ANIMALS SOULS ?

The existence of souls in animals is an old doctrine of the Veda. Of science however, it is a new discovery. In a contribution by Horace Leaf to *The Occult Review* for December 1923 the following observations occur :—

"DESCARTES' contention that animals do not possess self-consciousness and thought and therefore rank only as machines, is no doubt largely responsible for the opinion still so widely held in the Western world that animals have no soul. Even Hume's powerfully supported opinion that a careful consideration of the behaviour of human beings and the higher animals indicates that the same causes are at work, has proved almost powerless against his more religious fellow-philosophers. Yet there can be no doubt, as Hume said, that the pride and humility of animals, as well as their expressions of love and fear, to mention a few only of their qualities, imply that "causation operates in the same manner upon beasts as upon human creatures."

It is, of course very difficult to interpret animal behaviour : we cannot easily get near to them mentally. "Cogito ergo sum" is correct. We can be absolutely sure of nothing, except that individually we exist. Undoubtedly, however, we know less of the consciousness of a worm or a bat than of that of our fellowman ; but we are justified in adopting the same methods of judgment in the one case as in the other. This is why the modern thinking horse and dog are really serious problems. When Zariff, one of the Elberfeld horses, spontaneously, and correctly informed his master that "Albert has beaten Hanschen," it looked very much as if the animal understood when Herr Krall gave his reason under no consideration to ill-treat the horses. The same reason-

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ing applies in the case "Bolf," the calculating dog, who could also spell and even, it appears, express a rational opinion on theological subjects. As has been suggested, these wonderful abilities may be the result of purely subliminal action on the part of these beasts. If that explanation should be the correct one, the spiritual kinship of animals and mankind will be just as securely established as if the actions were the outcome of conscious effort, for man is known to have a subliminal mind.

In no case ought we to try to interpret actions as the outcome of high psychical faculties if they can be explained by any other means. The simpler the explanation the better, although it is an open question whether automatism, chemical action or instinct are really simpler explanations than that of intelligence for complex actions perfectly adapted to various circumstances. Take, for example, the movements of animalculæ.

(1) They are often quite different from those of another of the same species under similar circumstances.

(2) Their restless roving is not at random, and when food is scarce it is intensified, passing insensibly into "hunting."

(3) Many of the simplest animals exhibit quite definite reactions to stimuli.

According to Professor J. Arthur Thomson:—

They respond by particular movements to changes in temperature, in illumination, and in the chemical composition of the medium. As there is no nervous system, but simply an inborn protoplasmic organization, we may use the phrase *unicellular organic reaction* for what is in a far-off way comparable to the reflection of a higher animal.

Thus early in the scale of life is the note of individuality struck, as shown by these simple forms reacting differently to different circumstances; for it must be remembered that different individuals act differently under the same tests.

The amœba has long been regarded by those who prefer the mechanical explanation of lower forms of life as merely a reservoir of energy, its various movements being viewed as an outflow of this energy in response to different stimuli. But those who have closely studied them have found that it is impossible to thus describe their ways. The amœba does not act with the regularity that would be expected of it if it were merely pressed, as it were, into physical moulds. On the contrary, its actions are uncertain and excellently adaptive, showing the operation of an internal directive force which apparently acts in a very intelligent manner. We are told authoritatively that, "The moving amœba shows in its transient differentiations a trafficking with time," which is another way of saying it learns by experience. Its reactions are not stereotyped; no one can predict what its movements will be from a knowledge of its external circumstances.

The same applies to the paramecium, a minute cigar-shaped infusorian, abundant in water with decaying marsh plants in it. This animal is justly regarded as of a low order. Yet its behaviour is so intelligent in its limited environment that according to Professor H. S. Jennings, it is impossible to conceive any form of intelligence compelled to function through its peculiar organism acting in a better manner under the circumstances.

One other instance may be given. Like the paramecium, the stentor is a unicellular organism. During recent years considerable scientific attention has been paid to its ways. "It is an excellent example of how the behaviour of the lowest forms of animal life is modified by experience. The stentor abounds in marshy pools, attaching itself by the narrowed end to water reeds, surrounding the lower half of its body with a mucus-like sheath, the so-called tube.

For the purpose of experiment a cloud of carmine particles is introduced into the

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water currents passing the ciliated mouth of the stentor. Whereupon it bends to one side, and thus often avoids the particles. But if this movement fails and the particles continue to come, it tries a second method; suddenly reverses the ciliary movement, and the watar is driven away from its mouth. This may be repeated, two or three times. If this does not get rid of the obnoxious particles the stentor tries a third way. It contracts its tube and suspends activity. After half a minute or so it re-expands, and if tbe carmine particles still reach it, it contracts again and again. It will do this many times, and after each contraction stays a little longer in its tube than it did before. Finally, if success does not reward its efforts, it breaks its attachment and swims forwards and backwards away from its tube. This constitutes its fourth endeavour. Thus we see this simple creature by a series of perfectly rational actions, each more pronounced than the former, endeavour to get rid of unpleasant stimuli. According to Professor Jennings:—

The same individual does not always behave in the same way under the same external conditions. . . . , . . The reaction to any given stimuli is modified by the past experience of the animal, and the modifications are regulatory, not haphazard, in character.

Among unicellular forms of life, then, we see what appears to be testing and rejecting: attempts to do the best thing under the circumstances of so reasonable a nature, that if the creatures and their environments were not mentioned one would easily mistake their actions for those of human beings.

When these things are done by brainless, nerveless creatures we naturally remain in doubt as to their true origin, because of our shortcomings. If, however, we attempt a reasonable, unbiassed deduction from them, it will doubtless favour the belief of some conscious and reasoned endeavour on the animals' part. That is to say, it will favour the existence of at least an embryonic soul in these lowly forms; and if a soul in man is evidence of the conscious survival of death, why in one case and not in the other? The true solution of this aspect of the problem rests doubtless on scientific evidence.

INDIAN SYMBOLISM.

This is a caption of another article appearing in the same journal. In it some of the symbols which the Hindus employ in their religious rites—symbols shaped like objects, sybols of colours and of geometrical forms—are enumerated. The idea which each symbol stands for, is also given. Symbolising ideas is not, in itself, bad. It becomes bad when these ideas are forgotten and the symbols, divested of their abstract meaning, remain. It is that stage of symbolisation, which religious reformers in all countries denounce as idolatry. A few of the symbols explained in the article we reproduce in the words of the writer:—

The lotus, because it springs from mud, represents origin of the Universe from primal Darkness and Chaos. The open lotus is used as symbol of the sun. It is a symbol of the material Universe when Indian deities sit or stand on it. The third eye (urna) which you see on the statues of Buddha, and for which Shiva is famous, is the soul-eye, or the eye of spiritual insight. The wheel symbolizes Law in Buddhism, while Vishnu's chakra symbolizes the sun. The tree is often used in Hinduism as a symbol of the Universe but in Buddhism it signifies the Church. The serpent is a symbol of both Good and Evil in India. The Shesha Naga on which Vishnu reclines, and which upholds the Universe, is the symbol of Infinity. The serpent, is a protector, and so you see the hood of a serpent above the head of some of the statues of Buddha. He brings wealth, and so he is painted on the walls of Hindu houses. He is wise, and hence Buddha

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was called the "Maha Naga"—the Great Serpent. The snake round Shiva's neck, however, is the symbol of Evil, because he is the creature who destroys life. As he sheds his skin and appears with a new body periodically, he symbolizes Re-incarnation. When he has got his tail in his mouth, he is the emblem of Infinity.—It is quite likely that the Indian serpent as the symbol of Infinity went to China and was there transformed into the Dragon.

SANKARA AND RAMANUJA.

Abhayakumar Guha, writing to *The Calcutta Review* for October 1923, gives a brief resume of the philosophies of Sankara and Ramanuja. His own leanings are towards the system of Ramanuja. His criticism of the system of Sankara is based on the Bhashya of Ramanuja. Yet the abstract made by him is both clear and concise, wherefrom for the benefit of the reader, we make the following quotations. We differ from Ramanuja in his view of the final state which *jiva*, after completing his course of devotion and meditation attains. We hold that what was not one with Brahma first, cannot become one afterwards. The *jiva*, as it attains to salvation, enjoys bliss. His proximity to Brahma is the closest, yet the two are distinct, and shall remain so, as they ever have been. No system of philosophy, we are sure, can efface the distinction which is essential and eternal.

This all-pervading principle, which is called Brahman by Sankara, is one without a second. But there is a phenomenal universe of living and non-living beings which no philosophy can ignore. Hence the question arises, how can the existence of this phenomenal universe of plurality be explained, having regard to the fact that one all-pervading indivisible mass of intelligence is the only reality? Here arises the necessity of the doctrine of *maya* or *avidya* for Sankara.

It is important to note that Sankara regards this *maya* as the self, as it were, of the omniscient *Isvara* but not that of the Highest Brahman.

Then we have to admit the existence of another reality other than Brahman which Sankara is not prepared to do. Sankara is evidently in difficulty with regard to his conception of *maya*.

One of his devoted disciples—*Vidyaranya* has of course come to his rescue but to no purpose. *Vidyaranya* suggests that *maya* is really the *sakti* or power of Brahman as the power of burning is that of fire. It has no existence apart from Brahman; its reality can be inferred only from the effects it produces. As it exists only through Brahman, it is not real by itself. Nor can it be conceived as unreal for it is the *sakti* or power of Brahman. Some scholars have lately adopted this view of *maya*. We would welcome such a view if we could. This would certainly take away some of the serious differences between Sankara and his opponents. But the Philosopher in his commentary has nowwhere viewed *maya* as the *sakti* of the Highest Brahman. On the other hand, he is inlined to regard *maya* not as something real abiding in Brahman, but as 'a mere illusion similar to a *mrgatrisnika*' as Deussen and Thibaut rightly point out.

Sankara in his commentary to Sutra III. 2. 11, while discussing the question of the two forms of Brahman states in plain words that one and the same reality by its very nature cannot be with varieties and without them. As a piece of transparent glass assumes redness owing to the juxtaposition of lac though in reality it has none—its redness being a pure delusion, so Brahman—the highest principle assumes characteristics other than His own in conjunction with the *upadhis* though in reality He has none,—His assumption of the *upadhis* being a pure delusion. The Acharya concludes that Brahman is to be viewed without *viseshas* or differences under all circumstances. So how can *maya* be regarded as a real *sakti* of Brahman in view of Sankara's direct

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teachings to the contrary? Ramanuja pertinently observes that this supposed *maya* can have no abode to reside in under Sankara's philosophical scheme. It cannot abide in *Brahman*, for *Brahman*, according to Sankara, is self-luminous intelligence and so he cannot, on his own showing, be the seat of *maya* or *avidya*. Neither can it have a seat in the *jiva*, for the individuality of the *jiva* is its own product and the latter cannot possibly support that which is the cause of its very existence. Thus the position of *maya* in Sankara's philosophical system seems to be anomalous.

But according to the Vaishnava teachers, Brahman with *viseshas* or varieties is the true Brahman. They further view *maya* as something real and identify it with the inanimate *prakriti* of Brahman having the qualities of *sattva*, *rajas* and *tamas*. When the *jivas* stand enveloped by the qualities of *prakriti* they are in bondage and when perchance through *bhakti* or loving devotion they attain unity in nature with Brahman they enjoy His bliss for ever.

In whatever way we may view the *jiva*, it is undoubted that the *advaitiste* have no place for the individual soul. As Brahman, according to them, is without all *visheshas*, there can not be any place for the *acharyas*, sages *rishis*, or revealed scriptures in their philosophical scheme either. Sankara holds in some places of his *bhasyha* that the revealed texts of the Upanishads are the only proof with regard to the Brahman, but in other places he points out in unmistakable terms that the knowledge derived from Shastras is false as well. As Brahman is without all *visheshas* ar varieties, for the sake of consistency he must view the *Shastras* false as well. If the Sastras are false, how can they at all testify to Brahman — the only reality advocated by Sankara? This position of Sankara, we must say, is untenable. As the *jiva* is Brahman himself under the evil of *upadhis* there can not be any necessity of *upasana* or worship in the real sense of the term. For *upasana* implies an eternal object of worship capable of conferring us eternal bliss which is wanting in Sankara's scheme from the standpoint of *paramartha*. Sankara has noted in different places of his *bhashya* that all forms of *upasana* enumerated in the Sutras stand connected with the *saguna vidya* and not with the *nirguna vidya*. He goes the length of stating that a devotee meditating on the Highest Brahman through the syllable *Om* reaches the abode of the *Hiranyagarbha* or lower Brahman only and not that of the highest Brahman and gradually on the attainment of true knowledge he reaches the Most High. But the Upanishads and the Gita teach otherwise. They enjoin in plain words that through unswerving devotion one can reach the Highest. They further proclaim that one meditating on Brahma through the syllable *Om* reaches the highest path.

But according to Ramanuja, Brahman with *visheshas* or attributes is the true Brahman. Brahman is the supreme cause and the universe made up of matter and soul is the effect produced by Him. Matter and soul form the body of Baahman, and this body can exist in a subtle as well as in a gross condition. God with his subtle body is the universe in its subtle condition, and with His gross body constitutes the created universe itself.

According to the Brahma-sutras as interpreted by Ramanuja the *jiva* is an eternal knower having very minute size. This theory is technically known as the *anuvada*. It reminds us of the theory of the monads of European philosophy. The word monad in its modern signification was made current by Giordano Bruno, who used it in conscious opposition to the atoms of Democritus, to denote the individual substances in which the divine essence of the universe manifests itself. Next, Leibnitz in antithesis to the philosophy of Spinoza, formulates his theory of the plurality of monads which constitutes the element of all reality, the fundamental being of the whole

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physical and spiritual universe. The monads, in his conception, are not material or extended like the atoms of the physicists and mechanical philosophers, but they are 'metaphysical points,' or 'immaterial centres of force.' But, as Leibnitz views his monads as having qualitative difference, it is difficult to see how interaction between different monads can at all take place. In order to remove this defect, Lotze who has his roots in Monadology, conceives the monads or spiritual substances not as absolute or unrelated reals, but as organic members of one real world, moments in the life of one Being who conditions them all and makes their reciprocal interaction possible, Ladd follows Lotze. Lodge suggests as a working hypothesis that life or soul "may be a real and basal from of existence, and therefore persistent." If "life is itself a guiding principle, a controlling agency" as has been maintained by the scientists of repute, then we think that *jiva* as conceived by Ramanuja is the best that has been advanced up to date. It is applicable not only to human life, but to all life—to that of all animals and even of plants. In our opinion it is the only theory that enables the thinkers to fit the known facts of ordinary vitality into a thinkable scheme.

INDIAN MUSIC.

The following appears in a contribution on Indian Music to the *Hindustan Review* :—

Srirag would revive hilarity on the appearance of blossoms; *Vasantha* would cause vernal delight in the months of Chaithra and Vaishaka; *Bhairav* would causelangour during the dry heats of Grishma; *Panchama* would recall the autumnal merriment at the close of the harvest; *Megha* would bring in the needed refreshment during the first rains; and *Natanarayana* would suggest the separation and melancholy during cold months. The apportioning of the *ragas* to the seasons was not without a reason. "The velocity or slowness of sounds," observed Sir W. Jones, "must depend, in a certain ratio, upon the rarification and condensation of the air, so that their motion must be quicker in summer than in spring or autumn and much quicker than in winter, Hence the primary *Ragas* of the Hindus were arranged according to the number of Indian seasons." This restriction of music was not peculiar to India. "The Egyptians," observed Plato, "were restricted by their laws to certain fixed melodies which they were not permitted to alter. The Egyptian legislators laid it down as a principal that young men in cities should be accustomed to beautiful figures and beautiful melodies and that they should be exhibited in temples as an institution. The painters and other artificers were forbidden by law from introducing any new or foreign beauty or melody into the country." Plato considered these restrictions as proper and necessary to prevent the introduction of sensual licentiousness and effeminacy in music. Such a restriction existed even in Italy. St. Ambrose (374—397) decreed that all songs should be composed only in the four authentic modes chalked out by him, *viz.*, Dorian (Karaharapriya); Phrygian (Hanumathodi); Lydian (Mechakalyani) and Mixolydian (Harikamboji), Pope Gregory the Great (590—604) added four more modes, *viz.* Ionian (Sankarabharanam); Aeolian (Natabhairavi); Hypo-Phyrygian (?); and Hypo-Mixo-Lydian (?) and called them, for distinction, Plagal Modes. All these eight modes went by one name—"the Gregorian Modes." The whole music of western Christendom was restricted to these Gregorian modes and exercised a wholesome influence, especially during the time of Charlemagne. Thus we see that, in primitive times, music was under a wholesome restriction which served to keep its running water crystal and pure.

7. It was however when the Raginis and Puthras were introduced that foreign elements mixed themselves, for the first time, with the original system; and the strict discipline of Indian music became not a little relaxed, just as the Italian music became diluted immediately after

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the introduction of Madrigals into it. Thenceforward the Indian music carried with it a fatal tendency which for a time threatened to vitiate or destroy the whole system, *viz.*, the tendency of developing the secular, as opposed to the religious or spiritual, phase of music and of thus leading men and women astray to the baser side of human nature The great Manu himself became afraid of it and wrote: "A student of Vedas must avoid ointments, collyrium, lust, anger, greed, dancing and music"! Music was finally strangled, though not to death, by Buddhism and Jainism. The former looked askance at it, while the latter gave it a positive setback. The reason is that both Buddhism and Jainism developed an extremely perverted view on the philosophy of desire. One of their chief tenets, it is well-known, was the extinction of desire. They worked up this tenet a little too much and argued in a vicious circle thus; "the rose is good but the thorn is bad; since they persist in growing together, both of them must be, alike, destroyed." The idea of plucking the rose and chucking the thorn was not within their purview, Hence, together with the thorn of its baser side, the very rose of music was attempted to be destroyed. Thank God that the Guardians of Humanity deported Buddhism to East Asia and interned Jainism, in Mount Abu. With the disappearance of these two enemies of music, *sangitham* began to flourish again in India. To save it from slipping again into the hands of the dregs of society, high-minded sages like Bharatha took it up, enhanced its dignity and gave it a more and more scientific aspect.

EDITORIAL REFLECTIONS.

THE LAHORE ARYA SAMAJ ANNIVERSARY

The anniversary of the Arya Samaj, (Wachhowali), Lahore began on the 20th, and lasted till the 25th Nov. 1923. The morning programme on the first three days consisted of a daily *yajna* followed by a sermon. In the evening were held debates with the Ahmadiya Sect of Mohammedans. These were attended by overwhelming audiences, so that the spacious *pandal* erected at Langemandi, where the discourses took place, was filled everyday to overflowing. Great enthusiasm prevailed among both the parties, and though some very delicate points in the dogmas of the opposing church were touched by each speaker, the controversies passed off calmly and amicably. This in itself is an education in patient forbearance and civic amity to followers of all contending creeds. On the result of the controversies as to the triumph of one party on the other, it is for neutrals to pronounce a judgment.

On Friday the morning programme was almost the same as on the first three days. In the evening there took place the 'Nagarkirtan'. A musical procession, consisting of thousands of Arya Samajists, passed through almost all important bazzars of the town. A section of the procession was made up of ladies. All wore *Kesari* turbans, the colour which the Arya Samajists have adopted for such occasions since this time last year. It betokens a unity of mission, and calls up reminiscences from long past history. The whole scene was highly imposing.

The anniversary on the last two days was

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celebrated in the compound of the Gurudatta Bhavan. Very large concourses of people attended, especially the afternoon part of the programme. The lecturers had to cry themselves hoarse to make their voices audible. The keynote of the discourses was the universality of the Aryan Church.

Subscriptions collected for the occasion exceeded Rs 25,000.

A special feature of this year's anniversary was the *rishi langar*, where visitors from outside were, throughout the anniversary, entertained.

The anniversary on the whole was a signal success,

PR. RAMA DEVA'S DISCOURSES.

Professor Rama Deva delivered two lectures in the course of this anniversary. One of these was an appeal for men and money. His lectures were, as usual, marked with deep erudition and were a result of the speaker's vast studies. He proved that the tradition of Vedic thought had descended all through the centuries, and traces of it could be met with in the philosophies of both East and West. The attention of modern thinkers, too, had begun to be drawn to the Vedic Fount, from which all later so-called revelation had flowed.

MAETERLINCK'S TESTIMONY.

In support of this statement he cited the testimony of some of the greatest writers of Europe, whose works are moulding European thought today. What more explicit than the following excerpts from Maeterlinck's new book, *The Great Secret* :—

Was it, for example, mere chance that decreed that the earth should proceed from Chaos, take shape and be covered with life precisely in the order which *they* described ? According to the "Laws of Manu" the ether engenders the atmosphere; the atmosphere, transforming itself, engenders light; the atmosphere and light, giving rise to heat, produce water; and water is the mother of all creatures, "When this world had emerged from the darkness, "says the *Bhagavata Purana* which according to the Hindus is contemporary with the Vèda (?), "the subtle elementary principle produced the vegetable seed which first of all gave life to the plants. From the plants life passed into the fantastic creatures which were born of the slime in the waters; then, through a series of different shapes and animals, it passed in succession by way of the plants, the worms, the insects, the serpents, the tortoises, cattle and the wild animals—such is the lower stage" says Manu again, who adds; "Creatures acquired the qualities of those that preceded them, so that the farther down its position in the series, the greater its qualities. "(Laws of Manu ; 1, 20.)

Have we not here the whole of Darwinian evolution confirmed by geology and foreseen at least six thousand years ago ? On the other hand, is not this the theory of the Akasha, which we more clumsily call the ether, the sole source of all substances, to which our physical science is returning ? . . . . .

. . . . Whence did our prehistoric ancestors, in their supposedly terrible state of ignorance and abandonment, derive those extraordinary intuitions, that knowledge and assurance which we ourselves are scarcely reconquering ? And if their ideas were correct upon certain points which we are able by chance to verify, have we not reason to ask ourselves whether they may not have seen matters more correctly and farther ahead than we did in respect of many other problems, as to which they are equally definite in their assertions but which have hitherto been beyond our verification ? One thing is certain, that to reach the stage in which they then stood they must have had behind

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them a treasury of traditions, observations, and experiences—in a word, of wisdom—of which we find it difficult to form any conception; but in which, while waiting for something better, we ought to place rather more confidence than we have done, and by which we might well benefit, assuaging our fears and learning to understand and reassure ourselves in respect of our future beyond the tomb and guiding our lives. pp. 43-45.

Almost all the foregoing, let us remember, is long previous to Buddhism, dating from the origins of Brahmanism, and is directly related to the Vedas. *Let us agree that this system of ethics, of which I have been unable to give more than the slightest survey, while the first ever known to man, is also the loftiest which he has ever practised.* It proceeds from principle which we can not contest even today, with all that we believe ourselves to have learned ; namely, that man with all that surrounds him, is but a sort of emanation, an ephemeral materialization, of the unknown spiritual cause to which it must needs return, and it merely deduces, with incomparable beauty, nobility, and logic, the consequences of this principle. *There is no extra-terrest ial revelation, no Sinai, no thunder in the heavens, no god especially sent down upon our planet. There was no need for him to descend hither, for he was here already, in the hearts of all men,* since all men are but a part of him and can not be otherwise. *They question this god who seems to dwell in their hearts, their minds ; in a word in that immaterial principle which gives life to their bodies.* He does not tell them, it is true.....or perhaps he does tell them, but they can not understand him.....why, for the time being, he appears to have divorced them from himself ; and we have here a postulate.....the origin of evil and the necessity of suffering.....as inaccessible as the mystery of the First Cause : with this difference, that the mystery of the First Cause was inevitable, whereas the necessity of evil and suffering is incomprehensible. But once the postulate is granted, [illegible] unfolds itself like a syllogism. *Matter is that which divides us from God ; the spirit is that which unites us to Him ; the spirit therefore must prevail over matter. But the spirit is not merely the understanding ; it is also the heart ; it is emotion ; it is all that is not material ; so that in all its froms it must needs purify itself, reaching forth and uplifting itself to triumph over matter. There never was and never could be, I believe, a more impressive spiritualization than this, nor more logical, more unassailable, more realistic, in the sense that it is founded only on realities ; and never one more divinely human. Certain it is that after so many centuries, after so many acquisitions, so many experiences, we find ourselves back at the same point. Starting, like our predecessors, from the unknowable, we can come to no other conclusion, and we could not express it better. Nothing could excel the stupendous effort of their speech, unless it were a silent resignation, preferable in theory, but in practice leading only to an inert and despairing ignorance.* pp. 95-97.

Concerning the mind in Nature Maeterlinck says :—

In any case, the question for us has a peculiar interest.....as to whether thought preceded the brain, or whether thought is possible without a brain... ... this question is determined by the facts. Before the appearance of man and the more intelligent animals, nature was already far more intelligent than we are and had already brought into the world of plants, fish, lizards, and reptilian birds, and above all into the world of insects, most of those marvellous inventions which even today fill us with an ecstasy of wonder. Where in those days was the mind of nature ? Probably in matter, and above all outside matter ; everywhere and nowhere, just as it is today. It is useless to object that all this was done gradually with infinite slowness, by means of incessant groping ; that goes without saying, but time has nothing to do with the matter. It is therefore obvious, unless you believe that the effect may pre-

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cede the cause, that there was somewhere, no one knows where, an intelligence which was already at work, although without organs that could be seen or localised; thus proving that organs which we believe to be indispensable to the existence of an idea are merely the products of a pre-existing idea, the result of a previous and a spiritual cause..... ...Earnest Kapp, in his *Philosophie de la Technique*, has brilliantly demonstrated that all our inventions, all our machinery, are merely organic projections, that is, unconscious imitations, of models provided by nature. Our pumps are derived from the animal heart; our cranks and connecting-rods are reproductions of our joints and limbs; our cameras are an adaptation of the eye; telegraphic systems, of our nervous system; in the X—rays we have that organic property of somnambulistic clairvoyance which is able to see through opaque substances: which can read, for example, the contents of a letter that has been sealed and enclosed in a threefold metal box. In wireless telegraphy we are following the hints afforded by telepathy, that is, the direct communication of an idea by means of psychic waves analogous to the Hertzian waves; and the phenomena of levitation and the moving of objects without contact. We have yet another indication which we have not been able to turn to account

This province is that of the unknown forces of nature. We can hardly dispute the fact that the priests of India and Egypt, and the Magi of Persia and Chaldea, had a knowledge of chemistry, physics, astronomy, and medicine which we have undoubtedly surpassed in certain respects, but in others we are very far from having caught up with them. Without recalling here the blocks of stone weighing *1500 tons, transported by unknown means over enormous distances*, or the rocking-stones, masses of rock *weighing five hundred tons, which were never native to the soil upon which they now rest*, and which date from the prehistoric era of the Atlanteans, it is an undoubted fact that the great pyramid of Cheops, for example, is a sort of stupendous hieroglyph, which in its dimensions, its proportions, its internal arrangements, and its astronomical orientation, propounds a whole series of riddles of which only the most obvious have hitherto been deciphered. An occult tradition had always affirmed that this pyramid contained essential secrets, but only quite recently has any one begun to discover them. Abbe Moreux, the learned director of the Bourges Observatory, giving a complete summary of the question in his *Enigmas de la Science*, shows us that the meridian of the pyramid..... the line running north and south passing through its apex.....is the ideal meridian; that is, it is that which crosses the greatest amount of land and the smallest amount of sea, and if we calculate exactly the area of habitable territories, it will be found to divide them into strictly two equal halves. *On the other hand, if we multiply thi height of the pyramid by one million, we obtain the distance from the earth to the sun, or 198, 208, 000 kilometers*, which is, within about one kilometer, the distance which modern science has finally adopted, after long research and dangerous expeditions to distant lands, and *thanks to the progress of celestial photography.*

The well-known atronomer Clark has calculated, from recent measurements, the polar radius of the earth. *He makes it* 6,356,521 *meters*. Now this is precisely the cubit of the pyramid builders, or 0·6,336,321 *meters multiplied by ten millions*, Next, on dividing the side of the pyramid by the cubit used in its construction, we have the length of the sidereal year; that is, the time which the sun requires to return to the same point in the sky. Then if we multiply the *pyramid builders' inch by one hundred millions*, we shall obtain the distance which the earth travels in its orbit in one day of twenty-four hours, the approximation being closer than our modern measures—the yard or the meter—would permit of our making. Lastly the entrance-passage of the pyramid pointed towards the pole-star

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of the period. It must therefore have been orientated with reference to the precession of the equinoxes, according to which phenomenon the celestial pole returns, coinciding with the same stars, after the lapse of 25,796 years.

We see, then, that, as Abbe Moreaux tells us, "all these conquests of modern science are found in the great pyramid in the form of natural dimensions, measured, and always, capable of measurement, needing only opportunity to shine forth in broad daylight with the metrical meaning contained in them.

It is impossible to attribute these extraordinary data to mere coincidence. They prove that the Egyptian priests, in geography, mathematics, geometry, astronomy, possessed knowledge that we are barely beginning to reconquer, and there is nothing to tell us that this enigmatic pyramid does not contain a host of other secrets which we have not yet discovered.

THE KANYA GURUKULA.

A few months ago the Arya Pratinidhi Sabha, Punjab, announced its intention to open a Kanya Gurukula. Certain unavoidable difficulties, however, intervened, wherefore the inauguration of the instituition had to be postponed. First it was plague, and then the inability to find a suitable place at Delhi. On the day of the last *Dipmala*, the day of the commemoration of Swami Dayananda's *nirvana*, it was found possible to perform the opening ceremony of the institution. Professor Rama Deva was the principal speaker on the occasion. With the benediction of Swami Shraddhananda, the founder of the Gurukula at Kangri, about fifty pupils were enrolled as *Brahamcharinies*. The beginning is auspicious. The Gurukula, which has secured the services of a gifted lady, Kumari Vidyavati Seth B. A., as its first honorary Principal, has every chance of a successful and beneficial career. It has our best wishes.

THE GURUKULA SAMACHAR.

(By Professor Nand Lal M. A.)

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

THE WEATHER.

Winter is gaining intensity by slow imperceptible degrees. The old age of the year seems to have brought old age generally in its train: Our stream is fast shrinking, although it bids fair to run throughout the year as it did last year. The neighbouring hills, denuded of the velvety covering of verdure, present a wrinkled aspect. The pale half-dry grass on all sides is suggestive of the greyish

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bair of incipient age. The general lack of animation in the landscape has an adequate analogy to the even tenor and mildness of the winter of life. Old age is marked by the cessation of an exuberant flow of spirits and the dawn of wisdom. In the same way the winter session is characterised, in this institution as in educational institutions generally, by intense educational and other serious activities and the comparative absence of light pastimes and pursuits.

THE NEW SESSION.

The College and school re-opened, after two month's vacation, on the 16th of October at 10 A. M. After the congregational prayer the principal announced that there would be no teaching work for another four days on account of the Dusehra festival.

THE DUSEHRA FESTIVAL.

The Dusebra festival was celebrated with great enthusiasm and animation. For four consecutive days the Gurukula was the continual scene of healthy merry-making. Cricket, foot ball, hockey and Kabaddi matches were played with great zeal and watched with keen interest and excitement by the spectators. The football and tug of war matches between the staff and the students were contested hard and excited great interest. Lankavijaya (invasion and conquest of Lanka) was as usual the principal item in the programme. The students displayed great ingenuity and skill in organising it. It was a real trial of strength both on land and in water. The obstacle race and the three-legged Kabaddi match highly amused the audience. On the fourth day at noon prizes were distributed to winners in the various contests by the Acharya Swami Satyanand. On the same day in the afternoon a meeting was held in the Yajna Shala under the presidency of the Acharya. After Havan several students and members of the staff made interesting speeches on the life of Rama. Many novel points emerged from the same discourses, which gave rise to spirited controversy. In the end the Acharya made a learned speech in his usual eloquent and persuasive manner. The meeting was followed by a common dinner in the Bhandar.

THE STAFF

The Chemistry Chair fell vacant last session on account of the resignation of Prof. Saksena M.Sc. A temporary arrangement was made for the rest ef the session. The new professor of Chemistry a distinguished research scholar, is expected to join shortly. The staff of the Medical College also will be strengthened by the addition of another M. B. B. S. in a few days.

CONDOLENCE MEETING.

The death took place the other day, of Pandit Amar Nath, an old graduate of this institution. He was an able young man who always devoted a great part of his time and energy to the cause of Arya Samaj. The news of his death was received with genuine sorrow in the Kula. A meeting was held to give expression to the feelings of grief caused by the sad event. After a few short speeches, a resolution expressing general grief and heartfelt sympathy with the bereaved family was unanimously passed.

SERMON.

The first working day of this session was the Club day. Accordingly a

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Havan was held in the morning in the Yajnashala, and then the Acharya Swami Satyananda delivered an edifying sermon. He emphasized on the supreme importance of daily religious duties and gave valuable practical hints regarding the method of performing Sandhia. He presented the most serious and most abstruse things in a very simple and easy and convincing way, and created a deep impression on the minds of the listeners.

THE HOSPITAL.

Malaria raged rather furiously this year. Its force is not yet altogether spent. Fresh seizures are rather frequent even now. Our medical men are combating the disease strenuously and it is to be hoped that the hospital will ere long present a clean bill of health.

THE VACATION AND THE STUDENTS.

The college students passed the last Summer vacation at hill stations. They were divided into two batches, one of which went as far as Kulu and the other to Kashmir as far as Srinagar on foot. They passed their time very cheerfully, enjoying the lovely sights and sounds of nature, recuperating their health and energies against the strenuous labour of the ensuing session. The school students were sent to Dehra Dun during the vacation. They too had a very happy time of it. Most of them have returned with vigorous health and cheerful countenances.

THE VACATION AND STAFF.

Principal Rama Deva accompanied by Professor Satyabrat visited Hyderabad Deccan, Poona and Nagpur during the vacation and delivered a course of lectures at each of these places. At Poona his lectures were presided over by such eminent publicists as Mr. N. C. Kelkar, Mr. Bhopatkar, and Professor Paranjpe. At Nagpur Dr. Munje, Dr. Khare, Dr. Parajnpe and Minister Kelkar presided over his lectures. The Nagpur Philosophical Society held a special meeting under the presidentship of Professor Raja I. E. S. where Principal Rama Deva spoke for an hour and a half in English on "Mental and Moral Evolution in the Light of Ancient Religion and Philosophy." A spirited discussion followed in which the learned chairman took a conspicuous part—in fact his was the priucipal part. This debate between the learned President and the speaker was keenly enjoyed by the distinguished audience Minister Kelkar proposed a vote of thanks to the speaker who was then duly elected an honorary member. At Poona Principal Rama Deva, at the request of the principal, gave an address in English to the students of the New Poona College. At Hyderabad lectures were arranged on behalf of many societies. During their tour the deputation succeeded in collecting over Rs. 8,000 in aid of the Gurukula, 6,000 of which were realised in hard cash. Professor Nand Lall M.A., and Dr. Radha Krishna M. B., B. S., paid a visit to the Happy Valley. They thoroughly enjoyed the visit but on return to Lahore the Doctor was seized with illness and an operation under chloroform was rendered necessary. His genial presence was missed very much when the college reassembled after the vacation. He has, however, completely recovered now and

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esumed his onerous duties. His com-anion, however, is in robust health nd his ruddy cheeks still betray he effect of the exhilarating and in-igorating climate of Kashmere. Pro-essors Chandramani and Vagishwar nade a tour in the Bijnor District and ollected some money. Professors idubhushan Dutta M. A., Research rofessor of History remained buried fhoms deep in the Imperial Library o Calcutta and was heard of again ly when he was exhumed after Dur-gPuja. Professor Lal Chand M. A., a Headmaster Gopal and Professor asharma, all three of whom are interested deeply in the acquisition of the sixth sense and development psychic powers, were at places, which shall remain unnamed, absorbed in *sadhnas*. Professor Sethi was at Calcutta where he appeared in the M, A. Examination in Economics. We make no doubt of it that he will pass with distinction. Pandit Surendranath Nyayacharya, Professor of Philosophy went home to malarious Bengal during the vacation and has not returned--he is still laid up with fever. He is expected back shortly. The Governor was at the Gurukula all the time.

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